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THE

VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

EDITED BY THE REV. R. H. HERSCHELL.

VOL. II.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah xlix. 6.

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CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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SALUTATION TO OUR READERS.

By the good hand of our God upon us, we are permitted to enter on another year of labour, in the cause of our brethren according to the flesh. Humble as our sphere of action may appear, it is one surrounded with peculiar difficulties; and demands alike the prayers, the sympathy, and the co-operation, of those who feel an interest in it. While offering our friendly greeting to our readers, therefore, we accompany it with an earnest request that each, in his own sphere, would do what he can to make our publication known, and promote its circuation, both among Christians and Jews.

In every age of the Christian Church there have been Jews who believed in Jesus of Nazareth as the Messiah. But from a very early peri od in the history of Christianity, the conversion of a Jew was instantly followed by his entire amalgamation with his Gentile brethren; by which means his testimony to his Jewish brethren was entirely lost. His great anxiety was, not only to cease to be a Jew, but that he and all others should forget he had ever been one. And thus have matters continued until very recently. The Gentile Church disliked that a Jew should consider himself a Jew, should speak of himself as such, after he had confessed Christ; and the Jew himself, disliking the reproach and contempt that yet attaches to the name, was but too happy to chime in with the views of his Gentile friends.

Through a deeper acquaintance with the prophetic revelations of Scripture, a portion of the Church of Christ is beginirg to awake to juster views of the destiny of Israel, and of God's purposes in keeping them a distinct nation unto this day. But a very large portion of it have yet to learn this; have yet to learn that the term Jew is a national, as well as an ecclesiastical distinction. Whenever such a distinction is made, they feel a morbid anxiety for the safety of Christian doctrine; they imagine the Jew must be clinging to something of the old covenant; and accuse him of low and carnal views of future glory. To show the fallacy of these notions would require a space that is inconsistent with the object of this friendly greeting. We will, therefore, content ourselves with asserting, that the distinction is made with no view of "glorying in the flesh," or of being "puffed up for one against another." We make it simply because God makes it. He has solemnly declared that the heathen shall know that he is God, by his dealings towards Israel; and at a time like the present, when so many of our brethren are forgetting this, are making political rights their Palestine, and Mammon their glory, it is doubly incumbent on us, who have beheld "the light of the knowledge of the glory of God in the face of Christ Jesus," (2 Cor. iv. 6,) to tell our brethren that "God hath not cast away his people whom he foreknew." (Rom. xi. 2.) Those who do so, are little aware what a powerful weapon they are putting into the hand of Jewish unbelief.

"The Voice of Israel" was commenced under a conviction that it is desirable there should be a Jewish testimony to the truth of the Gospel of Christ. To render this testimony effective among the Jews, it was absolutely necessary that it should be independent; that it should stand aloof from all sects and parties in the Christian Church, and hold only with the true church—the "church of the First-born." Strange to say, this is a very invidious position either for an individual or a collective body, to stand in. The very possibility of such a standing is denied. Few can conceive of such a thing otherwise than as constituting a new sect. We trust we can appeal to the labours of nearly two years, in proof that such a standing is possible. We can boldly challenge our readers to produce any sectarian sentiments uttered by us. We have, it is true, sought to call the attention of the church to truths that we thought were neglected or overlooked; but we have never for one moment made these truths terms of communion, or reasons for separation from the church, or any section of it, now existing. The church to which we desire to belong is Christ's church; that which He counts "the church." We desire not to view it in fractional parts.

We were thus compelled to commence a difficult undertaking, not only without the powerful aid of a party, but with the additional disadvantage of standing in an anomalous position, which the church at large views with jealousy and distrust. Our success, under these disadvantages, has nevertheless been most encouraging; especially in the interest this publication has excited among our unconverted brethren. And we trust that by the help of God, and the kind aid and encouragement of our Christian friends, we shall go on with increasing prosperity and efficiency. In a work, whose very existence mus depend upon a wide circulation, we greatly need the co-operation of all the friends of Israel. From the nature of our subjects, we cannot expect our journal to be *popular*, in the strict sense of the term; but we believe there is an awakening interest in the cause of the Jews; and to those who feel

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this interest, our publication possesses some peculiar recommendations. It is the only periodical in the world conducted by converted Jews; in all probability the only one that ever existed. It is the free and unfettered expression of their opinions. If it were not so, our testimony would not have the slightest weight with our Jewish brethren. Let a converted Jew be ever so learned and pious, if he is supposed to be in any measure under Gentile domination, his unbelieving brethren do not give him credit for uttering his own sentiments; they simply consider that he says what he is bid to say; or that others say it in his name. We, therefore, feel it our duty to declare,—solemnly appealing to God that it is neither pride, nor dislike of submission to superior wisdom, that induces the declaration,—that we are entirely independent of any Gentile authority or dictation whatsoever; and that we are not the organ of any Society whatsoever. We need not say that we cordially approve all honest and earnest endeavours to bring our brethren to the knowledge of Christ; that we heartily wish all who are engaged in this work, God speed; but we know the feelings of our brethren too well to allow them for a moment to suppose, that the "Voice of Israel" is mixed up with the interests of any of those associations that are a distinguishing feature of modern times.

We conclude this salutation to our readers, by an affectionate appeal to those of our converted brethren who have not as yet rendered us any assistance. We know that many of them are among the number of our readers; we wish them to go a step further, and become personally interested in our undertaking. Dear brethren! if God has called you, being Jews, to the knowledge of His dear Son, ought you not, as Jews, to testify to your brethren according to the flesh, that you have "found Him of whom Moses in the law, and the prophets, did write?" Ought you to allow any new connexions formed by your entrance into the Church of Christ, to impede you in the performance of this sacred duty? To whatsoever portion of the church you have attached yourselves, are not the Jews still your brethren? See well to it, lest it be the fear of man which hampers your testimony to your brethren of the house of Israel; see that it be not a desire to get rid of the fraternity of those who are yet a reproach and a byword. O thou God of Israel! should we, in this season of their lowliness and degradation, dare to be ashamed of the name of JEW, may our right hand forget its cunning! If we shrink from bearing our share of their reproach and their contempt;—if we cease from seeking their welfare, and pleading their cause, may our tongue cleave to the roof of our mouth!

THE MYSTERY OF THE GENTILE DISPENSATION.

From an unpublished work, by Ridley H. Herschell.

The evils of tradition have, for some time past, been much pressed upon public attention, and have been justly and successfully exposed. But it may fairly be questioned, whether many of those who are most strenuous in their opposition to traditional rites and ceremonies, are not themselves strongly wedded to traditionary expositions of scripture; whether it be not, in their eyes, as heretical to differ from Henry or Gill, as it is in the opinion of the Anglo-Catholics, to doubt Apostolic succession, or baptismal regeneration.

In matters of minor importance, it is hardly worth while to interfere with generally-received explanations; but if we believe that what may be termed the *authorized* expositions, conceal or obscure a truth which the Holy Spirit meant to convey in the text of the Holy Scriptures, it then becomes our duty to express our convictions on the subject, and the reason of these convictions.

The Apostle Paul, in the third chapter of his Epistle to the Ephesians, speaks to them of a mystery that had been specially revealed to him. "For this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; how that, by revelation, he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel; whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power: unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places, might be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. iii. 1—11.)

The arrangement of the words in the English translation, above quoted, seems necessarily to imply, that the mystery revealed to Paul, was: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." But it is impossible that this could be the mystery alluded to; because this participation of the Gentiles in the spiritual blessings of Israel was revealed from the very beginning. When God called Abraham, He declared, that in him and in his seed should all the families of the earth be blessed; and altered his name from Abram to Abraham, "the father of a multitude," as a sign that all nations should ultimately be added to his own family. This is distinctly recognized by the same apostle in another of his writings: "And the scripture, foreseeing that God would justify the heathen, (or Gentiles) through faith, preached before the gospel unto Abraham, saying: In thee shall all nations be blessed." (Gal. iii. 8.) When the covenant was made with Israel in the wilderness, it was equally open to Gentiles. The Passover itself was as free to Gentile strangers living in the midst of Israel, as to the Israelites themselves. "When a stranger shall sojourn with you, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you. (Exod. xii. 48, 49.) There are many other passages of this description that I might refer to; but this is sufficient for the purpose for which I have quoted it,—to prove that the covenant of God was open to Gentiles; that a stranger living with Israel, and desiring to become one of them, had only to pass through the ceremony appointed by God, after which, he was admitted into their number, and became entitled to all the privileges of the children of Israel.

It had been foretold, then, that all nations should be gathered into the family of Abraham; a commandment was subsequently given, that strangers, (that is, Gentiles,) should be admitted as partakers of the covenant with Israel; and the prophet Isaiah predicted that the Messiah was to be "a light to lighten the Gentiles." This being the case, it is impossible to suppose that a thing so distinctly revealed as that of the Gentiles being "fellow-heirs, and of the same body" with Israel, can be that *mystery* which Paul declares he had made known to him by revelation.

Some commentators, perceiving this, dwell upon the fifth verse, and say that this mystery "in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit:" that is, that though revealed, it was not revealed *as*, or in like manner as, it is now revealed, clearly and explicitly. Without stopping to dwell on

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what is perfectly obvious, that the revelation concerning the Gentiles is not obscure, but clear and unambiguous, I proceed to the ninth verse, where it is declared that this mystery, instead of being at first partially revealed, and then more perfectly revealed, had, on the contrary, "from the beginning of the world been hid in God." If a matter is even partially revealed, it can no longer be called hidden.

The explanation of this passage that is most generally received, is, that the mystery of which the apostle speaks, is the admission of the Gentiles into the Church of God without submitting to Jewish rites, which were formerly necessary before they could become partakers of the commonwealth of Israel. There can be no question that this "breaking down the middle wall of partition" between Jew and Gentile, is a most important truth, and one which the Jews were very slow to learn; not so much, however, on account of its being a hidden mystery, as on account of the veneration in which they held their own ecclesiastical polity. It is true they needed an express revelation, to convince them of this truth; but this revelation was not made to Paul, but to Peter. The vision vouchsafed to Peter, of which we have an account in Acts x., was seen by him, according to the common chronology, about six years after the conversion of Paul; and we cannot suppose that a similar revelation was made to the latter apostle, either before or after this time. It could not have been made before it, because Paul would never have concealed a divine communication so important, from the rest of the church; and it is evident the revelation was equally new to Peter, and the believers at large. (See Acts xi) And it could not have been made after this period; because the knowledge of Peter's vision, and of the fact that "God had also to the Gentiles granted repentance unto life," (Acts xi. 18) was speedily spread abroad among the disciples. This, therefore, could not be the mystery concerning which the apostle Paul received a special revelation.

Let us examine the other writings of the same apostle, and see whether they throw any more light on the nature of this mystery. In his Epistle to the Romans, in the concluding ascription of praise to the "God only wise," he says: "To him that is of power to establish you according to my gospel, ('my good message,') and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but is now made manifest." (Rom. xvi. 26.) And again, in 1st Corinthians, ii. 7. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." And in his Epistle to the Colossians, i. 26: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."

I think there can be little doubt that the mystery thus frequently alluded to by the apostle, is one and the same; and that it is neither the participation of the Gentiles in Jewish blessings, nor their admission to these blessings without the performance of Jewish rites. It cannot be the gospel, or good message of redemption to fallen man through a Saviour; because this, instead of having been hidden, has been the main subject of every revelation, from the fall of man, to the time when the apostle wrote. Neither is it the glorious kingdom of the Messiah; for that is the theme of all the ancient prophets. And yet the mystery is evidently connected with "the preaching of Jesus Christ," and with a purpose of God, ordained before the world to the glory of His saints.

In the passage at the commencement of the third chapter of the Epistle to the Ephesians, above quoted, I am disposed to regard the sixth verse as one of those parenthetical sentences with which the writings of this apostle so much abound; and that it does not state the fellow-heirship of the Gentiles to be the mystery spoken of; but simply states, that of this glorious mystery they were fellow-heirs and partakers. The words are literally: "The Gentiles to be fellow-heirs:" and I understand the apostle to say, that of this great mystery, which it was his privilege to proclaim among the Gentiles, they were fellow-heirs. What this mystery is, which he was "to make all men see," I believe to be explained by the 10th verse; it is "the church," the "called-out ones" of this dispensation; through which "the manifold wisdom of God" is made known to the "principalities and powers in heavenly places."

This present dispensation of an elect church, anointed to be "kings and priests," and called out of "every kindred, and tongue, and people, and nation," I believe to be the mystery which "was kept secret since the world began;" that "hidden wisdom which God ordained before the world to our glory;" which hath been hid from ages and from generations, but now is made manifest to his saints." The ancient prophets gave no hint of any such intermediate dispensation, between the coming of Christ, and the accomplishment of that deliverance which his coming was to effect. They tell us, indeed, that the Redeemer was to be "despised and rejected of men, a man of sorrows, and acquainted with grief;" that He was, apparently, to "labour in vain, and spend his strength for nought;" but they never give us to understand that this general rejection was to last for many centuries, and that during this period God was to gather out "the Church of the Firstborn,"—"the Bride, the Lamb's wife."

The mode in which the prophets announce their predictions is nearly uniform. They usually commence with the description of a time of trouble, called on several occasions, "the great and terrible day of the Lord;" they then speak of the advent of a deliverer; and then of a period of blessedness consequent upon his advent. To cite all the passages that might be urged in proof of this, would be to transcribe a large portion of the prophetic Scriptures. I shall, however, select a few from the mass, to prove and illustrate the position, that this present dispensation of the elect church, was not revealed to the prophets of old.

In the following quotation, from the ninth Psalm, what may be called the two grand divisions of the subject of prophecy, (for the advent of the deliverer is more frequently implied than expressed,) that is, the terrors of the Lord, and the glory that follows, are given in a small compass. "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure for ever; he hath prepared his throne for judgment. And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness. (Psa. ix. 5—8.)

In the seventy-second Psalm, the advent of the Redeemer, and the blessings that follow, are at once entered on, with only a slight reference to the preceding time of trouble. This Psalm, also, is one of the many examples in which the prophet, commencing with the subject nearest his own heart, is led by the Holy Spirit to speak of matters more distant and more glorious. From the first verse of the Psalm: "Give the king thy judgments, O God, and thy righteousness unto the king's son:" we cannot doubt that David began this prophetic prayer, with the view of entreating, and then predicting, blessings on the reign of his son Solomon. But the Holy Ghost, by whom the "holy men of old spake," soon led him beyond Solomon, to speak of his greater and more glorious Son, even the Messiah, David's Son and Lord. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure; throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." (Psa lxxii. 4—7, 17.)

Such was the gospel of the Psalmist; the "glad tidings" of "peace on earth, and good-will to men." Let us, now, examine what was the good message of Isaiah, and of the prophets who followed him.

In the tenth chapter of Isaiah, we have the denunciation of heavy judgments; the nearer chastisements on Israel being mixed

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up with that more distant and more terrible visitation, which is announced by all the prophets. We have only space for the last two verses, which, according to the sequence already noticed, states the season of trouble that precedes the advent of the Messiah, and the time of universal blessing, predicted in the following chapter. "Behold the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones, of stature, shall be hewn down, and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. x. 33, 34; xi. 1, 2, 5—9.)

In Jeremiah, we find the same subjects treated of in the same order; but with this difference, that the time of blessedness is by him so intimately connected with the glory of the Jewish people, that there is little allusion to the other nations of the world. This, indeed, is not peculiar to Jeremiah, but is found in Ezekiel, and other prophets. Since we are told, however, in one of the earliest predictions on the subject, that the blessedness of the nations at large is connected with the blessing of Israel: "Rejoice O ye nations with His people, for He will avenge the blood of his servants,—and be merciful unto His land, and to His people:" (Deut. xxxii. 43.) we know that the announcement of the one, includes that of the other.

The whole of the thirtieth, thirty-first, and thirty-third chapters of Jeremiah, are occupied with the time of trouble, and the glory that follows. I can only give a few extracts. "Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity. Therefore all that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon his own heap, and the palace shall remain after the manner thereof. I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities. And it shall be to me a name of joy, a praise and honour, before all the nations of the earth, which shall hear all the good that I do unto them." (Jer xxx. 15, 16, 18.)

My readers must consult for themselves the thirty-fourth, thirty-sixth, and thirty-seventh of Ezekiel; the testimony of which would be mutilated by partial quotations.

In Daniel, the period of glory and blessedness to the earth, is distinctly connected with the advent of the Redeemer. "And in the days of these kings shall the God of Heaven set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." "I saw in the night, visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," (Dan. ii. 44, and vii. 13, 14.)

(To be Continued.)

DEATH OF THE BISHOP OF JERUSALEM.

It is our melancholy duty to communicate to our readers the death of our dear brother, Michael Solomon Alexander. He was travelling from Jerusalem to Cairo, on his way to England, accompanied by his wife and daughter, had nearly crossed the Desert, and was within five hours' journey of Cairo, when he was suddenly called to take that last journey, which we doubt not led him safely to his Father's house. He was in the full vigour of life; we suppose little above forty years of age. Little did we think when we last rode with him on Mount Zion, that he was so soon to be transferred to the heavenly Jerusalem! He was a kind-hearted and amiable man; and faithfully followed the apostolical injunction to bishops, to be "given to hospitality." No one visited Jerusalem without receiving from him the most kind and friendly attentions. May the God of Abraham console and bless his widow and fatherless children!

Shortly after this melancholy event, the Bishop's chaplain, who was also travelling with him, returned to Jerusalem with the remains of our departed brother; so that the flippant remark of our cotemporary, the *Voice of Jacob*, that "his back was to Zion, and his grave was dug in Egypt," is as false, as it is unkind and ungenerous.

JEWISH INTELLIGENCE.

The cup of misery of our poor brethren in Russia is filling to the brim. By a ukase recently promulgated, all the Jews who reside in country villages are to be driven into the towns. Those of them who are not possessed of houses or land, are not to obtain the privileges of citizens, unless they conform to the Greek Church. Without this *burgher-right*, they can carry on no trade; therefore they must starve, or forswear themselves; they must see their children perish for want, or purchase food at the cost of hypocrisy and falsehood. And this is the Russian mode of propagating the gospel among the Jews! We presume it is a royal road to conversion; starvation or conformity! Are there none of the children of God in Russia who will lift up their voices against these enormities? Is there no one who will warn the emperor that his continued oppression of the Jews will bring judgment upon his house and upon his kingdom? We shall enter more at length into this subject in our next number.

ON THE PROGRESS OF REFORM IN JUDAISM.

Judaism is so often misrepresented, both by friends and foes, that it is well to pourtray some of its features distinctly, in order that people may be able to form a just idea of it. The reform in Judaism is truly a *religious* reform. It is with much satisfaction we can assert, that there has been the greatest anxiety to avoid, in the reform movement, everything that might appear to proceed from the desire of obtaining emancipation. Well knowing that religion is the foundation of all human society, and that if the whole of humanity were interpenetrated with it, in spirit and in truth, society would of itself attain to what is right, our reform has nowhere taken political or social interests into consideration, but has limited itself solely to the religious department.

The second feature, is, that it has kept itself far removed from any tumultuous, popular excitement; from all gathering of mobs, or working upon the feelings of the mass of the people. Our reform has been public; every act has been openly performed, but we have never sought publicity, never pressed ourselves into notice. A third feature is, that the reform in Judaism hangs upon no individual We could name men who, in the course of the last century, the last quarter-century, the last dozen years, the last twelve-months, have given, by word and deed, a new impulse to the movement. But no individual can be named as having called forth the movement, as being the representative of it, or as ruling and directing its progress. It is also a marked feature in this reform, that it is equally a movement of the *laity*, and of the *spiritual* portion of the community. We use the word "spiritual" (*Geistlicher*) in no priestly or hierarchical sense; but simply to denote those whom the congregations recognise as teachers of religion. The reform has not been made by Jewish teachers, because it was expressed by the whole mass; first, as a wish, and then as an absolute necessity. But neither have these teachers checked it; but have devoted their best energies to the furtherance of it.

But the main feature of this reform is, that it appears not in the character of an *overturning*, but in that of an awakening. It was slowly prepared; it went on step by step, according to its awakening consciousness; it pro-

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ceeded from the ideal to the actual; and from the external to the internal. It presents not itself as complete; it acknowledges itself as yet far from perfection.

Algemeine Zeitung des Judenthums.

Baden, Oct. 6.—A meeting of some of the principal Israelites in Baden was held in August last, to form a union for the amelioration of the internal and external circumstances of Judaism. These have issued circulars inviting all the synagogue-councillors of the country, and other eminent men, to a general consultation on this subject, to be held at Bühl, on the 20th of this month. *A. Z. des Jud.*

A later number of the *A. Z. des Judenthums* gives an account of this meeting. It is a great happiness that in these latter days, however strong popular feeling may be on any subject, it sets about all its operations in the regular way of rules, and motions, and resolutions. We do not now, like children, attempt to snatch what we wish for, by a *coup de main.*

Baden, Nov. 24.—A pamphlet which has appeared at Carlsruhe now lies before us, giving an account of the meeting at Bühl. It gives a cheering proof of the excitement (*Regsamkeit*) of the Jews in these latter times. From this meeting has gone forth statutes for a "General Union in the Grand Duchy of Baden, for the amelioration of the internal and external circumstances of the Jews."

Then follow sundry rules relating to the establishment of local and district unions to correspond with the general union, for the promotion of the following objects:—

1. To use all lawful measures to promote the social and political equality of the Jews.

2. By needful assistance and encouragement, to call forth corresponding activity and industry among the Jews.

3. By the investigation of proposals for awakening and furthering the religious life, and aiding the general efforts for improving the worship and ritual, through petitions and proposals to the competent authorities.

The meeting at Bühl was held on the 20th October, and consisted of about 100 persons; amongst whom we remarked only four Rabbis. Of teachers, also, there were but three. On the contrary, the sympathy of the Jurists was most cheering; there were two chief judge-advocates, &c.; and four physicians were present. The meeting was first occupied in discussing the above rules. Some objected that the union of the two objects, the *internal* and the *external*, might give occasion to some to say that they considered internal improvement as a means of civil emancipation.

The second subject of consideration was a memorial to be presented to the Second Chamber of the Baden State Assembly, respecting the civil equality of the Jews with their Christian fellow-citizens; this was read and agreed to.

A. Z. des Jud.

If children of the Jews are baptized and taken from their parents in Jassy, we might impute it to the state of civilisation in that country. But similar barbarities are repeated in the States of the Church,—in Modena, and in Piedmont. The children of the Jews are here given up to the discretion of nurses and maid servants. Should any such baptize a child, it is valid; the spiritual powers then take possession of the child, and demand from the father its portion of his property! True, the law is against this, and the perpetrators may be punished; still, what is done, is done!

Ibid.

At the recent festivals, amazing sums of money were given for the Mitzvoth*, on account of the presence of the Rothschilds in the Consistorial Temple, which was crowded to excess. On the Day of Atonement alone, there was nearly 3,000 francs received. A single *Haphtorah* cost ten shares of the Northern Railroad!

L'Univers Israelite.

Vienna, Nov. 7.—In Austria there confessedly reigns, in respect of the Jews, the principle of repulsion and depression. If a Jew feels himself possessed of any talent, whereby he might secure his own advancement, and make himself useful to his fellow-creatures and his country, he must submit, with melancholy resignation, to see his future career closed up; because as a Jew, he can undertake nothing that will procure him the crown of distinction. In every sphere where he might make himself eminent, he finds himself pushed and hunted out of the foremost ranks. To whatsoever department of study he may give himself, he cannot, as a Jew, obtain any place or office. He may devote himself with ardour to the military service, may be bold and courageous, but his promotion is out of the question. It will, however, rejoice the hearts of Austrian Jews to learn, that on the Austrian Railroad a Jew has been appointed engineer—the talented young Mar Hirschler.

Algemeine Zeitung des Judenthums.

Konigsburg, Oct. 27.—A curious event has just occurred here. The Austrian Baroness Von S. born H., died; and a Christian undertaker came to take the measure for her coffin. While he was thus employed, a man came from the Jewish grave-yard to claim the corpse; and behold; the latter obtained the prize. A sealed letter from the Baroness was produced, in which she solemnly declared that she had never left the faith of her Israelitish fathers; and ordered that she should be buried according to Jewish rites. *A. Z. des Judenthums.*

Having, at the commencement of this article, given the account of the reform movement, given by the reformers themselves, we shall now take a glance at the same through orthodox spectacles.

Berlin, Nov. 20.—Yesterday being the anniversary of the name-day of the honoured mother of our country, Elizabeth Louisa, Queen of Prussia, the newspapers were full of notices of holiday festivities,—balls, pic-nics, &c. The friends of reform, who wished to make themselves a name, on this name-day of the Queen, announced a great general assemby for this holiday. The new "Star†" which has appeared in the horizon of our faith, shone brilliantly on this occasion. Some here consider him a comet; others a fixed star; but I am disposed to class him among the Jack-o'-lantern species, which abounds in slimy and marshy regions. He has, however, contrived to fix all eyes on himself; and was the central point of yesterday evening.

The resolutions brought forward, were: 1st. The assembly acknowledges the kind of worship (*Gottesdienst*) which has already been celebrated three times, to be suitable and appropriate to the object contemplated. (The assembly said merely, "Yes." I have been told in my youth, that weak eyes are blinded by the faintest light; especially if that light is not pure.)

2nd. The assembly shall declare, that twice in the week, and certainly on SATURDAY and SUNDAY, public worship shall be celebrated; and that this shall be established as soon as possible. (Again they said, "Yes;" but one cannot help wondering how they could declare anything of the kind, when the matter has not yet received the consent of the Minister ("of Public Worship.")

3rd. Every member of the assembly shall subscribe annually a free-will offering towards the object; and shall engage to do so for at least two years. (The assembly again uttered a loud "Yes;" except a few who wished to shew their talent for speaking. At length the fourth resolution shed over the assembly the light of heaven, or at least that of the "Star," whilst it declared),

4thly. The assembly insure to Dr. Stern a fixed yearly salary.

O the selfish spirit of the age! Will even the "Stars" no longer shine unpaid? "Free trade reigns in Prussia," thought the assembly, and said, "Yes."

Now, Mr. Editor, say no more of blunted feelings in regard to religion,—call not the spirit of the times cold and lifeless. You see they wish to be religious, even more religious than orthodox Judaism. One Sabbath is not enough for them,—they must have two Sabbaths, two holy days whereon to trample,—to tread in the dust beneath their feet!

Der Treue Zions Wächter.

When we travelled in Brunswick last summer, and visited the synagogue on a Wednesday afternoon, we found it exactly in the order and circumstances in which it had been left the previous Sabbath! And we were told by our pious guide, that this noble house of God, which has been greatly enlarged and beautified, is now empty during the whole week, shut up day after day, neither opened for morning nor evening prayer; that on Friday evening scarcely a מנין* (*Minyan*) is found there; even on this Sabbath-eve, a *minyan* has actually failed! *Ibid.*

Principality of Hesse.—The study of holy scripture and its commentators, but especially the study of the Talmud, is the chief means of confirming the religious sentiment of the rising generation. It is therefore the duty of every Israelite to instruct his children in these branches. This was formerly done at the תלמוד תורה schools, or ישבות. It was then that our young men were instructed in the divine laws, agreeably to the laws of the Talmud. While these schools were in existence, Judaism was great and flourishing; but the decay of these institutions during the last two or three decades, gave rise to the lust of reform and modernizing.

The Talmud is now the taunt of the ignorant, and the finger of scorn points at those who would drink from its refreshing streams of life. It is therefore desirable, that the Rabbis should endeavour to fan into a flame the dying love for the Talmud that yet gleams in the heart of our youth. It is time for thee, O Lord, to work, for they have made void thy law.

The Rabbis of Altona and Würzburg, are most strenuously endeavouring to propagate their Talmudic teaching, and we trust that their blessed labours may be crowned with abundant success. We cannot sufficiently extol the truly Jewish charity of our fellow-religionists of both these cities, who assist the young students, and thus enable even the indigent to devote themselves to Talmudic lore.

May the pious and opulent of other cities imitate this admirable example of Altona and Würzburg, and true religion and piety will shine again in bright splendour in the Jewish horizon. *Ibid.*

If the writer of the above really believes what he says, it affords a striking proof how long the human mind can retain its darkness in the midst of surrounding light.

* The privilege of reading the chapters in the law.

† The preacher of the Reformed Jews in Berlin is named Stern, which signifies *a star*.—ED. V. I.

* Ten adult males; which number is necessary to constitute a congregation.—ED. V. I.

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That any man of sense, living in the nineteenth century, should suppose for a moment that the Talmud can ever resume its influence over the Jewish mind, is almost incredible. So long as they shut their eyes to all other knowledge, indeed, its sway was supreme; but that its puerilities should now have any influence on the mind of an educated Jew, is utterly impossible. He may regard it as a venerable monument of antiquity, full of curious matter; and this veneration may blind him to its more serious faults; but that he should make it his guide, either in morals or religion, is now out of the question. The fact is, that any remaining respect for it arises chiefly from the general ignorance of its contents. Let it be but once translated into the vernacular tongue; and the most orthodox Rabbi will never venture to say another word about it.

We need not again repeat our protest against bribed or compulsory conversions. We reckon them among the grossest insults that can be offered to Christ Jesus our Lord. We therefore give the following affecting narrative without comment:—

THE TWO BAPTISMS. A few months ago, we were informed by some papers, of the baptism of a company of Russian soldiers, Israelites by birth, into the Russo-Greek Church, on which occasion, as the report says, the neophytes were marched into the river near which their regiment was encamped, and were thus converted as one man, with all the prompt precision of a a military exercise. Here is another instance of a Russian baptism, as copied from the "Grenzbote," a German periodical. At a naval review lately honoured by the Emperor himself, two sailors evinced so much skill and boldness in the execution of various nautical "manœvres," that his Majesty, on the spot, raised one to the rank of captain, and gave the other a lieutenancy. The rear-admiral in command, hereupon, made up to the Emperor and modestly dropped the remark, that the two honored subjects were both —— Jews. The Emperor, unwilling to retract his gracious word, now called on the two seamen to enter the Greek church; but no reply being made, the Czar addressed them harshly: whereupon the seamen, having previously contrived to interchange a few words unintelligible to those around, requested leave of their sovereign, to exhibit another and still more astonishing feat of seamanship, in which they fancied themselves most expert. A sign of approbation having been vouchsafed, the two Israelites grasped each other firmly round the waist, made a sudden plunge into the Baltic, and were seen no more!—(From the "Hamburgher Nachrichten," No. 271).—*Jewish Chronicle.*

RICHMOND, VIRGINIA. — The Common Hall (Council), of this city, lately enacted a law, punishing all violations of Sunday with a fine ranging from five dollars to ten, whereas, the state law imposes only one of ten shillings currency, or £1 67. In consequence of this new ordinance, several Israelites have been fined for the infringement of a law which they deem a violation of their natural rights as citizens, who are guaranteed by the constitution against the enactment of any law favouring any religious denomination, and they contend that keeping Sunday is a Christian custom, and hence to enforce it by special enactment is virtually to enforce Christianity by authority of the state. Hence several articles have found their way into the public papers, some of them by Christians, condemning the ordinance in question. As it is based upon a state law, however obsolete it may have been, we question very much whether it will be repealed, especially since Sunday keeping, or honouring the Sabbath, as it is called, has of late years come to be looked upon as more meritorious than formerly.—*Occident.*

NOTICE TO CORRESPONDENTS.

Received:—P. B.; Eunomus; C. B. C.; W. J. S.; C. H. D.; A. F.; Rev. J. W.

C. B. C.'s communication shall appear in our next.

We have not read the work to which P. B. alludes. We thank him for his kind sympathy.

In reply to W. J. S's question. There are two journals published in London by unconverted Jews: "The Voice of Jacob," and "The Jewish Chronicle." To state their price, would subject this notice to an advertisement duty. The former is published by Benj. Steill, 20, Paternoster Row; the latter by W. Brittain, 11, Paternoster Row.

For reasons which we cannot enter on here, we do not think it expedient to bring forward at present the subject mentioned by C. H. D. We are, however, at all times glad to receive his suggestions.

The Rev. J. W.'s letter is very gratifying.

A press of more important matter has prevented us from noticing at greater length the various communications of E. C. In the meantime we inform him, that we are not in the remotest degree connected with the Society against which he is so severe; and that the alleviation of the temporal distresses of our Jewish brethren, irrespective of their religious profession, is a matter which for many years has occupied a large share of our time and attention.

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THE VOICE OF ISRAEL,

THURSDAY, JANUARY 1, 1846.

THE SYMBOLICAL LANGUAGE.

Without professing to agree in all the views of our esteemed correspondent that are brought forward in the following article, we present it to our readers as highly interesting, and worthy of their attention.

"To the scholar, the Symbolical Language of the Bible is so very useful, that every candidate for literature will be but a shallow proficient in the wisdom of antiquity till he work upon this foundation; and for want of it, I have seen many childish accounts of things, from men of great figure, among the learned. It will, however, be found most useful to the Christian believer. The interpretation of this sacred language takes off the seal from the book of life, and opens to man the treasures of Divine wisdom, which far exceed all other learning."—W. JONES.

That alphabetical writing was unknown in the primitive ages of the world, the most ancient records appear to afford ample evidence. In the comprehensive picture of society, furnished us by Homer, we find no allusion to letters, or to reading; none of the various terms which belong to these arts occur in either the Iliad or the Odyssey. As it respects hieroglyphical,* or symbolical description, it was, no doubt, known to that ancient author, of which the *σημαια λυγρα** (*i.e.* injurious signs), which Bellerophon is represented as carrying to the king of Lycia, is a proof. According to Homer, and other authors of antiquity, all treaties, stipulations, and contracts, were verbal, and on this account they were inforced with *signs* only, and solemn allusions, and appeals to heaven. In these early ages, the rites of hospitality were held sacred, and were duly commemorated; this was effected, not by any formal deed, and with the ratification of a signet, but by a mutual present of a *tripod*, or a *sword*, or some *arrows;* and frequently of a *robe*, or *garment*. It was not uncommon to erect a *στυλος*, *pillar*, over distinguished persons who were buried; and there was sometimes a device; but no mention is made of an inscription. Elpenor had an *oar* put over him to denote his occupation, but no writing. Josephus correctly observes, that there are no allusions to any written laws in Homer; and that the word *νομος*, does not occur as a law in any part of that poet. The first written laws, of which we can be assured from profane history, were those of Draco.

That the art of writing was unknown in the patriarchal times, appears from the forms of compacts and engagements, &c., recorded in the book of Genesis. See xxiii. 17, 18; xxvi. 30, 31; and xxxi. 44—49. It may, however, be objected, that *writing* is mentioned by Job, xxxi. 31, who, doubtless, lived in the times of the patriarchs. The word כתב, there rendered *written*, although generally used for forming *letters*, also signifies to *mark*, *engrave*, *draw*, or *make a representation of any thing*.† The word occurs first, in Exod. xvii. 14, where it signifies to *engrave*. "And Jehovah said unto Moses, engrave this for a memorial on a table, and rehearse it in the ears of Joshua; for I will surely blot out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah Nissi, *i. e.* Jehovah is my banner. And he said, כי יד על כס יה. *Surely the hand upon the cup*‡ *of Jah* is (or denotes) war from Jehovah with Amalek, from generation to generation." This appears to have been a monumental device, as a record that the wrath of God, denoted by the cup, as in Psalm lxxv. 8, was declared against the Amalekites. The hand seems to have been cut on one of the stones of the altar; and if the cup was in the hand, the hand must have been on the cup; and so the words describe the device exactly as it was. And, thus, the passage presents us with a remarkably striking specimen of hieroglyphical or symbolical writing. In Lev. xix. 28, the same word, כתב, is used for marks cut on the body. In Joshua xviii. 6, 8, 9, for the delineating of a country, or drawing a map; and in Ezek. xliii. 2, for drawing the plan of a building. Moreover, one of the oldest materials used for writing upon, was linen, of which the bandages of the Egyptian mummies, still preserved, present us with specimens. To this Job, probably, alludes in the above passage. An *hieroglyphical* writing on *linen* he might very well take upon his shoulder, and also bind it about his head.

* Hieroglyphic; *Greek*, *ἱερος sacred*, and *γλυφ-ειν sculpere*, to *carve*, or to grave.

* Il. VI. 168.

† It is the same with the Greek word *γραφειν*, which signifies to *paint*, and to *write*.

‡ We are disposed to differ from our correspondent in this rendering. The word כס, it is true, is a peculiar one. כוס. *cos*, a cup, never occurs without the ו; and כסא. *kisseh*, throne, is always written with א: We incline, however, to prefer translating it, *throne;* as it is by all the Jewish commentators, and in the margin of the English Bible.—ED.

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As it regards the Hebrew word ספר, which occurs in the same passage, and also in Genesis v. 1, and other places, and is rendered in the English translation *book*, it signifies *a particular account or relation in writing, whether hieroglyphical or literal.* So that these two Hebrew words furnish no evidence whatever that *literal* characters were in use prior to the time of Moses. What certain writers have said respecting the Pentateuch of Moses, that it contains evidence of having been compiled by him from earlier records, is nothing to the purpose, unless it could be shown that these Ante-Mosaic records, or books, had been written, not in *symbolical*, but in *literal* characters. That records and books existed long anterior to the time of Moses, there is no ground to doubt; on the contrary, there is reason to conclude that they must have been numerous. The writers, to whose views we refer, appear to have formed a very incorrect estimate of the power of the symbolical characters in giving expression to the conceptions of the mind. Although the Chinese have no *literal* characters, they have, notwithstanding, many books which treat of science, history, philosophy, &c., all of which are written in the symbolical character. What Dr. Morrison has stated respecting the symbolical writing of the Chinese, is applicable to symbolical writing generally: "To convey ideas to the mind by the eye, the Chinese language answers all the purposes of a written medium, as well as the alphabetic systems of the West, and, perhaps, in some respects better. As sight is quicker than hearing, so ideas reaching the mind by the eye, are quicker, more striking and vivid, than those which reach the mind by the slower progress of sound. The character forms a picture, which really is, or by early associations is considered, beautiful and impressive. The Chinese fine writing, when fully understood, *darts upon the mind with a vivid flash, a force and a beauty, of which alphabetical language is incapable.*"

That the symbolical mode of writing preceded that of alphabetical characters, is asserted by Servius*, Lucan†, Tacitus‡, Ammianus Marcellinus§, and all ancient authors who have treated on this subject. Respecting the Ethiopians and Egyptians, in particular, Diodorus Siculus‖ states, that their letters were the figures of all kinds of animals, and of the parts of the human body, and of instruments, especially such as belonged to carpenters and builders; that *their writing did not show the discourse respecting the subject-matter, by the composition of syllables, but by the emphasis of the figures;* for, sometimes, they draw the figure of *a kite, crocodile,* or *serpent,* sometimes that of the members of the human body, as the *eye,* the *hand,* the *face,* &c. The *kite* signifies all things that are quickly despatched, because this bird flies the swiftest almost of any other; for reason immediately applies it by a suitable interpretation to every thing that is sudden and quick, or of a like nature, as perfectly as if it had been spoken. The *crocodile* is the emblem of malice; the *eye,* the preserver of justice and the guard of the body. Among the members of the body, the *right hand, with open fingers,* signifies plenty; the *left, with fingers closed,* preservation, and custody of men's goods and estates. The same way of reasoning extends to all other parts of the body, the forms of tools, and all other things; for they diligently pry into the hidden signification of every thing, and having their minds and memories daily employed with continual exercise, they exactly read and understand every thing couched within the hieroglyphics.* According to this account of Diodorus, the Egyptian hieroglyphics are all *ideographic,* and not *phonetic* signs, as Champollion and others have supposed.

Ammianus Marcellinus tells us the same thing. Speaking of the hieroglyphics of the Egyptians, he observes: The Egyptians, engraving many kinds of birds and wild beasts, even those of another world, that the memory of their emperors might more publicly reach down to the ages of future times, showed the vows of kings, either promised or performed: for not, as now, when an appointed number of letters easily expresses whatsoever the human mind is able to conceive,—*not so did the ancient Egyptians use to write, but single letters served for individual names and words, and sometimes they imbodied a complete meaning;* for the knowledge and understanding of which, an example in these two instances may be sufficient. By *a vulture,* they represented the name of Nature; because naturalists say, that no males can be found among these birds;† and by the form of *a bee making honey,* they represent a king, showing by these signs that in a ruler there ought to be, with sweetness, a sting also growing.‡ So that both these ancient historians, who appear to have inquired diligently into the nature of the Egyptian hieroglyphics, expressly affirm, that *they were not used in the manner of alphabetical characters.* It is, moreover, worthy of remark, that what these two authors say on this subject, exactly accords with the symbolical method of writing followed by the Chinese. Their symbols are *purely ideographic.*

We think, and speak of hieroglyphics as if they had been peculiar to ancient Egypt; this is a mistake, they were common to all mankind; but, as they have been preserved longer and in greater abundance and perfection in Egypt, than in other parts of the world, we have obtained most of our knowledge respecting them from thence, which has led us to associate them with that particular country. All nations, however, prior to the introduction of alphabetical writing, made use of hieroglyphics to express their conceptions.

In process of time, the original symbols were modified and altered, according to the genius of different nations. A native Chinese critic observes, that "the ancients first formed characters from things; these gradually came to be used metaphorically to denote the operations of the mind, and were as auxiliaries in speech. As the number of such characters increased, it was found necessary to modify them again, in order to distinguish them." The easiest method of expressing abstract conceptions of the mind, is by analogical or symbolical figures, as omniscience, by *an eye;* ingratitude, by *a viper:* impudence, by the *river-horse.* Hence, those nations who were of a lively imagination, inventive genius, and studious of natural knowledge, would adopt the analogical method of expressing their ideas; while those of an opposite character would express abstract ideas, and even material things, by arbitrary signs. Of this, the symbolical figures of the Egyptians, and those of Chinese, afford an exemplificaton.

The commonly received opinion respecting the origin of hieroglyphics or symbols, is, that they arose out of the method of writing by pictures. When the Spaniards arrived in Mexico, the inhabitants of the coast communicated intelligence of that event to the King, by sending him a large piece of cloth, on which was painted every thing they had seen. This was the only way they had of writing their laws and their history. And this method of expressing ideas is supposed to have been the *first stage* of symbolical writing. However, notwithstanding this opinion is advanced with much confidence by the generality of writers, its soundness may well be questioned. Picture-writing appears rather the device of mankind after having fallen into a state of barbarism, and lost their original symbols. Ancient authors, who treat of the hieroglyphics of the Egyptians, make no allusion to picture-writing, nor afford any hint that would lead us to conclude that they arose out of this rude method of expressing ideas. No evidence of picture-writing having been practised at any period in Egypt, has been discovered among its numerous monuments; nor any thing, indeed, that indicates progressive improvement in the art of hieroglyphic expression, the relics of the most remote ages discover the same system as that in use at any subsequent period. This opinion regarding the origin of symbolical writing, is similar to that which is pretty generally entertained relative to language, and rests upon the same foundation, viz: the hypothesis that the original state of man was that of a savage, and that language had its origin in the rude efforts made by savages to give expression to their thoughts. Such, however, was not the natural state of man. Against this wild hypothesis, antiquity, philosophy, and divine revelation, bear their united testimony. "A plant," observes an eminent writer, "would not be said to be in its natural state, which was growing in a soil or climate that precluded it from putting forth the flowers and the fruit, for which its organization was designed. No one who saw the pine growing near the boundary of perpetual snow on the Alps, stunted to the height of two or three feet, and struggling to exist amidst rocks and glaciers, would describe that as the natural state of the tree, which in a more genial soil and climate, a little lower down, was found capable of rising to the height of fifty or sixty yards. In like manner, the natural state of man must, according to all fair analogy, be reckoned not that in which his intellectual and moral growth are, as it were, stunted, and permanently repressed, but one in which his original endowments are, I do not say, brought to perfection, but enabled to exercise themselves, and to expand, like the flowers of a plant; and especially, in which that characteristic of our species, the tendency towards progressive *improvement,* is permitted to come into play. Such seems to have been the state in which the earliest race of mankind were placed by their Creator." Moreover, the dominion conferred on man, Gen. i. 28, (and that dominion would not have been conferred, unless he had been capable of exercising it) affords proof demonstrative, as to what his natural state was: "*Doubtless,*" says Bacon, "*man's sovereignty lies hid in knowledge.*"

When the Lord formed the garden of Eden, and planted in it all the beautiful and excellent productions of the vegetable kingdom for the benefit of man, it cannot for a moment be supposed, that he made not, at the same time, a like liberal provision for the supply of the wants of his intellectual and spiritual nature—for his advancement in natural, moral, and spiritual

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* Serv. in Virgil, Æn. L. v. ver. 85.

† Luc. Phars. L. iii ver. 331.

‡ Tacit. Annal. L. xi. c. 14.

§ Amm. Marc. L. xvii. c. 4.

‖ This author flourished about the year 44, B.C.

* Lib. iii. c. 1.

† *The females were said to conceive of the wind.* This fable of the vulture is told by several of the naturalists of antiquity. It is important to bear in mind, that hieroglyphics are founded on a philosophical system, either true or false.

‡ Lib. xvii. c. 4.

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knowledge. And as man is not capable of apprehending *spiritual* things, except by means of the analogies of natural objects, probably, the whole scenery of Paradise was so arranged, as to constitute it a symbolical school for the instruction of the first man. This, we are disposed to conclude, for reasons which will hereafter appear, was the origin of symbolical writing.

A. F.

LECTURE V. — The Messiah, as Revealed in the Law, the Psalms, and the Prophets.

By the Rev. H. Highton, M.A.

In my previous lectures, I have endeavoured to establish two points; first, that there is revealed throughout the Old Testament a second person of the Godhead; and secondly, that the Messiah is spoken of in the prophets as a divine being, and can, consequently, be no other but this same second person of the Godhead. It remains now for us to show, that this Messiah was to be not only God but *man—God become incarnate*. This doctrine of the incarnation of God is spoken of by Mr. Leeser, in his Sermons on the Messiah, as being a highly poetical and beautiful idea, but one nowhere to be found in the scriptures. It will be our business, then, to show, in the present lecture, that the incarnation of God is an idea by no means foreign to the scriptures, but one which is constantly found there, and which ought to be familiar to every reader of them. With a view to this, I shall first point out several passages of scripture, in which the great God (or rather he whom we consider to be the second person of the Godhead, and the manifestation of his Father's glory) is distinctly described as appearing in the form of man; and where we find him worshipped in that form; and shall afterwards bring forward several passages of scripture which directly intimate the double nature of the prophesied Messiah, as God and man. There is, first, that remarkable account of the appearance of the Lord to Abraham, in Genesis xviii. My arguments will be better understood if I read through the whole account, (v. 1.) "And the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day." Here we have it expressly asserted that it was Jehovah himself who appeared; (v. 2.) "And he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground." Now it is particularly to be observed, that in this verse, and throughout the whole of the account, the three persons are called in Hebrew "Enoshim," which, as those who know Hebrew will bear me witness, has usually a peculiar meaning, as signifying, "weak, frail, mortal man," and consequently is the more remarkable as applied to the three persons here mentioned, one of whom we shall clearly prove as we go on to be the Lord God, in the shape of man, and the other two to be accompanying and ministering angels; (v. 3.) "And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant." Abraham is here plainly addressing one of them, who bore, doubtless, the appearance of being the principal one of the party, and who, it is plain from the narrative, was no other than the Lord God; (v. 4—8.) "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; and after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." This is also a point especially remarkable, and which deserves particularly to be noted, that the Lord God thus appearing in the shape of man, is described in the scriptures (and the scriptures cannot be broken) as deigning to eat the food prepared by the hand of his servant. (v. 9, 10.) "And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said," (plainly, "He, the principal person in the party, said,") "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door which was behind him." (v. 11—13.) "Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore, Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord" (Here again is a distinct proof that the Lord God himself was one of this party) "said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old? Is any thing too hard for the Lord? At the time appointed, I will return unto thee according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. And the men rose up from thence, and looked towards Sodom; and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know. And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the Lord." Now at this point the Lord God remains with Abraham, and the other two, the two accompanying angels, leave them, and proceed to Sodom, and pass the night there with Lot, as is plainly shown by the first verse of the next chapter: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground." But it is even more plain in the original, where the article is used, and which means strictly, "And *the* two angels came to Sodom at even," evidently meaning the same two who had left Abraham to go to Sodom, when he was left alone with the Lord God, and made intercession with him so earnestly for that city, as we find described in the rest of the chapter. We have, then, in this passage, a most distinct account of the Lord God appearing in the form of man, and even performing the functions of man, inasmuch as he ate human food upon earth as man, appearing to Abraham in that form in which we believe he was afterwards to come in the character of the Messiah.

Again: we have the whole account of Jacob's wrestling with God, in which nothing can be clearer, than that God on this occasion also, assumed the shape of a human being (Gen. xxxii. 24—32.). "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day. because he touched the hollow of Jacob's thigh in the sinew that shrank." There is again an account of the Lord's appear-

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ance to Joshua, recorded in Josh. chap. v., which we quoted at length on a former occasion, and which, consequently, it is not necessary now to repeat; at which time also, it is clear that he was in the shape of man, for he appeared with a sword drawn in his hand, and Joshua on seeing him went up to him, and asked him whether he was on their side or on that of their adversaries. Having thus then pointed out occasions on which the great God of Israel appeared in the form of a human being, and clothed in all the characteristics of man, I shall proceed now to some particular passages of the prophets, which especially declare the great truth, that the Messiah should be God, with the condition of a man assumed, at once the Father of all men, and yet himself born into the world in the ilne of king David. The prophecy in Isa. (vii. 14.) "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel," which is usually quoted, I shall not lay any great stress upon, because, if any one chooses to affirm that it is a prophecy of the birth of king Hezekiah, or of a son of the prophet, or of some other child. and that the name Emmanuel given to the child was no more than a prophecy, that during his days God would be with his people, to defend and bless them—although we do not ourselves adopt this interpretation, yet I do not know that we have any means of positively disproving it, especially as there are some probable grounds for supposing that the word translated, "virgin," may possibly be applied to any young woman, whether married or unmarried. But there is a passage a little further on in the same prophet, which I think does indisputably show that the Messiah was to be God incarnate, God born into the world as a human being. This is in Isaiah ix. 6, 7, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this." I will next read you the explanation given of the words in the "Voice of Jacob," and show its inadmissibility.

"Another high-sounding title, from the same prophet we find in chap. ix. 6, 'For *unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and the Wonderful Counsellor, the Almighty God, the Everlasting Father, called his name Prince of Peace,*' which clearly refers to Hezekiah, in whose behalf God wrought so terrible a wonder, by destroying, in one night, the whole host of his enemies, amounting to 185,000 men, (2 Kings, xix. 35,) and to which event the prophet alludes in v. 5, 'For every battle,'" &c. ("Voice of Jacob," No. 15.) But the writer cannot possibly have considered the context of the passage, when he tries to explain it by saying it is to be referred to Hezekiah, for what says the very next verse? (v. 7.) "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." Now Hezekiah we know, so far from having any promise of this kind given to him, had the very year of his death appointed fifteen years previously by the Lord; so far from there being no end to the increase of his government and to peace, his kingdom was invaded by Sennacherib, and God did not come to his deliverance till after he had been shut up within the walls of Jerusalem; so far from his throne being established with justice and judgment for evermore, God distinctly announced to him, that, within a few short years, all the treasures of Jerusalem, which he had shown to the ambassadors of the king of Babylon, should be carried away to Babylon, and nothing left; and that the sons which should issue from him, which he should beget, should be taken away, and should be eunuchs in the palace of the King of Babylon. Neither, again, is there anything whatever said in the scriptures about the destruction of the army of Sennacherib being by burning and fuel of fire; though this is a circumstance frequently mentioned in the prophets, as connected with the final triumph of the Messiah over his enemies in the latter days; as, for instance, in the last chapter of Isaiah, (chap. lxvi. 15, 16.) "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." And again in Psalm xcvii. 3—5, "A fire goeth before him and burneth up his enemies round about. His lightenings enlightened the world; the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." So, then, the king spoken of here can be no other than the Messiah; and inasmuch as it is said of him, "Unto us a child is born," &c., it plainly shows that though he be, as we have shown, a person, or portion of the Great Eternal God, he is yet to be born into the world in the line of his father David.

(To be continued.)

HISTORY OF THE CABBALAH.

(Continued from No. XIX.*)*

In later times many of the learned among the Jews devoted themselves to the study of the Cabbalah. The most distinguished among them were R. Moses Korduera and R. Isaac Luria, with his pupil, R. Chaim Vital, all of whom lived in Zephath (צפת), a city in upper Galilee, in the third quarter of the fourteenth century. These two, as the *Coryphaei* of the Cabbalists, though agreeing in the main principles of the Cabbalah, they yet reduced this science into two entirely different systems. The system of Korduera is more real, *i. e.*, it approximates more to human reason than that of Luria, which is more formal, *i. e.*, more complete in the structure of its system. The modern Cabbalists give the latter the preference, because they consider only that to be genuine Cabbalah which is most incomprehensible to sound reason. From R. Korduera there are several works extant, both in print and in manuscript,* but from R. Luria only some detached treatises in manuscript, commonly called *the Writings of Ary* (כתבי האריי) which were only for the first time compiled and published in print about twenty years ago. His pupil, R. Chaim Vital, formed an abridgment of the principles and doctrines of his masters and published it under the title עץ חיים,† which is furnished with commentaries by some of the later Cabbalists. Although those two men were contemporaries, lived in the same place, and were occupied in the same science, they still, contrary to the usual habit of the learned in one and the same line of profession, and the Rabbis especially, continued friends together; and R. Luria, who led on the funeral procession of R. Korduera, testified to have seen two heavenly pillars of light which preceded the bier. He, notwithstanding, advised his pupils to use his own system of Cabbalah and not that of R. Korduera. The reason he assigned for this was, that the soul of Korduera, as well as the souls of the preceding Cabbalists, with the exception of R. Simeon ben Yochai, sprang from the chaotic world (עולם התהו), but his (R. Luria's) from the perfect world (עולם התיקון).

This R. Luria said concerning himself: that the soul of R. Simeon ben Yochai was transmigated into himself, and the souls of R. Yochai's six disciples into his own six disciples. He, likewise, maintained, that he and his six disciples were the seven eyes of God mentioned by the prophet Zechariah, iv. 10. For this cause he usually taught his disciples

* *E. g.*, שלמים, זבחי, אור נערב, פרדס, רמונים גירושין ספר, מבקש יהוה, תמר דבורה, &c.

† This work consists of six parts, each of which contains several chapters or lectures. The first part is entitled *Otzeroth Chaim* (אוצרות חיים), and contains twenty-one Cabbalistic dissertations; the second, *Saipher Derushim* (ספר דרושים) contains fifty-one lectures; the third, *Saipher Chavanoth* (ספר כונות) has sixty-two sections; the fourth is the second section of the previous parts, and contains thirty-three chapters; the fifth part, *Saipher Hagilgulim* (ספר הגלגולים), has seventy-five; and the sixth *Saipher Lekutim*, (ספר לקוטים), has four chapters.

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upon the grave of R. Simeon ben Yochai near the village Miron, and placed them in the same order in which, according to his statement, the disciples of the above-mentioned patriarch of the Cabbalah were wont to sit.

His disciple and biographer, R. Chaim Vital, says, in his book *Etz. Chaim*, concerning this R. Luria, that more mysteries concerning divine matters were revealed to him by God, than all the prophets together, and in his character of holiness he not only surpassed the patriarchs but even the angels themselves. The proof of this pre-eminence, and also that in his time the world has passed over from its chaotic state into that of perfection, the Pentateuch is supposed to furnish, where it is said (Gen. xxxviii. 11.), "Judah said to Tamar, Remain a widow at thy father's house, till שלה be grown." Now *Judah*, in the language of the Cabbalah, signifies *God*, *Tamar* signifies the Shechinah, and *Shelah* (שלה), according to the calculation by its letters, contains 335. Starting from these premises, Moses is supposed to have intended to say in this verse: God, as *Principium activum*, commanded Tamar, viz., the Shechinah, as *Principium passivum*, to remain so long a widow, viz., in a state of chaos or unfruitfulness, till Shelah be grown, *q. d.*, till the year 335 of the sixth thousand from the creation, and hence till the time of R. Luria, to whom the divine mysteries have been revealed in the same year, when the world was to enter the period of perfection. This Daniel is said to have indicated, when he says (xii. 12), "Blessed is he that waiteth and cometh to the 1335 years," supposing that he referred to the 335th year of the sixth thousand from the creation, in which the world, for the sake of R. Luria, is passed into a state of perfection. And that the world is actually progressing towards perfection from that time, R. Luria proves, in his *Olam Hatikon* (עולם התיקון), from the fact, that up to that time the Jews had to undergo the most violent persecutions,* which, as he assures, shall not take place again, or at least not with violence, from the period stated.

According to the statement of the above-mentioned biographer, R. Luria was *the Messiah, son of Joseph*.† Once, relates this R. Vital, R. Luria went on a Friday with his disciples into the fields, in order to say their Sabbath-prayers. When they had ended the usual hymn (לכה דודי), he suddenly asked his disciples whether they would not like to celebrate the same Sabbath in Jerusalem (though Zephath, where the Rabbi now was, was five and twenty miles distant from Jerusalem). Some of the disciples immediately expressed their willingness, but others wished to ask their wives first. As soon as the Rabbi heard this, he was violently agitated, and smote his hands together and cried: Wo unto us, that we are unworthy of redemption! For had you all unanimously agreed to go directly to Jerusalem with me, all Israel would instantly have been redeemed, as this was just the period of redemption; but since you have neglected this opportunity, by your refusal, the captivity has returned to its former strength. Once, when R. Luria stood with his disciples near the tomb of Shemiah and Abtalion (two doctors of the Mishna), he said to his disciples: My children, Shemiah and Abtalion have just now requested me to tell you to pray for the Messiah, son of Joseph, that he should not die. But, continues R. Vital, it was on account of our folly that we forgot to ask him who, in fact, this Messiah was. But when, in a short time after, our Rabbi died, it was then we could understand that he was himself the Messiah, son of Joseph, but would not tell us on account of his modesty.

The chief force of that wonderful man lay in his ability to consult spirits. The R. Vital mentioned, relates, among several cases of this kind, also the following:— "R. Luria said: There are many lost souls who are driven from place to place, and cannot even find a resting-place in hell itself, as it likewise refuses to receive them, because even its fiercest fire is not able to purge away the filth with which they had defiled themselves in their life. Such souls, said he, came to him by thousands and tens of thousands, and when in the fields he saw all the trees full of them, and on the water even they swim about in a numberless multitude. When he asked them what their desire was, they answered, that, since the fame of his great holiness is spread from one end of the world to the other, they come thither to entreat him to deliver them, as this lay in his power only. He usually told them: If God spares my life I shall not only redeem you, but also the whole universe."

On the indispensableness of the study of the Cabbalah for every man, so that this science is more necessary for a man than all the rest of knowledge, and even the Talmud and the holy scriptures themselves, says R. Joseph Taru,* in his book *Pardes* (פרדס): Whosoever addicts himself to the study of the law and not the Cabbalah, of him Solomon says (Prov. i. 22), "How long ye simple ones will ye love simplicity (*i. e.*, to occupy your time with the simple meaning of the words of the Holy Scriptures). Turn ye at my instruction (of the Cabbalah), I will pour out my Spirit unto you, and will make known to you my doctrine (*viz.*, of the mysteries which are hid in the sense of the letters)." When, moreover, Solomon says (Prov. xviii. 2), "A fool has no delight in understanding, but that his heart may discover itself;" he means thereby, that the fool will not comprehend the Cabbalistical mysteries, but the mere verbal sense of the law.

The Zohar (sect. Terumah) expresses himself on this point in the following words: When the soul is to descend into this lower world, God commands that angel, whose office it is to apprize those souls who are to descend into the lower world of their destiny, to bring that soul before Him. After the angel has clothed the descending soul with its body, and presented it before God, God commands the angel to communicate the following words to the soul: "Thou goest now," says he, "my daughter, into the lower world; be diligent in searching out the true mysteries of the Cabbalah; for whoso does it not, it were better for him not to have been created. Therefore I have now presented thee to the holy King, that thou mayest see him and search out his mysteries in the lower world. For in this doctrine is embodied all that pertains both to the higher and lower worlds, and is the quintessence of all religion, and the substance of the written and oral law." To the presentation of the soul before God, Moses is supposed to allude, when he says (Deut. iv.): "Unto thee it was shewed, that thou mightest know that the Lord he is God, there is none else beside him."

Whosoever is unable to prove after death that he had occupied himself with the Cabbalah, during his life upon earth, however much good he may have effected, he still not only loses his reward, but has besides to expect the most terrible judgments after death. This R. Simeon ben Yochai proves in Zohar (sect. Pekude), in the following words: "When the soul," says he, "appears in the other world, after the death of the body, two angels, Yophiel* and Seraphiel, meet the same, and ask, whether it had been occupied in the Cabbalah during its abode in the lower world. If this can be proved, a due recompense awaits it, which the angel Zophiel assigns according to the proportion of its knowledge in the Cabbalah. But in case that cannot be shown, that soul is sent back covered with reproach and shame. The angel Seraphiel instantly seizes the same, and burns it to

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**E.g.* in the crusades, in Spain, Portugal, Naples, and other countries.

† The Cabbalists maintain that two Messiahs shall appear, viz., one of the house of Joseph and the other of the house of David, the first of whom will be the forerunner of the second, and shall be killed. R. Isaiah Horwitz, in his book *Sh'nai Luchoth Haberith* (שילוה"ו) says: First will appear the Messiah, son of Joseph, and shall be killed, and him will follow the Messiah, son of David. Thereby the house of Joseph will amend the injury once done to the house of David in the division of the kingdom through Jeroboam, who was of the tribe of Joseph. That Messiah, son of Joseph, will properly not come for himself, but for the Messiah of the house of David, and will expose himself to death, as the prophet says (Isa. liii. 12), "he hath poured out his soul unto death." His blood will be an atonement for the people of God.

* This Rabbi lived at the same time and in the same place with R. Korduera and R. Luria.

* This angel is the guardian of the Cabbalah, because his Hebrew neme יופיאל agrees with the word קבלה (Cabbalah) in its numerical amount of the letters, which is 137.

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ashes. From those ashes it is daily re-created, in order to suffer daily the same punishment; and whatsoever good deeds that soul may have done besides, in the lower world, this punishment is not remitted. For no one has to expect a reward there, but he who has occupied himself with the Cabbalah in this world. This Solomon alludes to in the Proverbs, when he says (iii. 13), "Happy is the man that findeth wisdom."

But great is the reward of him who has here occupied himself with this divine science. "Happy is he," says the Zohar (sect. Vayaira), in this world and in the world to come. Not only is there no account taken of him in the other world, but even all the gates in heaven are open to him; he may unhinderedly proceed thither, go where he will, and see what he will. Of him the prophet says (Isa. lxiv. 4), "The eye has not seen, O, God, beside thee, what is prepared for him that waiteth for him." Such an one, says the *Raya Mehemna* (רעיא מהימנא*), is called the only son of the King and the Matron; to him it is free at any time to enter (appear before God) without being announced, to search through the treasures of the King, to adorn himself with the precious things, and with him God boasts himself in the presence of his family. "But whosoever opposes that heavenly wisdom," say the *Tikunim* (תיקונים 43†), "and becomes less occupied with it, maintaining, that the mere verbal sense in the written and oral law be sufficient, that man turns away the holiest source from this stream and this garden. Woe to him! It were better if he had never been created! He throws the world back to its former chaos, brings poverty into the world, and causes that the captivity of Israel is prolonged."

Thus far our author, who here concludes the *history* of the Cabbalah. It remains for us simply to remark, that all that has been said and shown does not alter our own opinion, which we have given in the introduction of this article; but whether especially the book *Zohar* be really the production of R. Simeon ben Yochai himself, or not; it bears the stamp of antiquity in its very language, though, also, as is most evident, replete with interpolations. Interpolations, however, do not altogether deprive a work of its genuineness as to its author. But if we consider R. Yochai to have been its author, as most of the learned have concluded; that he lived in the second century; and that, besides his own opinions, this book contains also quotations and sayings from still much older sources;—then the judicious reader of that work, who is able to separate the precious from the vile, may discover in it much that is valuable, especially as to many of the doctrines and views held in the ancient Jewish Church. Comp. the preface of Ch. Schœttgenii Horæ Hebraicæ et Talmudicæ, &c.

(To be continued.)

* A Cabbalistical book, supposed to be the work of R. Simeon ben Yochai, in which is shown that the 613 commandments are emanations from the name Jehovah.

† By the same author, containing seventy elucidations on the single word *Beraishith*.

REPLY TO THE STRICTURES OF "A CHRISTIAN BROTHER" ON THE NEW HEAVENS AND NEW EARTH, BY WILLIAM PYM.

(Concluded.)

Dear sir,—I forward, for the "Voice of Israel," with your kind permission, the continuation of my replies to "a Christian brother's" remarks on my papers on the New Heavens and the New Earth. The *fourth* article of my supposed creed now demands attention.

"Moreover, he," Mr. Pym, "believes, that, when this millennial period shall have expired, Satan will be loosed again, and will go out to deceive the nations, who will be gathered together to battle against the beloved city, and will then be visited with the awful penalty of their impenitence and presumption."

It is a circumstance much in favour of my faith under this head, that the whole of this article is described, by "a Christian brother," almost in the words of holy writ. The question, therefore, is not whether this form part and parcel of the word of God, but, whether it will bear a meaning differing from that which the grammatical sense of the words convey? It is now nineteen years since I became *practically* acquainted with the value of Richard Hooker's rule of interpreting scripture; and I can truly say, that, during the whole of that period, I have found its worth on every occasion of employing it; and, I believe, others would do the same if they could be persuaded to make the experiment. Should "a Christian brother" not have adopted it, may I, without offence, venture to suggest it to him as worthy of trial. The rule is as follows: "I hold it for a most infallible rule, in expositions of sacred scripture, that, where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words as Alchymy doth, or would do, the substance of metals, maketh of anything what it listeth, and bringeth, in the end, all truth to nothing." (Hooker's Works, fol. b. v., § 59, p. 275,) The only question, therefore, at issue, respecting the doctrines conveyed in this fourth article of faith, is, *whether there be any other interpretation which the words will bear?* I am ignorant of any deserving of our notice, and do give them, accordingly, their full grammatical meaning, namely, that, after the period specified in the book of Apocalypse, during which *the men in the flesh*, who shall inherit this planet, shall have been in the condition in which Adam was before he fell, Satan shall be permitted once again to intrude himself into the heritage of man; that the effect of that permitted intrusion will be similarly successful to his first attempt, and that the fearful consequences will be, that he will draw away, from their allegiance to God and his Christ, multitudes of the human family; and, arraying the one section against the other, will be permitted to act again the fearful scenes, which he had already performed during six thousand years of his permitted godship. But how different in one respect! Instead of the long-protracted warfare, which has now been carrying on from generation to generation, and the consequent tribulation, through which all must pass who shall enter the kingdom of Christ; the trouble of that time and state will be *short;* for it is written, "*he* MUST *be loosed a little season.*" It is a part of the predeterminate counsel of God, and MUST be fulfilled. But, when this third and last exhibition of the infirmity of the intelligent creature shall have been made, and the great practical lesson confirmed, that, as our natural life is only maintained by living and moving, and having our being *in God*, so fares it with our spiritual; and, in order to preserve our allegiance to him unshaken, we must be found *in him:* then the after dispensation shall be introduced, in which all who are interested never shall be moved, because it bears this striking characteristic, which involves the foregoing principle, that "God shall be all in all." (1 Cor. xv. 28.)

Little more need be said, I think, upon this part of our subject. The fifth and last article of my supposed creed, with the objections to the whole, remain for consideration, upon each of which my remarks shall be short.

"After this, he believes, will occur the second resurrection, and the damnation of the ungodly." This is the last article of the creed which is ascribed to me by "a Christian brother." Little need here be said upon this subject, as I have already noticed it; but, when we consider that there is no mention made of the resurrection of the ungodly as being *a simultaneous act with the resurrection of the righteous*, in those passages of scripture which treat of it; when we consider that, at the close of the millenniary state, there will be a great falling away from the faith, and a wide wasting desolation, *by death*, through the instrumentality of the fire, which, it is foretold, shall then come down from heaven; it is clear that there must be a resurrection and damnation of those who shall then fall, in order that, small and great, they may stand before God in judgment! This is expressly revealed as to take place *when the thousand years are finished;* for it is to *follow* the loosing of Satan; and Satan is only then to be loosed, when the thousand years are finished. But the first resurrection takes place one thousand years before; and, if the ungodly shall rise at that time, (which is opposed to the express declaration of the word of God upon the subject, Rev. xx. 6.) then there must be one resurrection of the righteous, and two of the unrighteous; a conclusion at which every believer in revealed truth would very unwillingly arrive. Take the scriptural account of the matter in its simplicity, and the difficulties disappear. "As in Adam all die, even so in Christ shall all be made alive:" *but every man in his own order.* Christ the first-fruits. Afterward, *at his coming*, they that are Christ's. [I purposely, for perspicuity's sake, transpose it.] *Therefore none beside.* "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." "But the rest of the dead lived not again until the thousand years were finished." No sophistry can set aside so plain a statement as this. Our conclusion is, therefore, unavoidable, that there are two resurrections: a first composed of those who are Christ's, and none other; a second, one thousand years later, of those who are not Christ's.

I now turn to the objections which are made to the above doctrines, and my remarks upon these must, of necessity, be short.

The first is a supposed inconsistency, expressed in the following words: "Now, I must say, that my reason is startled at the supposition, that God would permit to exist a state of things

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so extraordinary as this belief involves. *Immortal* men, and *mortal*, dwelling on the same earth."

I can discover no cause why any man's reason should be startled at such an announcement as this, more especially as it is announced in the word of God. Have not angels and men dwelt, for nearly six thousand years, on the same earth,—God himself, since man lost his royalty by Adam's transgression, having made this world subject to angels, and the whole host of holy and elect angels having been employed, during the same period, as ministering spirits, sent forth to minister for them who shall be heirs of salvation? But the glorified saints, with Christ at their head, are to take the place of angels, in that habitable world to come, of which we speak; at least, such is St. Paul's doctrine, David's, and Daniel's; (Heb. ii. 5, 6. Ps. viii. Dan. ii. 44; vii. 14, 27) and I think they had the Spirit of God to direct them. Now a kingdom without subjects is an anomaly; hence there must be *men in the flesh, as Isaiah describes them*, in his lxv. chap. 18–24; and *a happy, subordinate creation*, as the same prophet teaches in the next verse; and had before taught, chap. xi. 6–9; and, as St. Paul as expressly teaches, Rom. viii. 19–23. In all this, I perceive nothing startling, but on the contrary, quite consistent with God's great precreation counsel, *that man, in his own image, shall reign over a blessed earth.* (Gen. i. 26.) And this I know, that, though all other things fail, this counsel shall stand, and he will do all his pleasure. (Is. xlvi. 10.) To me any other result is the only startling idea.

The next alarming inconsistency in a "Christian brother's" mind is, that "*Rebellious* men should be in partial possession of a world from which *the curse has been removed.*" Here let me remind your correspondent of what saith the scripture. It does *not* represent this as the condition of things *during the long period of blessedness of one thousand* years, but as the result of the mysterious ordinance of God, that, *for a little season at its close*, he will again let Satan loose, and thus exhibit, for a third time, the utter insufficiency of the intelligent creature, even in his best estate, to maintain his integrity without receiving super-creation grace in the hour of trial. A third terrifying fact is, that "the *new creation* of the Lord, shall be assaulted by Satan, and polluted *with sin*, and *with death.*"

I see no more difficulty in conceiving the acting out of these things *a second time*, and that on a far less extensive scale than before, than I do in realizing their first occurrence.

Does not "a Christian brother" believe, that, after God had made man upon the earth "Satan assaulted the new creation," and, moreover, "polluted it with sin, and," instrumentally, "with death?" It is the doctrine of Moses and the prophets; but, if he see no difficulty in receiving the record of these past facts, as revealed to us in the scriptures, why should he stagger at such announcements, as touching things to come?

He acknowledges, "that, if God had thus declared his will, he should, most unfeignedly, have believed in its propriety and wisdom." My reply is, *that God has so declared his will*, unless his plain declarations, on these subjects, are perverted, by, what is called, the spiritualizing system, that "womb of many errors, and cloud of many truths," as it has been forcibly described, some three hundred years ago; and, if only that judicious rule of the great Hooker be applied in all such cases, of this I am satisfied, there can be but one result. I believe that I have now noticed the principal objections, and given a reason for my faith in the doctrines which have been described; and knowing, in my own case, that "a man can receive nothing, except it be given him from heaven;" and that, what is true as it respects the doctrines of grace in the divine word, is alike true as touching those which have formed the subject of this and the foregoing papers, that, until the Spirit of God do remove the veil, our eyes will be holden; and, unless he unseal the vision, the book which contains it will be a sealed book to all, I humbly pray, that he will teach us more and more those things, which are profitable for us to understand, and make us valiant for the whole truth, as it is in Jesus.

In conclusion, allow me to offer my sincere thanks for your kindness, in giving me so large a space in your columns, and to assure you that I am,

Your's sincerely obliged,
WILLIAM W. PYM.

REVIEW.

Hebrew Reading Lessons; consisting of the first four chapters of the Book of Genesis, and the Eighth Chapter of the Proverbs, with a Grammatical Praxis, and Interlinear Translation. London: Samuel Bagster and Sons, 15, Paternoster Row.

This little work may confidently be recommended, not only for its neatness and beauty of typography, (so characteristic of the works printed and published by Messrs. Bagster) but also for its real usefulness; since, from the conciseness of its arrangement, yet, without the least compromise of the necessary distinctness, it can hardly fail in the desirable object for which it has been prepared, that "of aiding beginners in the study of the Hebrew language:" on our own part, we may add—either in schools, private instruction, or self-tuition, it will be found a valuable auxiliary.

Journal of Missionary Labours in the City of Jerusalem. By the Rev. F. C. EWALD. S. Bagster & Sons.

Differing as we do from our esteemed brother, in many of his views regarding the Jews, and the Holy Land, we have nevertheless read several passages in his book with interest; and can confidently recommend it to our Christian readers, as containing many things that will be both new and interesting to them. Our space will not admit of our making extracts at present; but we hope soon to give our readers his interesting account of the Karaite Jews.

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VOL. II.—No. XXII. MONDAY, FEBRUARY 2, 1846. Unstamped 3d. Stamped....4d.

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THE MYSTERY OF THE GENTILE DISPENSATION.

From an unpublished work, by Ridley H. Herschell.

(Continued from No. XXI.)

We have seen from various passages of the Old Testament Scriptures, that by the advent of a Redeemer and Deliverer, the world is to be brought out of a state of trouble and confusion, into a condition of peace and blessedness. I shall make a few more extracts relating to the bearing these events have on the condition of the Jewish people.

In the ninth chapter of Isaiah we find at the commencement, that "the people that walked in darkness have seen a great light;" that they rejoice "according to the joy of harvest," because God "hath broken the yoke of their burden." The immediate cause of this joyful deliverance is stated in v. 6—7. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God! the everlasting Father, the Prince of Peace! Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." The same deliverance is thus spoken of by Jeremiah: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them." (Jer. xxx. 7—9.) And again, Ezekiel: "I will raise up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them. I, the Lord, have spoken it." "And David, my servant, shall be king over them; and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever." (Ezek. xxxiv. 23, 24. xxxvii. 24, 25.) And what said the angel to Mary, concerning that wonderful child she was to bring forth? "He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke i. 32, 33.) And the aged Simeon and Anna recognised in our Lord, while yet a helpless infant, that "salvation," or Saviour, for whom they, and all "that looked for redemption in Jerusalem," had anxiously waited.

Now, taking all these declarations of the Spirit of God into consideration, I really cannot sympathize in the strong condemnation so generally passed on the "carnal Jewish notions" of the apostles, when they inquired of our Lord: "Wilt thou at this time restore again the kingdom to Israel?" I think the question, and the expectation that prompted it, were perfectly scriptural. The glory of the Jewish nation is always associated with the advent of Messiah, and the glory and blessedness of the latter days: the same prophecy that records Jerusalem's overthrow and desolation, also declares its subsequent exaltation: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah iv. 8.) If they believed these utterances of Micah to be the words of God, was there anything wonderful, or anything foolish, in their asking our Lord Jesus Christ, if they were to be fulfilled now? In His reply He tells them that the time for the full understanding of these prophetic declarations was not yet come; but that they should ere long receive a supernatural enlightenment, and enter on a ministry of witness. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i. 7, 8.) When they were thus divinely illumined, when the Holy Spirit took of that which was Christ's, and shewed it unto them, they then began to understand the Scriptures. The unconverted Jew of the present day, when he has cast Rabbinical absurdities from him, and has not become a deist, reads the Old Testament with the same views the apostles entertained before they were enlightened by the Holy Spirit; and therefore he says: "I cannot believe the Messiah has come, because I find none of the prophecies accomplished that were to accompany or follow his coming. Israel is not delivered, and the world is not in a state of peace and blessedness." The answer to this objection has usually been, that all these predictions have been spiritually fulfilled. If this hypothesis of a spiritual fulfilment meant nothing more, than that wherever the gospel of Christ is received into the heart, it delivers both Jew and Gentile from the bondage of sin, and places them in a state of internal peace and happiness, no objection would be made to this spiritual fulfilment. But to present this as a substitute for the true and actual fulfilment of these prophecies, has occasioned, on the part of really good men, as great perversions of scripture as those of the boldest infidels; less dangerous in their consequences, it is true; but equally wide of the meaning of the Spirit of God. That this has been the cause of much stumbling to the Jews, there can be no question; such explaining away of the most solemn declarations of God,—promises which He declares cannot be broken, unless men can break His covenant with day and with night,—(Jer. xxxiii. 20, 21, 25, 26,) is sufficient to impress the Jew, (who has an

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instinctive reverence for the divine word, even when he does not obey it,) that there is something false and hollow about the Christian system, since it thus tampers with that which he knows to be of God.

It is perfectly evident that the subject which chiefly occupies the prophetic scriptures of the Old Testament, is, the glory that was to follow the advent of the Messiah. There are, it is true, distinct intimations of His coming in humility; of His being "despised and rejected of men; a man of sorrows, and acquainted with griefs;" but it is not until we are enlightened by the Holy Spirit, that we see the full development of this "dispensation of humility" into which our Lord first entered, and into which His Church must follow Him. This, "in other ages, was not made known unto the sons of men;" and it is still hidden from the Jews who believe not in that further revelation of God's will which came by Jesus Christ; who, "having received gifts for men," shed forth the gift of the Holy Spirit on His disciples, to guide them into all truth. Under the teaching of this heavenly guide, we perceive, how that which at first seems but a feature of individual character, expands into the characteristic of a dispensation. We see that previous to the time when Christ is to be "a great King over all the earth," He is to be the leader and commander of a chosen band, who are to follow in the footsteps of His humiliation, to be "planted in the likeness of His death," and "buried with him in baptism." This chosen band, this Church, is to be, like its leader, "despised and rejected of men;" it is to be "hated of all nations;" in the world it is to have tribulation: it is to be in this dispensation as unlike the glorious Church of the prophets, as its Leader, at His advent in humility, was unlike the mighty Conqueror predicted by them, who was to subdue all things under His feet.

Those who consider the nationality of the Jewish people destroyed for ever, apply all the glorious predictions of the prophets, concerning the latter days, exclusively to the Church of Christ; while we, who believe that in the letter it refers to the Jewish nation, firmly believe that the Church will not only participate in that glory, but will even be exalted to a higher glory. These predictions are, therefore, in a measure, common ground to both parties. Let us examine together the features of this glorious Church. What peace, what blessedness, what world-wide dominion, is promised to it! All nations shall flow unto it; kings shall minister unto it; its oppressors shall come bending unto it; they that despised it shall bow down at the soles of its feet: it shall be "an eternal excellency, a joy of many generations!" All that is glorious and beautiful in the creation is resorted to, in order to picture to man's imagination its beauty and glory; the silver, the gold, the precious stones; the pine, the myrtle, and fruit-trees with unfading leaves: pure streams of living waters, a sun that is never withdrawn, and a "glory of the Lord," far above the brightness of that sun! We see that the greatness of his subject, far exceeds the prophet's powers of expression: He pictures the glorious vision as well as human language enables him to do; but how weak is language to convey an idea of a glory that "eye hath not seen, nor ear heard!" Thus much concerning it, however, is very plain; it is not the description of a spiritual glory, merely, but of an outward and visible glory: "The glory of the Lord shall be revealed, and all flesh shall see it together;" (Isa. xl. 5) and "in the latter days the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills." (Isa. ii. 2.) It is to be seen and known, honored and resorted to, by all the intelligent creatures of God.

Now there are some features of the Church, in the present dispensation, that bear a measure of resemblance to those of the glorious Church. Even in its humiliation, the Church is to be "the light of the world;" a "city set on a hill." The world is to recognise it as something different from itself. But is the world to flow to it? Are the men of the world to say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths?" (Isa. ii. 3.) No; the world is to hate the Church, even as it hated the Church's Lord: "If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 18, 19.) Is it to enjoy outward quiet and prosperity, the abundance of peace extended to it like a river, "and the glory of the nations, like a flowing stream?" No: in the world it shall have tribulation; its members shall be persecuted, reviled, shall have all manner of evil spoken against them falsely, for Christ's sake. The world shall know them not, because it knew not Christ; shall hate them, because they do not belong to it. Shall it be said that all these declarations have reference only to the believers of the first age? Nay; the same prayer of our blessed Lord which testified the world's hatred of them, was uttered "not for these alone, but for them also which shall believe on" Christ "through their word." (John xvii. 20.) But is not the humiliation of the Church but for a season? Is there not a period coming when all that the prophets have spoken of her glory shall be accomplished? Yes, the day of her glory will come; her humiliation is but for a season; but I find nowhere in the revelation of God a termination to this season, previous to the termination of this dispensation. I find that the latter days of this dispensation, instead of being times of peace, holiness, and spiritual prosperity, are to be "perilous times;" in which "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. iii. 1—5.) I find that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" (Ibid. v. 13.) that "because iniquity shall abound, the love of many shall wax cold;" so that it shall be a question whether the Son of man, when He cometh, shall "find faith on the earth." "And Enoch also, the seventh from Adam, prophesied of these, saying: Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 14—18.)

So far, then, is it from being the case, that the world is gradually to slide into the Church, until it be entirely absorbed in it, that we find the wickedness of the world is to be most rampant, and its oppression of the children of God, most grievous, at the time when Christ comes to deliver His Church. While the prophets of old, overleaping this present dispensation, which "was not made known unto" them, end their predictions with visions of peace and joy, the prophecies of our Lord and His apostles, which chiefly concern this dispensation, conclude with "distress of nations, with perplexity," war, famine, and pestilence; "men's hearts failing them for fear, and for looking after those things that are coming on the earth." (Luke xxi. 26.) And the Church, instead of being dismayed at these things, is to regard them as the harbingers of her time of rest: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke xxi. 28.)

(To be Continued.)

JEWISH INTELLIGENCE.

PERSECUTION OF THE JEWS IN RUSSIA.

The present age boasts of its pre-eminent benevolence; and this country in an especial manner boasts, not of mere sentimental philanthrophy, but of its active beneficence. Its conduct in the matter of negro slavery was a noble example to

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the world. Another suffering portion of humanity loudly calls for the aid of England, the friend of the oppressed. The Jews in Russia, it is true, are not slaves; but though their physical sufferings may be less, though they are not daily under the driver's lash, yet, if the amount of their mental anguish be taken into consideration, together with their greater capability of suffering, it may be fairly questioned whether their misery be not as great.

We think there is a great disposition among many good people in this country, to be very tender of the Imperial Autocrat's reputation, and to wish to put the most favourable construction on all his barbarous ukases. They seem to think that a ukase is, after all, only a legal document, which may sound harsh, and at which people may grumble, as is done at many Acts of Parliament in England, but which in its operation is much less severe than one would suppose, and to which all parties in time get reconciled. Never was any notion more wide of the truth than this. We admit there is a great difference indeed between the written document and the actual execution of its enactments. The Englishman reads that all the Jews are ordered to quit a certain town in a given time. This, he thinks, is severe and despotic; *he* would not like to be ordered by government to leave London for Bristol; and pities the Jews for being compelled to change their quarters. But what is the acting out of this ukase to the Jew? Is it, as the Englishman imagines, to change one home for another? No; it is to go as houseless wanderers on the wide world, to quit their cherished homes, possessed of little else than the clothes on their backs! Severe and despotic indeed! It is wretchedness, starvation, and death.

We have recently conversed with an intelligent Russian Jew lately arrived in this country. His account of the misery that exists among our poor brethren there is frightful. To give all the causes of this in detail, would require a long and separate article. One of the most painful features in this oppression, in our opinion, is, that it appears to the Jews as one grand scheme for their conversion; or, as they naturally account it, their apostacy from their religion. "The Emperor Nicholas," say the *Algemeine Zeitung des Judenthums*, "aims at nothing less than, by insupportable misery and dire necessity, to drive the Jews to despair, and thus drive them into the Russo-Greek Church." This allegation it sets about proving at great length, by a recapitulation of the various ukases issued against the Jews for the last twenty years. We can only afford a very condensed summary of its statements.

The ukase of 1828, which rendered the Jews liable to furnish recruits for the army, promised them, in return, many good things; but they were plainly told, some years ago, that the benefits promised to Jewish soldiers, in 1828, referred only to those who were baptised during their service. In 1843, it was ordered that the children of the Jewish soldiers, were to be taken from their parents, and brought up in the Christian religion. Lastly, in February, 1844, the dreadful ukase appeared, that the Jewish children taken for soldiers, were to be sent to the military schools, as heretofore, to be brought up as Christians; but that the adult Jewish recruits were not to be admitted either into the active army nor into the fleet, but were to be employed in the military dockyards, to work as mechanics for the military, or be sent to the Caucasus. Independent of the degrading contumely which this ukase entails upon them, it is natural, that not all recruits had the moral courage to resign themselves to their fate. Alas! many have already gone over to the church; many more will go after a fearful struggle; and this excites pleasure in the higher regions! these are the recruits, and the *Jewish* soldiers in the *service!* The emperor requires from time to time to see the lists of *religious* deserters; woe to the colonel who has to mark "*none.*" The emperor's displeasure at such a "none" was recently manifested towards the colonel; and behold, on the following morning, 800 Jewish soldiers were, under the beating of drums, the swinging of the sabre and blows of the knout, driven into the church. Two only preferred—death!

As early as the year 1825, the emperor decreed the expulsion of all the Jews residing in Petersburg and Moscow. In the years 1835—39 followed the expulsion of the Jews from Kiew, the Rome of Russia, from Nicolajew, Sewastopol on the Black Sea; many of them apostatised, the others were reduced to beggery and plunged into the deepest wretchedness. The interior dominions of Russia were more rigidly closed against the Jews, so that hundreds of families, merchants, waggoners, &c., who derived their means of sustenance from those towns, were thrown out of their bread.

The agriculturists shared a similar fate. In the year 1837, a great portion of the Jews of Courland were desirous of settling in—Siberia. Count Cankrin, the Minister of the Finances, effectually supported this undertaking, but the emperor refused to allow them to depart even to—Siberia! In the year 1840 many were sent to Cherson, there to settle; half of them perished on the journey, the other half languish there in want and penury; Cherson being a country without trees and without rain, which requires other cultivators than Jews, who never were accustomed to agriculture, and who now, in the literal sense of the word, are to convert stones into bread. Let no one, then, imagine, that all these colonising projects are intended to accustom the Jews to a fixed trade or to a regulated activity; but on the contrary to estrange them from their present degree of civilization, to approximate them to the mental barbarism of the Russian peasantry, and thus to weaken the power of resistance which the Jews have hitherto offered to the most terribly alluring temptations of a consistently persevering proselytism.

In order to complete the destruction of the Jewish religion, by compelling them to apostatize, the following ukases were issued:—The ukase ordering the removal of the Jews to a distance of fifty wersts from the frontiers. The effect of this decree was intended to be threefold:—1st, That the frontier, which hitherto had been Jewish-Polish, was to become *Russian*. 2nd, To bring the Jews, thus deprived of their possessions, to beggary, and expose them to starvation, whilst the provinces into which they were admitted, would become so over-crowded, that the Jews would have scarcely room to exist, and, to obtain a livelihood, would be forced to be baptised. 3rd, To show the Jews clearly what they had to expect. True, the prevalence of smuggling was pleaded as a plausible excuse before the tribunal of Europe, but even the ministers represented to the emperor, that the evil of smuggling could not be eradicated by the means adopted. The Jews themselves offered to unite in the prohibition of smuggling, on the penalty of excommunication, all was in vain. Some apparent mitigations of the severity of the ukase were paraded forth to the world, but which, in fact, were nothing of the kind.

The only soothing comfort, in their dire misfortunes, which rendered the existence of the Jews supportable, was, that they had formed among themselves congregational unions, serving as their natural points of centralization. The Russian Jews lack all sense of a general participation of feeling for the Jews of Russia at large; no one looks beyond the melancholy scene which his own town presents. Hence the Jewish congregations in Russia have no connexion with each other, and hence the cause of their inefficiency to accomplish any *great* measure for their common relief. But the Jews of every town form, as everywhere else, a קהל, (*kahal*) community. These communities were able to do a something for the amelioration of their own town in particular cases, and a great deal could be done by *money*. The collection of the pennies of the poor amounted to sums large enough to pay for the release for many a heavy burden. Thus these kahals still served as a central point, in which every individual had an interest. The keen eye of the emperor recognised in these kahals the essential aliment of Judaism: their destruction was next resolved upon; for Judaism would thereby be deprived of its internal union, exposed to dissolution, and reduced to a dead mass of atoms. The ukase then appeared, which in one stroke cut off all the congregational offices, and placed in the hands of the magistrates the administration of the Jews, their finances, their meetings, their duties, and their rights. At this ukase Europe did not sound an alarm; no one raised his voice, and yet, from its origin, we looked upon it as more pernicious than all its predecessors; for now the wretched people had lost the last shadow of protection, defence, and local relief; now every individual was abandoned to his own resources, and these unions, which had as yet procured some means of relief, entirely vanished.

The next step was, *to drive the Jews out of the country villages, and to throw them into the towns.* The ukase appeared. It was but a consequence of all former measures; first, they were to remove from the interior in the appointed department of the frontiers; then from the frontier in the interior of these departments; now from the country villages into the towns. Another plausible reason is adduced, to do away with the Jewish public houses and inns, well knowing the antipathy now prevailing in Europe against Jewish public houses. But let us listen to the traveller who has to traverse these countries. He will tell you, that these Jewish public houses afford the only relief to travellers; that there are no other inns; that, notwithstanding their uncleanliness, they are the only oases in the desert of dirty Russia; and that even now, people are puzzled how to travel in Russia *without* these Jewish public houses. But even travelling they will not have in Russia. Another 100,000 families are, therefore, thrown into these towns, and there they choke, smother, crush, and devour one another! It is like taking an enormous swarm of bees, and throwing them into a hive, stopping up the opening, and calling on them at the same time to produce honey and wax!

Yet are these towns to remain quite undisturbed? How easily might they find relief? How easily might they yet find means to maintain themselves?

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This must be prevented. The chief object is to crush those who are already miserable, and they are no less than nine-tenths of the Jewish mass; they must be kept tightly, so as not to be able to extricate themselves from their wretched condition.

Well, then, another ukase divides all Jews into those possessing landed property, and those who do not; the former are allowed to continue the pursuit of their trade, the latter are not admitted to the privilege of citizenship, and can neither carry on any trade in consequence, nor travel in the country; they must either starve, with wife, children, and parents, or go over to the Russian Church.

Will England attempt nothing to alleviate the sufferings of hundreds of thousands of the seed of Abraham? Will British Christians permit these hundreds of thousands to think they approve of this mode of "promoting Christianity among the Jews?" The cry of a few Jews at Damascus roused the indignation of this whole kingdom; shall the cries of hundreds of thousands be heard unmoved? Is it only the scourge and the torture that call forth English sympathy? Can they not feel for the wives, the mothers, the helpless babes, suffering "hunger and nakedness, and the want of all things," amid the rigours of a Russian winter?

Sure we are, if the cries of our wretched brethren enter not into the ears of Englishmen, they enter into the ears of the Lord of Sabaoth. Those who vented their righteous indignation against the West India planters, should deal even-handed justice to all oppressors. We do not recommend them to load the Autocrat with reproachful abuse; this would serve little purpose. But they might firmly, in their own plain, straight-forward, English way, tell him what they think of his conduct towards the Jews. Some people are charitable enough to suppose that he is not at all aware of the misery caused by his ukases respecting his Jewish subjects. Then tell him this Europe-wide secret; and tell him also, that he who has in his hands the fearfully responsible power of making laws that affect the well-being of a whole nation, ought to give himself the trouble to ascertain the working of these laws. Tell him there is such a thing as *history;* remind him that a day is coming where even an Emperor must "give an account of the deeds done in the body."

To say that remonstrance would do no good, is to entertain a much worse opinion of the Emperor Nicholas than we do. What! shall it be supposed he is so entirely without the common feelings of mankind, as not to pause in his career, when he is convinced that to persist in it will bring upon him the indignation and abhorrence of the civilised world—will hand down his name to posterity as a hissing and an execration! We believe a strongly expressed opinion on the part of the English people would have a powerful effect in producing a different policy, on his part, towards the Jews. *How* this is to be done, is a farther question. Let it first be seen as desirable and necessary. „Where there is a will, there is a way." We need hardly say our columns are open to any suggestions as to how this may be done; we believe the columns of far more influential journals will be equally so.

Dr. Frankel has published in the *Orient*, a "Call to the Congregations of Israel," on the subject of the Jews in Russia, of which the following is an abridgement:—

The situation of the Russian Jews becomes every day more unbearable; every fresh account brings intelligence of the cruel oppression exercised against them. Whether such oppression proceeds from a political or religious cause, humanity sighs to behold the rights of many hundred thousands, and their holiest feelings, thus trampled down; to see no means left untried to annihilate the whole of a religious confession; to witness the defenceless either breathing out their lives under inexpressible misery, or driven to the last stage of despair. We read the newspaper accounts, are greatly moved, and pity the poor sufferers; but is this enough? We hear even more than we read, and are grieved that the nineteenth century should be witness of such events; is it enough, that we merely sigh, and then seek to get rid of our painful emotions? It is an assault on a religious faith, which is sought to be put down, and with whom does it lie to step forth with a powerful manifestation in its defence? Surely the brotherhood of the same faith. The Jew has on earth no patron of his religion; no political influence, armed with force and power, bends at will that which opposes it; he has but one help, the great Patron and Watchman who never slumbers nor sleeps. But our trust in him should not produce inactivity, but zeal and courage to undertake what is needful. Our times have exhibited associations for many projects, apparently impracticable, which yet by united efforts have been accomplished; it is therefore an imperative duty on our co-religionists to unite together, and publicly declare their sympathy.

Dr. Frankel then proposes by general contributions in all the Jewish congregations, to raise a fund for assisting the Jews to emigrate from Russia.

Paris, Nov. 17.—Organisation of the Jewish worship in Algiers by royal ordonance.

Louis Philip has created a consistory in Algiers, consisting of a grand rabbi, &c., four laymen, and two provincial consistories; one in Oran, and a second in Constantine, each consisting of one rabbi and three laymen.

The king elects the grand rabbi and the four laymen of the Consistory of Algiers, all of whom are proposed by the minister of war. The rabbis and laics of the Provincial Consistory, are chosen by the minister of war at the proposal of the governor-general, to whom the Consistory of Algiers proposes them.

The salaries and local expenses are paid by the government.

All the members of the consistories take the following oath before the governor-general:—

"Before Almighty God, the creator of heaven and earth, who has forbidden us to take His name in vain, and who will punish perjury, I swear fealty to the King of the French, and obedience unto the laws, ordinances, and regulations which have been, or will be, issued during his reign."

The decisions of the consistory are binding only when ratified by the government.

One of the functions of the consistories is to encourage the Jews to agricultural pursuits; another to nominate the "Shochets;" another to inculcate fidelity to France, and the duty to defend her rights; and another to teach relig on. Jewish hospitals and schools are also to be erected in Algieria.

A. Z. des Judenthums.

St. Gall.—The government of St. Gall has issued some oppressive regulations respecting Jewish manufacturers. The oppressed have presented various remonstrances and hinted at their leaving St. Gall, which would seriously injure her revenue. These regulations have been for a time suspended. *Ibid.*

Bernburg, Dec. 5.—The Grand Rabbi, Dr. Hergheimer has introduced several reforms of the worship in Bernburg, and many synagogues of the principality. The Hapthorah is no longer chanted, but read and partly translated. Still further reforms are contemplated in the ritual. There is to be more preaching and less reading of the law. There is special mention of the fine choirs and of prayers in German. A musical concert held on the Sabbath is also mentioned, and the writer of the article congratulates himself on the popularity of the rabbi and the precentor.

Upper Rhine, Nov. 20.—In the Grand Duchy of Baden, an attempt has been made to exclude those rabbis from public functions who attended the meetings at Brunswick and Frankfort, to return to the Talmud and the inglorious pursuits of usury and low traffic. The reformers commend to the young, the more honourable calling of honest tradesmen and agriculturists.

In Oldenburg, there is much of the spirit of caste, but scarcely any hatred of the Jews. The number of the Jews residing there is very small, not above fourteen families. The behaviour of the government towards the Jews is a singular contrast to that of other German states. Any one may follow without hindrance what profession he pleases, may exercise any handicraft trade; even the corporations do not shut him out from the mastership. Jews may enter into the service of the state. Indeed the district rabbi (*Landrabbiner*) himself is a servant of the state, and is paid out of the public money. The Grand Duke is very friendly towards the Jews, and expresses himself pleased at any advancement in their outward or intellectual condition.

Algemeine Zeitung des Judenthums.

Berlin, Dec. 15.—Amongst the orthodox of the community here, matters are again somewhat stirring and lively. The old rigidity, inactivity, and love of ease, this triad of orthodoxy, is, by the strong and mighty movements of the times, gradually shaking to pieces; and pietism, with its borrowed spangles of knowledge and enlightenment, is waking up out of its long winter sleep, to remind the world that it has not yet wholly got rid of it. Since Dr. Stern, with his beautiful and weighty lectures has drawn forth enthusiastic praise even from those who are soundest in the faith, (*Strenggläubigsten*), and given an impulse to the cause of reform, it is natural that the fears of the anti-reformers should be awakened, lest their flocks should also become gradually enlightened. Dr. Sachs has announced, as the *antipodium* of Dr. Stern's propositions, a course of lectures on Jewish literature; which he will not treat merely scientifically, but also practically, that is, in their bearing on the interests of the present. *Ibid.*

It is reported that Sir Moses Montefiore is about to establish at Jerusalem a cotton manufactory, to furnish to his poor brethren there the means of employment and subsistence. Three clever young Polish Jews, residents of Jerusalem, are now in England, busily employed in acquiring a knowledge of the use and management of the machinery to be used in the factory. Sir Moses, it is said, will proceed first to Constantinople to procure a firman, and then come to Jerusalem, where he will remain till he has set

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his plan a-going. Several Englishmen are expected to come out along with the machinery, who will probably remain to superintend it. This plan is well conceived, and might well answer the purpose intended; since raw cotton, which is one of the principal exports of Syria and Palestine, may be obtained in abundance, and at a moderate price; the chief difficulty, and that a very formidable one, will arise from the spirit of suspicion that pervades all ranks of society in the Turkish dominions, and especially in Syria and Palestine, in reference to an establishment of any sort in connexion with England, however conducive it may be to the prosperity of the country. No such thing as disinterestedness can be at all conceived by the followers of the false prophet; and the history of the rise and progress of the British dominion in India, are familiar to every one here; and will put them on their guard against all that might be considered a similar attempt in the Holy City.—*Extract of a private letter from Jerusalem.*

Moravia.—A petition of the Moravian Jews was presented at Kremster, on the 6th of last October, to His Imperial Highness the Archduke Francis Charles, during his progress through Moravia, by a Jewish deputation. The petition occupies nine columns of the *Algemeine Zeitung des Judenthums*, Dec. 22nd.; and we must content ourselves with presenting a brief extract of it to our readers. The petition is a valuable document for the succinct view it affords of the political condition of our brethren in Moravia.

Their condition is wretched indeed! Would that it might excite Christians to pray more fervently for the advent of Him who shall turn back the captivity of His people.

Your Majesty:—

The Jews of Moravia have from time immemorial been faithful to the laws of this country. They were prohibited by Ottoker II., oppressed by Ladislaw; and a new era of prosperity run unto them with the Habsburg dynasty. The successors of Joseph II., of glorious memory, have especially immortalized themselves with their Jewish subjects.

The laws respecting the Jews, issued under Francis I. contemplated their future political amalgamation with the Christian fellow subjects. He therefore ordained that the Jews should have better schools for their youth, and be instructed in the sciences, the arts, and trades.

The Jews of Moravia are permitted by law to follow agricultural pursuits, and the various trades, but other existing regulations render it next to impossible. Thus:—

1. Jews are not permitted to leave their native places in the interim of their callings, nor even their Jewish quarters. They are excluded from municipal and royal towns, and are therefore placed beyond the possibility of engaging in those trades which require extensive localities, such as smiths, coopers, masons, carpenters, &c.; or such other trades as would be useful in larger towns, such as cotton and woollen weavers, silk-dyers, machinists, brass-founders, turners, upholsterers, &c. They are by law excluded from the larger towns of Moravia and its manufacturing places.

2. The Jew is not permitted to own land himself; he can only farm rented land, and is frequently obliged to shift from place to place. From certain land he is totally excluded, and on none is he permitted to erect such necessary buildings as he may require.

3. According to the laws, now in existence these two years, for regulating the number of Jewish families, there are a given number of men only permitted to marry. The Jewish mechanic, the agriculturalist, the artist, &c., who need most the order and comforts of married life are thus deprived of this divinely instituted help.

The petition proceeds to state that the Jew is excluded from traffic; that the increasing poverty of Jewish families, and the frequent emigration tend to show that under the existing state of things Jews are truly in a deplorable condition in Moravia. Their extraordinary taxes are intolerable; in consequence of them, his articles for consumption alone are twenty-five per cent. dearer than any which the Christians use.

The petitioners beg, 1st, for the removal of these regulations which trammel the mechanic, &c.; 2ndly, for the erection of schools for the education of Israelitish teachers, to be maintained from the surplus funds of Jewish taxes, levied under Joseph II., and renewed by him for the benefit of Moravian Jews.

The petitioners close with stating, that if these hindrances were removed, the habitual industry of Jews, their temperance and perseverance would no doubt insure their success as cultivators of the soil and mechanics. They would in these callings alone, attain to that distinction which they have reached in the higher walks of life when the Universities, the Acadamies, and Conservatories have been thrown open to them; and that to the imperial ruler new and important advantages would accrue from such a change.

Prussia.—Berlin, December 14.—The General Assembly of the Jewish Improvement Society met yesterday to deliberate on the renewed laws of the society.

After a debate of several hours, it was resolved, that the exertions of the Society should be directed:—

1. Towards the calling forth the renewed circulation of appropriate writings for the young.
2. To educate, to recommend, and to assist well qualified teachers.
3. To assist communities in their efforts for schools and religious education.
4. To aim at the removal of existing and still arising prejudices against Jews.
5. To assist, and to call forth the exertions of Jews in the sciences and arts.

All attempts at religious subjects were unanimously declined.

Mr. Isaac Cohen, long a leading and highly respected member of the Stock Exchange, and the brother of Mrs. Rothschild, died suddenly on Saturday, the 10th ult. On that day he sat down to dinner with his family in apparent good health, when he was suddenly seized with an apoplectic fit, and survived only a few hours. Mr. Cohen is supposed to have died worth half a million sterling; and we are credibly informed that for many years past, he made it a rule to distribute twenty-five per cent. of his current annual expenditure in unostentatious charity. He also frequently assisted unfortunate members of the Stock Exchange when, their conduct merited such support; and many individuals owe their success in life to the interest he took in their welfare.—*Morning Paper.*

ARBITRATION BY THE JEWISH RABBI.—BIRMINGHAM. Dr. Adler, the Jewish rabbi, has just brought to a termination an unpleasant investigation in which he has been engaged for some months past. Three or four years ago a difference arose between two highly respectable members of the body residing in a large commercial town, and the quarrel assumed a decidedly personal character. One of the parties was said to have indulged in unfounded calumnies, and the result was the commencement of legal proceedings, and an action for slander, which was to have furnished the gentlemen of the long robe with a rich treat at the last Warwick assizes. Everything being in readiness for trial, the proceedings were carried on to the day before the arrival of the judge, when Sir Moses Montefiore arrived at the residence of the contending parties; and, by the exercise of that influence which the exalted position he holds in the Jewish body so justly entitles him to, he succeeded in staying the action, and induced his brethren to submit their case to the decision of the head of the Hebrew body. Dr. Adler, with a view to put an end to an affair which threatened so much unnecessary litigation, consented to investigate the case, and at intervals he has been employed, since the last assizes, in examining evidence. Eminent counsel were employed on both sides, and a great number of witnesses having been examined, the learned doctor made his award on Christmas-eve in favour of the complainant, and ordered the defendant to pay £100. The charges made by the complainant were purely of a commercial nature.

We regret that the labours of Dr. Adler are not always of an equally pacific nature. He seems disposed to try other weapons than those of persuasion, in order to gain back the Burton Street Congregation.

THE REV. DR. ADLER AND THE BURTON STREET SYNAGOGUE.

We were just going to press, when we learned with deep regret, that, owing to a certain line of conduct which Dr. Adler has intimated his intention to pursue to the Burton Street Synagogue, a severe blow will be inflicted on the peace of the Jewish community. It is said that the members of the new congregation, feeling the Chief Rabbi's proceedings to be unjustifiably harsh and rigorously persecuting, have summoned a general meeting of their body, prior to publishing to the world at large, the tyrannous conduct which they charge Dr. Adler of having displayed towards them.

Although we give these statements as they have reached us, without vouching for their correctness in every particular, we have, alas! but too much cause to fear that they are mainly and substantially true. We confess that we had confidently indulged the hope, in common with the Jews at large, that the elevation of Dr. Adler to the rabbinical chair would prove the precursor of re-union and peace; and most bitter will be the disappointment of the community, if the cup of expectation is dashed from their lips.

Want of space prevents us from entering more fully on this matter at present, but we most earnestly call upon Dr. Adler, upon the committee assembled to co-operate with him, and upon the members of the Burton Street Synagogue, to pause well before they plunge the Jewish community into a state of hostile and sectarian warfare. Let them beware that intestine strife and persecution do not throw us back for half a century from touching the sceptre of civil and religious liberty, which, probably in the approaching session of Parliament may be held out to us; but more than this, let them beware that they do not bring a reproach upon the body of British Israelites, and make them a bye-word among their enemies.—*Jewish Chronicle.*

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NOTICE TO CORRESPONDENTS.

Received:—O. G.; T. D.; a constant Friend and Subscriber; Y. Z.; C. H. D.; W. M. S.; E. M.; E. C.; a Christian Brother.

The contributions of O. G. and E M. are declined for the same reason; viz.: that the discussion of both subjects has occupied as large a space in our pages as we think expedient at present. After a certain time, objections and replies on the same topic become wearisome to most readers.

The question of T. D. cannot be answered by Yes, or No. All believers of this dispensation, whether Jew or Gentile, form part of the Church of the First Born, whose destination, during the reign of Christ, is higher than that of the Jews in flesh. It is not unlikely, however, that some believing Jews may return to Palestine previous to the final catastrophe. But all these questions time will more fully develop.

Dr. Stern, of Berlin, is not the same person as Mr. Stern, the Editor of the *Auferstehung*, whose case interested "A constant Friend."

In reply to Y. Z. we say, that we believe the amount of a man's worldly learning, however useful in this dispensation, has very little to do with his fitness to "reign with Christ."

The work to which C. H. D. alludes, we consider so pernicious in its tendency, that we have always avoided drawing public attention to it. There is so much error, mixed with so much truth, that we think, in some quarters, the truth would make way for the reception of the error; while in others the error would disparage the truth. We shall therefore omit the portion of his letter that alludes to it.

The article in the August number, alluded to by W. M. S., was an advertisement. The Editor of THE VOICE OF ISRAEL is well acquainted with the case in question, and thinks it well deserving of Christian sympathy; but he had no concern with that advertisement, and cannot give the information required. He is, however, very willing to be the medium of conveying the bounty of any one in the case alluded to.

We have this month received three communications from E. C. For the last time we again positively assure him that we have no connection, direct or indirect, with the Society whose doings occupy so large a share of his pen. His unbelief proves nothing. Many infidels read the Law and the Prophets without believing them. We can assure him our heart's desire and prayer is, that his eyes may be opened to receive the truth, that he may be saved.

Vol. I. of the VOICE OF ISRAEL is complete, containing Twenty Numbers, and may be obtained of any Bookseller, bound in cloth, price 7s.

THE VOICE OF ISRAEL,

MONDAY, FEBRUARY 2, 1846.

THE SYMBOLICAL LANGUAGE.

"To the scholar the Symbolical Language of the Bible is so very useful, that every candidate for literature will be but a shallow proficient in the wisdom of antiquity till he work upon this foundation; and for want of it, I have seen many childish accounts of things, from men of great figure, among the learned. It will, however, be found most useful to the Christian believer. The interpretation of this sacred language takes off the seal from the book of life, and opens to man the treasures of Divine wisdom, which far exceed all other learning."—W. JONES.

Symbolical language is not only adapted to the limited nature of man's faculties, which are unable to apprehend spiritual and invisible things, unless by means of the analogies of natural objects; it also accords with his intellectual constitution, he being naturally disposed to think and speak symbolically. To this remarkable peculiarity of the human mind the sages of antiquity paid particular attention: it was this which led them, in communicating instruction, to embody their thoughts in symbolical language, and originated those forms of speech designated *Apologue, Parable*, &c.; some of the profoundest forms of which the reader may see in Bacon's work, entitled "*The Wisdom of the Ancients.*" This great author, who viewed every subject as from a cliff, observes, "In the first ages, all things were full of fables, enigmas, parables, and similies of all sorts; by which they sought to teach and lay open, not to hide and conceal, knowledge; for as hieroglyphics preceded letters, so parables were more ancient than arguments. Many of the fables of antiquity are not to be accounted either as the effects of the times or inventions of the poets by whom they are related and celebrated, but as sacred relics or abstracted airs of better times, which, by tradition from more ancient nations, fell into the trumpets and flutes of the Grecians."

Of those ancient symbolical forms of speech, the following is, perhaps, the finest specimen that has come down to our times; it is Jotham's political address to the men of Shechem:—"The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."*

There is a beauty of expression and a richness of thought in this address which are entirely hidden from such as are unacquainted with the symbolical character of antiquity. However, notwithstanding symbolical language is admirably adapted to the constitution of the human mind, it is otherwise as it respects *symbolical writing*, (at least in man's present condition), the knowledge of which could only be acquired by laborious study; and, consequently, although in ancient times a very efficient medium of communication among such as were educated, it could not be employed for the purpose of imparting instruction to mankind generally. And this enables us to account for a very remarkable circumstance in the history of ancient literature, namely, the absence of prose writing in Greece; and all works being in verse, until the time of Cadmus the Melesian, and Pharecydes of Syros.† Aristotle, when inquiring why the same Greek word signifies both *a song* and *a law*, asks, "Is it because men, before they were acquainted with letters, sung their laws, in order that they might not forget them, which custom exists even at present among the Agarthyrsi?"‡ Anterior to the introduction of alphabetical characters, when symbolical writing was the only method of expressing ideas, and understood by comparatively few, much depended on memory, to which verse and music were necessary aids; and therefore the histories of ancient times were commemorated in verses; and on festival days the priests and priestesses were wont to chant them to the people in the temples. There were also bards, whose province it was to commemorate the actions of their gods and heroes. Their laws, history, and religion were intrusted to verse, and adapted to measure and music.

Plato and Tully were so struck with the wonderful artifice of alphabetical characters, as to conclude that it was not of human invention, but a supernatural gift of the immortal gods. Most of the ancients gave the merit of this discovery to the Phenicians, and say that *Cadmus* brought it into Greece.

> Phenicians first, if ancient fame be true,
> The sacred mystery of letters knew;
> They first by sounds in various lines design'd,
> Express'd the meaning of the thinking mind;
> The power of words by figures rude express'd,
> And useful science everlasting made.
>
> LUCAN, LIB. III., 334, &c.

Pliny the elder gives the honour of this discovery to the Assyrians; and Sanconiatho, to the Egyptians. Sanconiatho's testimony is considered by those who view the Egyptian hieroglyphics as phonetic signs, as most worthy of credit. The late Dr. Warburton, one of the most judicious writers on Egyptian hieroglyphics, of modern times, maintained that alphabetical characters arose naturally out of hieroglyphics. He observes, that "not attending to the natural and easy process of hieroglyphic images from pictures to alphabetic letters, made some amongst the ancients conclude, that an alphabet was no human invention. . . . . Chinese symbols, which participate of Egyptian hieroglyphics on the one hand, and of alphabetic letters on the other, are on the very border of letters; an alphabet to express *sounds* instead of *things* being only a compendium of that large volume of arbitrary marks."* It is very remarkable that an author who has written so well in other respects on the subject of hieroglyphics, should not have perceived the difference between *symbols* (however arbitrary they may be) and *alphabetical characters*,—between *ideographic* and *phonetic* signs. He appears to have entirely overlooked that which is essential to the formation of an alphabet, namely, *an analysis of words*. An alphabetical language is simply *a representation by signs of the elementary sounds which constitute words*; and in effecting this analysis of sounds seems to consist all the difficulty to be overcome in the execution of this wonderful device which endows man with a power almost divine.

There are others who think that the first alphabetical writing was the Decalogue, which God gave to Moses at Mount Sinai. Eupolemus, an ancient Jewish historian, cited by Clemens of Alexandria, says, that "Moses was the first wise man who taught first the art of grammar or writing to the Jews; the Phenicians received it from them, and the Greeks from the Phenicians."† And Clemens himself speaks of the creation and the Decalogue as being both equally the effects of God's invention and power. The opinion that alphabetical writing was not the invention of man, but a special gift of God, has also been maintained by eminent men in modern times. "For my part," says Bryant, "I believe there was no writing antecedent to the Law at Mount Sinai. Here the divine art was promulgated, of which the other nations partook; the Tyrians and Sidonians first, as they were the nearest

* Judges, ix. 8—15.

† These two authors flourished about 554 B.C.

‡ Sect. XIX. Problem 28.—The *Agarthyrsi* were a people of Sythia.

* Warburton's Works, vol. iv. p. 131.

† Clem. Strom., Lib. i. p. 158.

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to the fountain head."* Those who believe alphabetical characters to be of divine origin, adduce the following reasons as the principal grounds of their opinion:—There is no mention made of letters anterior to the time of Moses: and the account which he gives of the writing of the Decalogue, seems to characterise it as a special work of God. This writing is expressly said to have been done "*with the finger of God*," (Exod. xxxi. 18; Deut. ix. 10,) which seems to import that it was a work of God's contrivance, so peculiarly his, that it could not be done by any other: such is the signification of the expression in other places where it occurs. That this was the meaning which Moses and David attached to the words, is very evident from Exod. viii. 19, and Psalm viii. 3. Moreover, what necessity was there for God himself to write those words, if the invention of characters representing the elementary sounds which constitute words had been previously known, especially after the breaking of the first tables, when Moses might as well have written the Decalogue as have furnished the second stones?

Antiquity has furnished no evidence from which to conclude that alphabetical writing existed prior to the composition of the Pentateuch. Moses did not, however, then, for the first time, reveal the origin of the world and its inhabitants, &c.; he simply rendered the symbolical records of the creation and the history of mankind into the Hebrew language, and rectified the mythological errors which had been superinduced over the primitive accounts of those great events as possessed by Adam and Noah. Whilst others had obscured and disfigured the truth by philosophical speculations and idolatrous fictions, Moses was taught by the Spirit of God to give a clear and unerring recital of early history. Hence it is, that some portions of the book of Genesis are so concise, and evidently partake of the nature of an hieroglyphical narrative, of which Gen. iii. 15, and chapter xlix., afford striking instances.—"It shall bruise thy head, and thou shalt bruise his heel." "Judah is a lion's whelp, &c." "Issachar is a strong ass couching down between two burdens." "Dan shall be a serpent in the way," &c. Passages in these early records, which now appear obscure to us, were probably perfectly intelligible to those who, with the Hebrew text, had also before them the symbols or hieroglyphics from which it was derived.

Whatever difference might have previously existed in the spoken language of mankind, it is very probable the written language of different nations was nearly the same until the introduction of alphabetical characters, and their adoption in place of hieroglyphical figures. The symbolical language of the Chinese is the language of *five* nations, which together constitute *one-third* of mankind: and although they express the names of the symbols in a different manner, all attach the same idea to each. Dr. Morrison observes, however, that "Were all the dialects of the empire expressed in an alphabetical character, they would form, to appearance, languages, perhaps, nearly as different from each other as those of the several nations of Europe." A similar change must have been produced on the language of mankind at the period of adopting alphabetical characters, and rendering their ideograph writing by phonetic signs. And this, we are inclined to think, was one of the principal causes which produced a diversity of languages among mankind. To this it may be objected, that the Mosaic history ascribes this diversity of language to a different period, and a different cause; we are there informed (Gen. xi.) that, at the building of the tower of Babel, the Lord *confounded the language of mankind*. This, however, appears to have been done, not by causing an aberration in words or language, but by causing a *failure* in *labial utterance*. By this their speech was confounded, but not altered. The Hebrew word בבל is rendered συγχυσις by all the Greek interpreters, which never denotes a change, but only a confusion. Eupolemus, the Jewish historian already quoted, speaks of this event as a partial judgment, inflicted on those persons only who were confederate at Babel. His account is as follows: "The city of Babel was first founded, and afterwards the celebrated tower, both of which were built by some of those people who had escaped the deluge. They were the same who in after times were spoken of under the character of giants The tower was at length, by the hand of the Almighty, ruined; and those giants were scattered over the whole earth."* According to this author, only a part of mankind was engaged in building the tower, and those only were dispersed abroad: and consequently the confusion of speech could not be universal, any more than the dispersion, of which it was the cause. That there was a *migration* anterior to this dispersion, is very evident from the Mosaic record. In Gen. x. 25, 31, 32, we perceive uniformity and method, and a particular distribution; and this is said to have happened, not after the building of the tower, or confusion of speech, but *after the flood*. In chap. xi. 8, 9, we are informed of an irregular dispersion, without any rule or order. On these portions of Scripture history Daubuz observes, "The *tenth* chapter of Genesis gives us an account of the several divisions and dispersion of men into several lands, after the deluge. What does the *eleventh* chapter therefore mean? That after the patriarchal division of the earth, some men were not content with their lot, and made encroachments upon others."† The language of mankind continued for some ages after this event, nearly the same: there is nothing in Scripture that would lead us to infer that any great difference existed until after the time of Moses.‡

Certain writers, on discovering the same symbols among the Egyptians and the Israelites, have concluded that the latter must have derived them from the former. There is, however, no just grounds for such a conclusion. Many of the symbols were of very great antiquity, and known to the whole world. There is no symbol which occurs so frequently in the Hebrew Scriptures as that of a *horn:* by this they denoted any thing supereminent and powerful. The same was a symbol among the Egyptians; they had figures of it in stone and brass, and affixed the representation of a horn to the statues of their kings and deities. But although this was a common symbol in these two nations, it does not follow that the one obtained it from the other: for it was, as has been observed, a symbol of great antiquity, and in almost universal acceptation. In every nation of old, to whose history we can gain access, it was the hieroglyphic of affluence and power. If the occurrence of the same symbols in different nations were sufficient evidence of the one having received them from the other, it would be no difficult matter to prove that the Chinese obtained their symbols from the Egyptians. Among the Egyptians, *a circle with a dot in the centre*, was the hieroglyphic for *the sun:* and a *small circle, with rays diverging from it,* is used in the sense of *inlightening*, or *rendering illustrious.** The Chinese symbol for the sun is exactly the same in their original forms of writing; and they employ it in a variety of ways, similar to its uses among the Egyptians. And a similar circle, with lines diverging from it, corresponding to the Egyptian form just described, denotes *day*. Moreover, the Egyptians united the symbols of the *sun* and *moon*, to form one hieroglyphic, as may be seen on the *Rosetta stone* in the British Museum, which combination, according to Horapollo, denoted *eternity*, because these heavenly bodies are eternal elements, derived from the idea of perpetual light, unceasing splendour, indicated by the unbroken succession of light in the rising of one of these bodies immediately on the setting of the other. The same symbols, combined in precisely the same manner, are found in Chinese, and signify *clearness, splendour, intelligence, to shed light upon, bright, perspicuous*. I may likewise observe, that this is also a Hebrew symbol, denoting *great and uninterrupted felicity*. (Isa. lx. 20.) "Thy sun shall no more go down, neither shall thy moon withdraw itself."

Many other examples of a like nature might be adduced in the hieroglyphics of these ancient nations; but such instances furnish no evidence from which to conclude that the one received them from the other. They seem, however, to prove that the Chinese and the Egyptians both proceeded, originally, from one place, and that the same people who imported their symbols into Egypt† carried the same into China.

* Anal., vol. iv. p. 158.

* Euseb. Præp., Lib. ix. p. 418.

† Com. on the Revelation, p. 764.

‡ On this subject the reader may consult M. Court de Gebelin's work, entitled "*Monde Primitif Analysé et Comparé*," &c.

* Dr. Young, in Encyclopædia, Supplement, p. 55.

† The Chinese say, that originally nine-tenths of their characters were hieroglyphics, but that being abbreviated for the sake of appearance, the true and primitive form was gradually lost. As it is probable the Chinese and Egyptians were two original streams from the same fountain, *might not the true key to the Egyptian hieroglyphics be discovered in the ancient writings of that people?* Bryant observes, "If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they must arise from considering the emblems *singly*, and observing their particular scope and destination. When we have obtained the meaning of some individuals, we may possibly discover their drift, when considered collectively." (*New Analysis*, vol. iii. p. 264.) This observation is good as far as it goes. We must be careful, however, that we do not form the same erroneous opinion regarding the Egyptian hieroglyphics as some have done respecting the Chinese symbols, who seem to think that each is an arbitrary mark for an idea, instead of its being, as really is the case, *a written medium, founded on principles of combination or the composition of the few arbitrary characters, which, to express ideas, though not to convey sound, are like letters of the alphabet, capable of infinite combinations. (Morrison's Chinese Dictionary*, p. 719). Might not some knowledge respecting the method of combination followed by the Egyptians in their hieroglyphics be obtained from the principles of combination practised by the Chinese in former times, when the symbols retained more of their original form? If a key to the hieroglyphics of the Egyptians is any where to be discovered, it is most likely to be in this quarter: and now, China being open to us, ought we not to make a diligent search for it in the ancient literature and monuments of that empire? We are assured by those who have had the best means of acquiring information on the subject, that there are extant works in the *original hieroglyphics*, which are understood by the *literati*, and that in some inscriptions and seals they still use the ancient characters. Martinius, who lived many years in China, and devoted himself most assiduously to the study of its antiquities, tells us that he had one of those ancient works in his possession. His words are: Habeo penes me librum literis Sinicis ad sex diversas modos conscriptum, opus antiquissimum et rarum, Sinis ob

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Hieroglyphics, in their origin, belonged to the ligion of mankind before the dispersion, and were substantially and fundamentally the same in all the nations of the earth. When mankind separated, after the deluge, each tribe would doubtless, take with them the same hieroglyphical history of the creation, the fall of man, &c.; and from these they derived their histories of those events. Hence the cosmogonies of the Gentiles are all as like to each other as we could expect to find them; they all exhibit the same grand features, and only differ in their minor points. The outline is the same, but the details vary both in their proportions and colourings; and such must necessarily be the case, as those hieroglyphical records were rendered into alphabetical writing by nations, some more, and others less, advanced in literature and science; and probably, long before this took place, the symbols had been perverted, many idolatrous rites established, and the knowledge of the true God, in a great measure, lost.

Moreover, the descendants of Noah also carried with them into those countries in which they settled the same religious ritual; and hence the articles of *wine, flour, cakes, oil, honey, incense*, and *salt*, were all used by the Gentiles, as in the law of Moses. It has been observed, that Homer alone, in the circumstantials of sacrifice would nearly furnish us with the particulars of the Levitical ritual. No ceremony or usage, however, common to the religion of the Hebrews and that of the heathen nations, can be produced which cannot be proved to have been practised by the true worshippers of God, at an earlier period than by any of those nations. Whoever examines the Scriptures with attention, will discover, that the principal rites of the Levitical law existed long prior to the time of Moses, and constituted the Ritual of the Patriarchal Church. This is very obvious, as it respects the law of *clean* and *unclean animals:* it appears from Gen. vii. 2, and viii. 20, that such a distinction existed before the deluge. The Sinaic institutions, which God gave to the Israelites by Moses, consisted chiefly of the Symbolical Ritual, originally given to mankind, purged of those corruptions and abuses which had been introduced into it by idolaters, with some additional observances and laws peculiar to the particular dispensation then established among that people.

It is, moreover, worthy of remark, that the notion of a Trinity is also found in the religions of almost all nations; and that traces of an early popular belief of it appear in the symbolical rites of idolatrous worship. The information of mankind on this subject was derived from revelations long anterior to the time of Moses, from scattered fragments of the ancient patriarchal creed, that creed which was universal before the defection of the first idolaters which the corruptions of idolatry, gross as they were, could never totally obliterate. The notices of divine truth current among the idolatrous nations of antiquity, were all nothing more than the twilight of revelation, after the sun of it had set in the race of Noah.

A. F.

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vetustatem raritatemque magno semper in pretio habitum. *In eo libro antiquæ literæ formam utcunque referunt earum, quas Romæ in obeliscis sæpe me videre memini.* I have in my possession a book written in Chinese characters, in six different ways, a very ancient and scarce work, greatly valued by the Chinese, on account of its antiquity and rarity. In that book the ancient characters resemble the form of those which I remember to have often seen on the obelisks at Rome. (*Sinica Historia*, Lib. i. p. 12.) The writer of this article has had an opportunity of collating upwards of *seventy* ancient Chinese symbols with Egyptian hieroglyphics, and found there exists a strong resemblance.

A JUDEAN CHURCH.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

My dear Brother in the Lord,—Permit me, in unfeigned affection, to address you on a subject which has long engaged my anxious thoughts, and which is increasingly my heart's desire, as it appears especially designed to promote (according to my views) the glory of God, and the good of our fellow men:—I allude to the formation of *a Jewish Church of Christ*. Regarding the joyful and most interesting *fact* that many of our Brethren have acknowledged Jesus of Nazareth to be the Messiah, and that many more are seeking Him of whom "Moses in the Law and the Prophets did write," it will be unnecessary to go further than your pages to prove.—

It is also needless to remind *you* of the many hindrances, as also of a most painful feeling of isolation which not frequently await Israelites at their conversion! In how many instances are they convinced by the "humanly speaking," accidental hearing, or reading of the word of God, unacquainted with the existence of a Jewish Church, which is, alas! at present a hidden one,—*their* light being, indeed, put under a bushel—and jealously, and with good reason, suspicious of that of the Gentiles, universally well known as distracted by so many divisions, and confused with so many sects:—overwhelmed by the new and wondrous discoveries, discerned by the suddenly opened eyes of the young convert. The Lord in his glorious Majesty! his sinful state!—his long rebellion! the infinite requirements of the law!—the atoning sacrifice!—Jesus, the formerly despised Nazarene, the Messiah!—the only Saviour! Whither can he turn for encouragement, and for that comfort which Christians are to render one another? To what apostle can he go for baptism? To what brother for advice and edification? There are, doubtless, many who would, with the greatest delight, receive such with the most cordial greeting, and every demonstration of brotherly regard, but although brilliantly shining, it may be they are in spheres not likely to prove beacons *to him*. Under such circumstances, and for many other important reasons, I cannot help thinking it most desirable, that a Church, simply denominated Judean, should be formed and *rendered conspicuous*, and *all Jews* who (according to the motto of your excellent Journal) believe in Jesus of Nazareth as the Messiah, should be invited to come forward, and unite in raising this banner to the glory of their King, and for the rallying point of all present and future converts. This step need not involve leaving churches to which we may respectively belong, but the *names of all* could be enrolled as *one body*, however scattered they may be in the world, and separated by distance. I heartily rejoice when I behold the Gentile Christian Church awakening to her most solemn and responsible duty to Israel; but there is more than sufficient to mourn over, when we behold so much remaining apathy, and so many (charged with the ministry of the sacred treasure bequeathed to Israel *first*) deliberately shutting their eyes to their claims! Am I, my dear brother, stating more than *fact*, when I affirm that the Gentile Church is, generally speaking, *repulsively cold* in our brethren's behalf—that they have no confidence at all in enquirers, *but little in professors?* and it is long, very long, that the latter have to endure the hesitating grasp of the hand, and the suspicious glance of the eye from those with whom they come in contact. The eminent editor of a popular periodical observes that "*Wise men are slow to identify themselves with Jewish converts*"—this very tardiness of these wise men may be the means of aggravating greatly the cause of complaint, viz., so many not turning out well; young and tender plants, if they are to grow at all, require warmth, not *frigidity*, and it is perfectly unreasonable that one course of procedure should be adopted for winning souls of the Gentiles, and another for the Jews!—that the former with all other "appliances and means to boot," should be beckoned on with approving smiles, while the latter are repelled with forbidding frowns;—but thank God! there are many Gentile Christians whose hearts beat in unison with ours—who love our nation—who are strenuously labouring in their cause. I am assured they would hail such a movement as I propose, with gladness, and as there must not be anything like a partition wall set up again, they must be free to join us, if they will.

I attentively perused your introductory salutation to your new volume—your remarks on our converted and unconverted brethren are indeed incontrovertible. Let a Judean Church be established voluntarily, by converted Israelites themselves, and it will be one of the best public evidences of their faith which they can give to the world, and a most staggering refutation to the accusations of our brethren.

I was much, very much rejoiced when the "Voice of Israel" was commenced as "a Jewish testimony to the truth of the Gospel;" that happiness was greatly increased when I heard it was to be perfectly "independent, and to stand aloof from all sects and parties in the Christian Church!" Now, as it is my firm conviction that a Jewish Church, based immovably on these said principles, must some day appear, I do not see why it should not be commenced *at once*. At present there is the "Voice of Israel" doing, I have not the least doubt, very much good, but why should *the body* be invisible? Will not the value of the former be enhanced by the appearance of the latter?

Let a Judean Church be established, and a remedy is immediately and simply provided for those things of which you complain. The entire amalgamation of Jewish converts among the Gentile Churches will cease to take place; we shall be enabled to show to *the latter* that the Gospel is still the power of God to the conversion of the Jew—and to prove, to our unconverted brethren, that as we *thus publish* ourselves *Jews*, it cannot be to escape from any odium that may still attach to *that* name, *more than ever* beloved by us, now that we have become Christians.

Let us thread our way back to the primitive times of the Churches in Judea for our rules, cleave closely to the word of God, root up everything, every strange doctrine, which our Father has not planted—pour out our whole hearts in prayer before Him who "never said to the seed of Jacob, seek ye me in vain," and avoiding everything at all likely to prove a root of bitterness, surely we shall prosper and be blessed.

I will not encroach further upon your valuable time and space. This will suffice for the introduction of a topic which I esteem infinitely grand and important. Commending it to your sympathy and prayers, and trusting it will attract more efficient advocacy than my humble pen can bestow, I remain, my dear brother, with the most hearty prayers for your temporal and spiritual welfare,

Yours faithfully and affectionately,

A. D. SALMON.

Rochester, Jan. 5, 1846.

We think it well without delay to make a few remarks on the above interesting letter of our beloved brother. And, first, we feel it right to declare, that we consider such a movement *perfectly lawful*; and in no wise to be considered as schismatical, or following "divisive courses." If a few French Protestants were located in a provincial town, they would naturally attach themselves to some of the existing churches. But if providential circumstances should increase their number to some hundreds, no one would find fault with their attaching themselves to each other, and forming a French Protestant Church. And if the tie of a common soil and a common language be strong, is not the tie of a common father, a common orphanage, a common affliction, stronger still? If national feelings are allowable in the Englishman or Frenchman, why should they be thought reprehensible in the Jew?

But while contending for its lawfulness, we think the *expediency* of constituting a Judean Church may fairly be questioned,

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on account of the many difficulties that stand in the way. The Christian Church, at present, is in such a sickly and nervous state, that she is easily frightened at any thing out of the common way, and is ready to cry out *heresy and schism* on very slight occasions. So long as she finds it difficult to comprehend how a man can, at one and the same time, be a Jew and a Christian, she would feel it almost impossible to regard a Judean Church as a genuine Church of Christ; and if she did not actually expect the setting up of an altar and sacrifices, she would diligently look out for *heterodoxy*; an article we believe no one ever yet sought for, without finding, or at least imagining he had found. But some may ask, Are the weaknesses and ignorances of Christian brethren always to be yielded to? Are they never to be combated and overcome, for their own good, as well as that of others? To know when to yield and when to combat is a great point of Christian wisdom. We cordially invite the opinion of enlightened Christian friends on this subject; of those who, by a diligent study of the prophetic, as well as the doctrinal and practical portions of the word of God, are able to understand the "development" of the divine revelation in another way than poor Mr. Newman and his deluded followers.*

But independently of the difficulties arising from the sensitive fears of the Christian Church, there are also other great difficulties, owing to the state of the baptized Jews themselves. The reckless way in which many have been, and are yet, alas! constantly admitted into the visible Church of Christ, upon the profession of a mere historical faith, unaccompanied by that change of heart, without which neither Jew nor Gentile can be a Christian, would involve the necessary, but, it must be allowed, invidious task, of separating "the precious from the vile." From our own bitter experience we are not at all surprised at the cautious declaration quoted by our correspondent: "Wise men are slow to identify themselves with Jewish converts." And until there be something like a general sense of the sin of baptising unconverted men, and making themselves and others believe them to be what they are not, we fear this cautious hesitancy must continue.

While we thus point out the difficulties that attend the proposal of our beloved brother, we by no means wish to dismiss the subject as vain and impracticable. As we have already stated, we desire to know the minds of our Christian friends on the subject of "the Judean Church."

* Mr. Newman has recently published a very interesting, and, to those who know how to use it aright, *instructive* work, "On the Development of Christian Doctrine," in which he shows, very satisfactorily, how the bud of Tractarianism develops itself into full-blown Popery.

RABBINICAL INTERPRETATIONS OF THE PROPHECIES RELATING TO THE MESSIAH AND THE NATION OF ISRAEL, &c.

[The following Rabbinical interpretations of the prophecies relating to the Messiah and the people of Israel, &c., are from the *Sepher Ikkarim*, a work written in the year 1425, by Joseph Albo, a learned Rabbi of Soria, in Spain. They furnish evidence, that the notions now becoming current among the Jews, as well as the method of prophetical interpretation followed by many in the Christian church, are not novelties, but only *different phases* of what have already been.]

Some of the Talmudic doctors are of opinion, that all the predictions respecting the coming of the Messiah have already been fulfilled; and several of them (the Talmudic sages) maintain, that all these prophecies were accomplished in the days of Hezekiah, king of Judah. R. Hillel said: "The Israelites have no Messiah to come, for they have already enjoyed him in the days of Hezekiah, king of Judah." *(Talmud tr. Sanhedrim, fo. 98).* And R. Ashi, who objects to this opinion, supports his refutation by quoting Zech. ix. 9. "Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem: behold thy king cometh unto thee." But as he does not adduce any of the prophecies of Isaiah in refutation of the opinion advanced by R. Hillel, it appears, plainly, that even R. Ashi himself did not think that the prophecies of Isaiah afford a satisfactory reply to the objections of R. Hillel; and many of the Rabbis agree in the opinion, that the prophecies of Isaiah were intended for Hezekiah, king of Judah, but that they were not fulfilled in him. *(Talmud tr. Sanhedrim fo. 101).* The prophecy, "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," Ezek. xxxvii. 22, has been held to have been accomplished in the days of the second temple: accordingly it is said in *Perck cheleck*, "The ten tribes are not hereafter to return." *(Talmud tr. Sanhedrim, fo. 101).* This was the opinion of R. Akeebah. Had he considered the prophecy of Ezekiel as bearing a reference to after times, it is not possible that he should have advanced an assertion contrary to the precise words of the prophet. But R. Akeebah held that the prophecy of Ezekiel had been fulfilled in the time of the second temple, and that the words, "And one king shall be king to them all," have reference, either to Zerubbabel or to Nehemiah, or to some of the Asmonian kings.

Several commentators are of opinion that all the prophecies of Isaiah were accomplished in the times of the second temple, when it was rebuilt by Cyrus, king of Persia, who commanded that "the expenses should be given out of the king's house," Ezra vi. 4.; and that the words of Isaiah, "Kings shall be thy nursing fathers, &c.," have reference to Cyrus and his successors on the throne of Persia, who not only permitted the Jews to return to their own country, and there rebuild their temple and city, but also befriended and protected them on every occasion.

It is also maintained by many commentators, that the prophecy, Isa. lx. 17, "For brass I will bring gold, and for iron I will bring silver," was literally accomplished in the days of the second temple. For when the Jews first returned they were so poor that they were obliged to make the holy utensils of wood, inlaid with gold and silver: but in after ages they became so wealthy, that every utensil used for the sacred service in the temple was made of gold and silver. And as the edifice which Herod erected, on the site of the second temple, was said to be more splendid and magnificent than the temple of Solomon, in the fulness of its glory, the prophecy, "And I will make thy windows of agates, and thy gates of carbuncles, &c.," Isa. liv. 12, is by some held to have been accomplished in the Herodian structure. Others maintain, that the prophecy, "And they shall bring all your brethren for an offering unto the Lord, out of all nations," &c., Isa. lxvi. 20, was fulfilled in the edict of Cyrus, which is as follows: "Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel; he is the God, which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, &c., Ezra, i. 3, 4.

The prophecies of Daniel have, in like manner, been expounded, in reference to the events of the second temple. R. Hyam Gallieppo, in his epistle designated אגרת הגאולה, *Letter of Redemption*, says, that these prophecies extend no further than the second temple. The prediction, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time," Dan. vii. 25, relates to Antiochus Epiphanes; and that the prophecy, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, verse 17, applies to the Asmonian kings. The expression there used, עלמא, *for ever*, means the period of fifty years, called, יובל, *jubilee*, according to the institutions of the law of Moses (Lev. xxv. 8, 9); and that the expression, עלם עלמיא, rendered *for ever and ever*, signifies an indefinite period of time, longer in duration than the jubilee, and by no means designating time without end. And, lastly, that the designation, "Ancient of days," Dan. vii. 9, applies to Matathias, the

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priest, the chief of the Asmonians, who, at an advanced age, was the first to withstand the cruel decrees of Antiochus, and became the leader of Israel. In this office he was succeeded by three of his sons, Judas, Jonathan, and Simeon, who successively governed their country, expelled the heathen, and died in defence of their religion.

According to R. Hyam Gallieppo, the vision of the four beasts, in Daniel vii., which all commentators have applied to the Assyrian, Persian, Greek, and Roman monarchies, must not be so interpreted; but that the first beast denotes the Babylonian, the second the Median, the third the Persian, and the fourth the Greek monarchy, all of which preceded, or were contemporary with, the second temple. And that the expression relating to the second beast, "It had three tusks in the mouth of it between its teeth," Dan. vii. 5, applies to the kingdom of the Medes. For Darius, the Median, who conquered Babylon, did not rule over Persia, but was only sovereign of Media, Babylon, and Assyria, which last-mentioned kingdom had been conquered by Nebuchadnezzar, the Babylonian, who destroyed Nineveh, and incorporated Assyria with his own dominions; and, as part of which, it passed under the sceptre of Darius, after he had conquered and slain Belshazzar, the son of Nebuchadnezzar. Thus, the "*three tusks*" mentioned by the prophet, denote the three empires which composed the monarchy of Darius, namely, Media, Babylon, and Assyria. He was succeeded by his son-in-law Cyrus, king of Persia, whose sway was greatly extended, so that he could say of himself, in his proclamation for rebuilding the temple at Jerusalem, "Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth," Ezra i. 2. With him the vision of the third beast commenced, of which it is said, that it "had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it," Dan. vii. 6, in allusion to the first four monarchs who ruled over the united empires of Persia and Media, and of whom the prophet, in another place, says, "Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all," xi. 2. After these first four kings (Cyrus, Cambyses, Sanirdis, the Magian, and Darius Hystaspes) the power of the Persian monarchy gradually declined, until the rise of the fourth beast, or the Greek monarchy. That this exposition is confirmed by the words of the text, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, broke in pieces, and stamped the residue with his feet," vii. 19, which evidently refers to the irresistible might of Alexander, the Macedonian, of whom the prophet himself, on another occasion, says, "that there was no power in the ram (Persia) to stand before him, but that he cast him down to the ground and stamped upon him." Moreover, "that the great horn is the first king of the Greeks (Alexander) (viii. 5, 21). And all the rest of the prophecy applies to the kingdoms which sprung up after the death of Alexander, and the division of his empire, and continues to the times of Antiochus Epiphanes, who persecuted the Jews, and of the Asmonians, who regained the independence of their people.

These commentators are of opinion that the belief of the coming of the Messiah rests on traditions, and they maintain that all those predictions of the prophets, which are usually applied to his coming, have already been fulfilled in the days of the second temple. The prophecy of Jacob, that "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be, Gen. xlix. 10, they refer to the greatness and pre-eminence which Judah enjoyed among the tribes, in being appointed to take the lead after the death of Joshua, as it is written, Judges i. 1, 2, "Now, after the death of Joshua, it came to pass that the children of Israel asked of the Lord, saying, Who shall go up for us against the Canaanites first to fight against them? And the Lord said, Judah shall go up: behold I have delivered the land into his hand." This pre-eminence and leadership, they say, continued until the destruction of Shiloh, when the tabernacle was erected: that the words of Jacob, עד כי יבא שילה, must be rendered, *until the decline or going down of Shiloh*, in the same manner as the words, ובאו השמש וטהר, Lev. xxii. 7, must be rendered, *And when the sun is set, or gone down, he shall be clean;* and that the word בא, in either case, denotes the decline, or going down of a thing. And after the destruction of Shiloh, Saul was elected king, and the sceptre of command passed from the tribe of Judah to that of Benjamin; and around Saul, as the central authority, all the tribes of Israel assembled. Again, the prophecy of Zechariah, xi. 9, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy king cometh unto thee, he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass," they apply to Zerubbabel, of whom another prophet says, "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet, for I have chosen thee, saith the Lord of hosts," Hag. ii. 23. Many other prophecies of Zechariah they likewise apply either to Zerubbabel or to Nehemiah. The prediction of Malachi, iii. 3, 4, "He shall sit as a refiner and purifier, and purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and of Jerusalem be pleasant unto the Lord as in the days of old, and as in former years:" They apply to Ezra, who purified the tribe of Levi and the sacerdotal race, and separated them, and all Israel, from their pagan wives, and re-established the worship and daily services in the temple of Jerusalem, as appointed by the law of Moses*

(To be continued.)

To the Editor of the Voice of Israel.

Sir,—The following passage in "S. G's" letter (at p. 188, col. 1, of No. 18), recalls to my recollection, something which I wish, without presuming to give an opinion either way, to set before your readers, as it may lead to useful investigation. "S. G." says: "They will be ever with the Lord, ... and will reign *over* (επι), not *on* the earth." This translation of επι της γης (Rev. v. 10) was one suggested to me with the following instances of a similar use of επι. Εξουσιαν επι των εθνων "power *over* the nations," (Rev. ii. 26); εφ' 'αυτων βασιλεα, "a king *over* them" (ix. 11.); εξουσιαν επι των 'υδατων, "power *over* waters" (xi. 6); εξουσιαν επι του πυρος, "power *over* fire (xiv. 18); 'η εχουσα βασιλειαν επι των βασιλων της γης, "which reigneth *over* the kings of the earth," (xvii. 18). Also 'οτι Αρχελαος βασιλευει επι της' Ιουδαιας "that Archelaus did reign in [rather over] Judea," (Matt. ii. 22); επι πολλων καταστησω, "I will make thee ruler *over* many things," (Matt. xxv.

* These, and similar interpretations of the prophecies relating to the Messiah, will very well accord with the opinions of those Rabbis, who, at the late meeting held at Frankfort, declared that, "the hope of a *political* Messiah has died out among their fellow-believers; and that they must, therefore, put this lie out of their places of worship; that there ought to be no definite idea of the Messiah in the prayer-book, but only a general idea, so expressed, that those of all opinions may coincide in it; and that they must arrange the portions of the prayers that relate to the Messiah, so as to agree with the feelings of those who wish no national restoration." (!) In order to effect this, something more than a new arrangement of the portions of the prayers that relate to the Messiah, will be found necessary; a new arrangement and method of interpreting very considerable portions of the Sacred Scriptures, will also be required. This is already felt, and has led many to spiritualize the prophecies which relate to the restoration of Israel to the land of their fathers, and to maintain that these prophecies are to be understood as expressive of a *spiritual regeneration of the children of Israel, and a reign of universal peace;* when they shall live among the nations in peace and security, have temples everywhere, and be treated as citizens in every country where they live; when they shall no more sigh for the desolation of Jerusalem, and of the beautiful house where their fathers worshipped, because the whole world shall be their Palestine, every city their Zion, and every synagogue their temple! These things forcibly remind us of the words of the prophet: "They hatch cockatrice eggs, and weave the spider's web. Their webs shall not become garments, neither shall they cover themselves with their works. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men." Isa. lix.—Ed.

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21, 23); ὁς ην επι πασης της γαζης αυτης "who had the charge of all her treasure," (Acts viii. 27); ὁ επι παντων "who is *above* all," (Eph. iv. 6); ὁ ων επι παντων θεος, who is God *over* all," (Rom. ix. 5).

Perhaps the sight of these passages may lead some of your correspondents to consider whether *over* or *upon* be the correct reading of επι in Rev. v. 10.

I remain, Dear Sir,
Your's truly
OXONIENSIS, C. H. D.

2nd Oct., 1845.

P. S. Should not 2 Pet. iii. 10 be thus translated: "And the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be burned up"? Γη appears to be one of the nominatives to the verb λυθησονται, which would have been λυθησεται, if the neuter plural στοιχεια had been the only nominative: moreover, if γη and εργα had both referred to κατακαησεται it would have been κατακαησονται; whereas it now seems to agree with the neuter plural εργα alone.

EXTRACT OF A LETTER FROM JERUSALEM.

The Russian and Polish Jews at Jerusalem have proclaimed a fast, on account of the news respecting the intention of the Emperor of Russia to introduce a prohibition against wearing any other costume than that which is commonly in use in Europe; the blow being particularly directed against the semi-eastern, but expensive and inconvenient habiliments which are in vogue amongst the Jews in Russia. Harmless and useful such a change might appear, and to be hailed rather than dreaded; but it is far from being so with a people who desire to maintain and perpetuate a national distinction between them and the people that surround them; and as every usage and custom which is found nationally to exist among that people, let it be ever so absurd and trifling, has not only in the long run become identified with religion, but also, in order to communicate to it due weight and importance, the same source and antiquity are ascribed to it as to the divine law itself; viz., of having been received by Moses on Mount Sinai, it is no wonder that uncompromising opposition should be raised by the Jews against the remotest change, or most innocent reforms; and hence national immobility and mental stagnation.

The identification of every trivial usage and custom with the divine legislation, is not a mere modern idea; it may be traced as far back as the time of Stephen; when one of the accusations brought against him by the suborned witnesses, was, that they had heard him say that Jesus of Nazareth was to change the customs which Moses delivered (Acts vi. 14). Many look upon the reformation that is now going on amongst the Jews in various parts of Europe, as a high road to infidelity; a rejection of the wheat of God's truth, along with the chaff of superstition. This may be true in some individual cases; but it is far from being so generally. The transition state, especially that connected with religious creeds and opinions, has always been found to be a dangerous state; and it often fares with some of those engaged in it, as with plants that die during their removal from one soil to another. But it is equally true, that it is in vain to destroy weeds in a soil which has a tendency to produce them. Modern Judaism can only produce thorns and brambles, from which neither grapes nor figs can be gathered. But truth will triumph in spite of all dangers and oppositions; and like an orient pearl at the bottom of a limpid stream, will in time discover itself by its native lustre; when the efforts of trifling Rabbis and cunning school men, whose interest it is to keep the stream in a turbid and agitated state, have been paralysed by the diffusion of the pure and unadulterated word of God.

CRITICAL REMARKS ON
Ps. xxxiv. 8. and lxii. 12.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Sir.—There are two passages in the Psalms, which I feel contain more and deeper truth than at first strikes the reader. May I hope some of your correspondents will give them attention, and present the result of their meditations through your journal?

1. Ps. xxxiv. 8. I would first compare this with 1 Pet. ii. 3, and iii. 12, and Rev. ii. 7, and John vi. 48-51.

The verbs being in the imp. pl. in kal, and brought, as it were, into one pregnant sense by the conj. vau and the accents, yet have their distinctive force, (the speaker being evidently the Lord himself,) and by the apparent repetition, "taste and see," conducting us into some of the deepest sympathies and springs of action of our nature. For, doubtless, with the "tasting and seeing" there is intended not only the termination of those acts in the creature's conscious happiness, but their results in strengthening and developing for the Lord's service and glory the varied powers which have been bestowed, and are thus renewed. Perhaps some able writer could trace this out, and I think, by so doing, we shall find, that symbolical expressions, as we call them, or figurative sayings, have a very and real foundation in the nature of things, and that the saying of, I believe, the Rabbis and Platonists that God sealed both worlds, the spiritual and material with the same seal, (which is truth) has much force in it. The other passage is Ps. lxii. 12. I should like to see this elucidated in its context. No doubt there is a very profound meaning, and I rather guess that it relates to the word of the Lord being a law, *i. e.*, an active, energizing power.

Yours,
C. B. C.

REMARKABLE PASSAGE RESPECTING CHRIST IN A JEWISH AUTHOR.

"I then went into the Jewish quarter, and paid a visit to the Chief of the Koraim, who received me very kindly, answered many questions I put to him concerning their sect, and showed me several of their books, in one of which called זכור לאברהם, I met a remarkable passage, which I will copy, as he was so kind as to lend me the book to read. The author mentions the great persecutions they have to endure from the Rabbinical Jews, that many of their sect had been killed by them, that they had killed one of their most eminent rabbies, Aran Hanasi, although he was a just man, only because he spoke against the oral law. 'And why should we be astonished at this?'" continues the author, "They have even also killed Jesus the son of Miriam, who was righteous, perfect, and upright, fearing God, and a Saviour of many nations, whom he delivered from idolatry, and taught them the way of truth, and brought them to receive his doctrine, by which they were led to acknowledge that there is a God, who created the world, &c.

"Moreover, Jesus did not change the law of Moses; for he himself says, 'I am not come to destroy the law of Moses, but to fulfil it; heaven and earth shall pass away, but neither a word nor a letter from the law shall pass away.' By which it is clearly seen, that Jesus believed in Moses and the prophets. But they killed him for two reasons: first, because he himself belonged to the Koraim, שחיח מנזע בני מקרא; and, secondly, because he spake against their traditions as other Koraim did before him; and therefore they shed his innocent blood."—*Ewald's "Journal of Missionary Labours."*

REVIEW.

The Orphans of Lissau, and other Narratives connected with Jewish Customs, Domestic and Religious. By the Author of "EMMA DE LISSAU." E. Groombridge & Son. 12mo. pp. 362.

This is a new edition of a work already well known, and favourably received by the public. To our younger readers, more especially, we can recommend it as possessing all the interest of fictitious narrative, with the great additional interest of being substantially true. The present edition is enriched by an excellent recommendatory Preface, by the Rev. Dr. Wilson, of Bombay, from which we regret that our crowded columns preclude our making an extract.

The author of this work, our esteemed sister in the flesh and in the faith, is one with whom the profession of Christianity has been no holiday work; no matter of driving to hear popular preachers, and discussing their merits in a comfortable drawing-room. She has found persecution to be something more than a look of scorn or a laugh of derision. The gospel of Christ has been with her an earnest matter: for it she sacrificed the love of parents and friends, the pleasures of youth, all that makes life dear, and chose a pining imprisonment rather than deny her Saviour. What *she* says, therefore, of the truth and the all-sufficiency of Christianity, should come with authority.

The Present Condition of the Jews favourable to to the endeavour to further their Conversion to the Christian Faith, considered in a Lecture, delivered in the School-Room at Walsingham, on Tuesday, January 14, 1845. By the Rev. M. J. MAYERS, M.A., Vicar of Langham, Norfolk. Norwich: Charles Muskett, Old Haymarket. London: J. Nisbet & Co.; L. and G. Seeley.

There are among those who believe the gospel some who seem to think that the conversion of a Jew to Christianity is almost, if not altogether, without the range of possibilities. Surely, such persons have never duly reflected on the words of the apostle: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. ii. 25.) These words are expressive of the spiritual condition of the Jewish people, from the apostolic age downwards, even to the end of the present dispensation. The blindness which is come upon them, the apostle informs us, is not universal; it does not extend to the whole of them; it is only a partial blindness, "blindness *in part*;" and this is to be their condition *until* the fulness of the Gentiles is come in. We may, therefore, confidently conclude, that the preaching of the gospel to the Jews will not be without effect.

The design of the Lecture before us is to show, as is expresed in the title, that the present state of the Jews is particularly favourable for Christian efforts being made for the diffusion of the gospel among them, the great barrier to free inquiry, and the acquisition of knowledge being removed by the very general rejection of those traditions which have for ages past usurped the place of the Word of God.

We differ somewhat from the author in our estimate of the extent of inquiry into Christianity that prevails among our brethren; and, as our readers are well aware, we consider one of the most formidable obstacles to such inquiry to be the religious condition of professing Christendom. Notwithstanding these differences, however, we can cordially recommend this little work to the perusal of our Christian friends, as containing much that will interest them.

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"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE EDITOR TO THE READERS.

We trust our constant readers have sufficient love for their converted brethren of the House of Israel, to receive with kindness and sympathy the request we are about to make to them. The "Voice of Israel" is the first and only organ of the converted Jews, in the world; the only medium through which they can regularly address their unconverted brethren; can answer their objections, and reply to their cavils. On this important object we have cheerfully expended time, thought, and labour, without either expecting or receiving any other recompence than the satisfaction of seeking the glory of God and the good of souls. We feel thankful that hitherto the Lord hath helped; but the gratuitous distribution of the Journal is greatly cramped and limited, from the want of adequate support. We therefore ask our readers who approve of the object and spirit of our work, to aid us, by each one endeavouring to obtain at least *one* other subscriber. Surely this ought not to be difficult, when it is remembered that the subscription amounts to but *three shillings a year!*

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THE MYSTERY OF THE GENTILE DISPENSATION.

From an unpublished work, by Ridley H. Herschell.

(Continued from No. XXII.)

There is a certain feeling of awkwardness when a Jew speaks of the glorious promises made to his nation, arising from the knowledge that a great majority of Christians are ready, on hearing him, to raise an outcry about "Jewish pride," and "carnal notions of an earthly kingdom." If this be a portion of the "reproach and byword" that must be borne, then it must be endured patiently; but I can declare with all honesty, that no one is more fully convinced than I am, that, instead of pride, to us, as a nation, "belongeth confusion of face;" and that the love of God which yet rests upon the Jews is "for the fathers' sakes." But whether I be thus reproached or not, I must state the truth of God as it is.

It must be very clear to every diligent reader of the Old Testament, that the main, nay, the almost exclusive subject of it, is, the Jewish nation. With the exception of Proverbs and Ecclesiastes, which are a collection of general maxims, and the book of Job, and the first twelve chapters of Genesis, which relate to a period anterior to the existence of the Jews as a nation, the whole of this divine revelation is occupied with the origin, the history, and the future destiny of this people. Other nations, indeed, are mentioned; but it is either in a slight and cursory manner, or it is on account of their direct connexion with Israel. If any one is disposed to be startled at this statement, let him simply cast his eye over the list of the books into which the Old Testament is divided. What do the five books of Moses contain, but the origin and early records of this people? What is the subject-matter from Joshua to Esther inclusive, but the history of this people? And what did the visions beheld by the prophets relate to, but the destiny of this people? Much of what was once prophecy, has now become history; but the final promises remain to be accomplished, as a test of the faithfulness of Him who hath said: "If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Jer. xxxiii. 20, 21.

That the Jews should occupy this prominent position in the divine revelations of God, appears less wonderful when we consider, that to them, and to them only, "were committed the oracles of God." That which was entrusted to their care, contained what they were most concerned to know, and what they were most interested to preserve the record of. If God in His mysterious wisdom chose one nation to be the recipient and depositary of His communications, it is not surprising that the substance of these communications should have a direct connection with that nation. But if it be granted that this is the case, and I think it can hardly be denied, then it must be admitted that a due consideration of this fact is absolutely necessary to the right understanding of that divine communication. If the past and future history of the Jews be the subject of a revelation under our consideration, we can hardly be expected to understand that revelation aright if we leave the Jews entirely out of view, and read it under the impression that it refers to a different subject. Yet this has been a very common error. A familiar example of it may be seen in the headings of the chapters and pages of the authorised English version of the Bible. The careful reader will find many extraordinary statements in these *authorised* comments on the word of God; I shall content myself with citing one; the fifty-fourth chapter of Isaiah. If there could be any doubt as to its relating to the Jewish nation, the third verse would settle the question: "Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." But what is the heading of this chapter in the authorised version? "The prophet. for the comfort of the Gentiles, prophesieth the amplitude of their church, their safety, their certain deliverance out of affliction, their fair edification and their sure preservation." Can we wonder that a Jew, on reading this, should believe what his brethren tell him, that the Gentiles have falsified and corrupted their translation of the Old Testament?*

* The excellent Dr. Watts is very ingenious in

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Two very opposite, yet equally erroneous courses have been pursued in regard to the Scriptures of the Old Testament. The German expositors of the Neologian school, whose critical acumen leads them distinctly to perceive that it is, as I have stated, a history of the Jews, and who conceive that the history of the Jews closed with their dispersion, and that they exist no longer as a nation, but merely as a religious sect, these expositors naturally look on the Old Testament as a mere record of by-gone events: of no farther use to us than any other authentic record of past history. The orthodox divines, in Britain and elsewhere, believing with the Jews, that the Old Testament is the inspired word of God, but in general agreeing with the divines above mentioned, that the Jewish national history is at an end,* are driven to interpret of the christian church, all those passages that will not fit into the past history of the Jews. So long as we confine our quotations to single verses, this may often be done without violence; because what the Lord says to comfort His chosen nation, may be equally applicable either to individuals or communities in like circumstances. Take the following often quoted verse as an example: "To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This may with propriety be applied either to a lonely afflicted saint, or to the Christian church, or to any portion of that church. But let us go on with the context, and see what the Christian church has to do with it. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers." (Isaiah lxi. 2—5.) Again: The latter part of the forty-ninth of Isaiah: "Kings shall be thy nursing fathers, and their queens thy nursing mothers," &c., is applied to the Christian church in the latter days. The heading of the chapter in the authorised version may be considered a fair epitome of the views of commentators: "Christ being sent to the Jews, complaineth of them: He is sent to the Gentiles with gracious promises: God's love is perpetual to his church. The ample restoration of the church: The powerful deliverance out of captivity." But it is very evident that chapters l. and li. are a continuation of the same subject treated of in chap. xlix. What then is the christian church to make of the following verse: "Where is the bill of your mother's divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you?" (Isa. l. 1.) Being unable to fit this upon the church, the commentators kindly give it to the Jews; and so the whole prophetic scriptures are interpreted upon a see-saw principle; the curses and denunciations being allotted to the Jews, the blessings and glorious promises to the Christian church.

The evils of this mode of interpretation are manifold. The word of prophecy, instead of being as the Holy Spirit calls it by the mouth of Peter, a "sure word," becomes a mass of confusion and uncertainty; instead of being a bright and steady "light that shineth in a dark place," to which we "do well to take heed," it is but the fitful aurora borealis; brilliant and beautiful, indeed, but incapable of guiding the traveller through the dark and gloomy night.

I am not maintaining the absurd proposition that the Old Testament is addressed to Jews only. It is a revelation to mankind; but it was to be administered through the Jews to the rest of the world. They were to be "a kingdom of priests, and a holy nation." The face of God was to shine on them, not that the other nations might be in darkness, but that His "way might be known upon earth, His saving health among all nations."* (Psalm lxvii. 1, 2.) It was their Messiah, who was to be the deliverer of mankind; it was a Prophet from the midst of them, of their brethren, (Deut. xviii. 15, 18.) who was to be "the Redeemer of the world." These are statements no one will call in question; because, though they were once only prophecy, they have now become history. But before this had become history, there were prophecies of a different kind extant concerning the Jews. Even before they had entered the promised land, their expulsion from it, and dispersion among all nations, were clearly predicted; and when they were living in the land, in comparative peace and prosperity, the same predictions were announced by the later prophets. These prophecies have also become history. And now I come to the point to which I wish to bring my readers: If every thing spoken in the Old Testament Scriptures concerning the Jews, has been literally fulfilled in and by the Jews, shall not all the remainder of that which is said concerning them, be literally fulfilled, in and by them? Was ever ancient writing interpreted upon the principle, that the beginning and middle of a continuous discourse, referred to one matter; and the end of it, without any break, or hint of a change of subject, referred to a totally different matter? Yet this is what is done by a large portion of the Christian church in regard to the prophetic scriptures of the Old Testament; thereby jumbling past, present, and future, into one mass of inextricable confusion.

I believe most attentive students of scripture have been conscious at some period of their inquiries into divine truth, of a certain difficulty and confusion in their minds, arising from the apparently antagonist principles of universality and limitation that are to be met with in various parts of scripture. These seeming inconsistencies can only be reconciled by a right view of the gradual development of God's plan for the recovery of fallen man. From the fall of Adam, to the present time, God has dealt with men in the way of election; in His providential and gracious dealings, He has ever chosen but a portion out of the mass, to whom truth, or light, or civilisation, should be communicated. I am not here entering on the docrine of election as set forth by theologians; I mention it simply as a fact in the history of mankind. From the revelations of the New Testament Scriptures, it is evident this mode of manifestation to an election only, is to continue to the end of this dispensation. The world is the mass; the church but a portion taken out of the mass. But the Old Testament prophets, as I have already remarked, overleap this dispensation, and speak of the time when the redemption wrought out by Christ shall be manifested, not in the few, but in the many; when to Him "every knee shall bow, every tongue shall swear;" (Isa. xlv. 23.) when "all kings shall fall down before Him, all nations shall serve Him;" (Psalm lxxii. 11.) when the "people shall be all righteous;" (Isa. lx. 21.) and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. xi. 9.)

When conversing on the subject of the Old Testament prophecies, I have sometimes been met by the cavil, (for *argument* it certainly cannot be called,) that it signifies very little whether we understand these prophecies to relate to the Jews, or to the Christian church: "We all admit," it is said, "that there is to be a latter-day glory of the church, and that the Jews, as well as the heathens are to be converted to the gospel of Christ; therefore they will necessarily share in that glory." Now though I consider this language inconsistent with the respect we should pay to "every word that proceedeth out of the mouth of God,"—though it is virtually saying, that it matters not whether we ascertain the meaning of the Holy Spirit, or put our own construction upon His words, yet, for the sake of argument, I will admit that this may be satisfactory to Gentile readers of scripture. But how is

this species of transmutation. In translating Psalm xlv. he renders ver. 9 as follows:

"Behold at Thy right hand,
The Gentile Church is seen."

And in Psalm lxix. ver. 8, he says:

"Amongst my brethren and the Jews,
I like a stranger stood;
And bore their vile reproach to bring
The Gentiles near to God."

* I am aware that the Rev. Thomas Scott, and some others, have seen the literal restoration of the Jews; but these are exceptions to the general rule.

* This mission they have as yet but partially fulfilled, by the preaching of the apostles and early disciples of Christ.

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the unconverted Jew to receive this? If you wish him to receive the New Testament as the word of God, you must convince him that while it explains, it does not contradict the Old Testament; and you must beware of leading him to suppose that it compels you to wrest the Old Testament Scriptures from their plain and obvious meaning. If you tell him that Jew, means Christian, and Zion, the church, and Palestine, heaven, he will have no great difficulty in rebutting all your arguments from the Old Testament, that Jesus of Nazareth is the promised Messiah.

At the present time, when there is a sincere and anxious desire on the part of many Christians, to bring Jews to the knowledge of the truth as it is in Christ Jesus, it is of the utmost importance that the nature of the present, and of the coming, dispensation, should be distinctly understood; that those who seek to instruct the Jews should be able to "take the stumbling-blocks out of the way;" and to answer those difficulties that naturally arise, from the present state of the world, and of the Jews being so different from that which was stated to ensue from the Redeemer's advent. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: The Lord our righteousness." (Jer. xxiii. 6.) Judah is not saved, but is yet groaning under the oppression of the nations; Israel does not dwell safely, but is driven out, no one knows whither; therefore, says the Jew, I do not acknowledge Jesus of Nazareth to be the Lord our righteousness. Now none of those strange contortions of scripture, falsely called spiritualising systems, can give any answer to this, that is at all satisfactory to the mind of a thinking and educated Jew. There is but one answer to it; and this is: That in the later revelations made by God to man, of which we have the record in the New Testament, a farther development of the history of mankind was made known, even the mystery of the Gentile dispensation, which was to intervene between the coming of Christ in humility, and His coming "in power and great glory," to take unto Himself His great power and reign. As David, after he was anointed king of Israel, wandered about as a fugitive, rejected by the nation whose lawful king he was, and enthroned only in the hearts of a small chosen band, so Jesus Christ, the son of David, though anointed King over the whole earth, is still rejected by the nations of the world, and reigns only over a little band, His church; who, as they now "suffer with Him," shall, in due time, "reign with Him;" when "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

(To be continued.)

FUNERAL OF BISHOP ALEXANDER.

(Extract of a private letter from Jerusalem.)

December 21st, 1845. After the remains of the Bishop had been expected nearly for a fortnight, they at last arrived yesterday evening; being exactly four weeks from the time the Bishop died. Information of the approach of the remains towards Jerusalem was received about eleven o'clock in the morning; and from that time until the evening, groups of people of every creed, were moving backwards and forwards in the direction of the road by which the remains were expected; who all seemed alike anxious to pay the last tribute of respect to the memory of the Bishop. The greater number, however, returned to the city after sunset, being tired of waiting: and the remainder went to meet the funeral procession as far as the Tombs of the kings. About half-past six o'clock in the evening, the coffin containing the body, carried between two camels, came up to the said tombs where the people were assembled. The sight of the coffin opened afresh the wounds of many hearts; and the reality of the Bishop's death seemed brought more closely home to them than ever.

From the Tombs of the kings the procession moved on slowly, by a path leading through an olive grove, towards the burial ground, which was about half an hour's distance. The evening was beautiful; the sky clear and serene; which, together with the breathless silence of the people, and the perfect stillness of the atmosphere, rendered the scene peculiarly solemn. The burial service was read by Mr. Nicolayson, with peculiar solemnity; and never were the words of the Liturgy at the committal of the mortal remains to the dust, "in sure and certain hope of the resurrection to eternal life," uttered with greater truth than on that occasion.

JEWISH INTELLIGENCE.

We fear the recent discovery of the gross exaggeration in the case of the nuns of Minsk, may have the effect of inducing the British public to believe that similar exaggeration has been employed in regard to the sufferings of the Jews in Russia. But we beg our readers to consider the difference between the two cases. The one was alleged to have occurred in the interior of a convent, and is stated simply on the authority of a few nuns who were the aggrieved parties; while the sufferings inflicted upon the Jews have fallen upon thousands in the open face of day. A little reflection on the nature of some of their grievances, will show that exaggeration is quite unnecessary. Suppose that in several of the provincial towns in England, a simultaneous order were given that a number of the small tradesmen should instantly sell off their little property for whatever it will bring, quit the town, and go to seek a livelihood elsewhere. Is it any exaggeration to say, that a large portion of them would be reduced to beggary, before they were able to establish themselves in a new locality, in such circumstances as to enable them again to earn a livelihood? And if this would be the case in England, how much more in Russia!

We know not what connection there is between orthodox Judaism and the Emperor Nicholas; but certain it is, that for a long time the orthodox Jewish Journals said very little about their suffering brethren in Russia. But this cruel oppression is now so notorious, that even orthodoxy itself speaks out on the subject, and though still very much afraid of saying anything to offend the Autocrat, lest it should make him increase his oppression, it nevertheless begins to see that something must be done. In a former number, the *Voice of Jacob* spoke as follows:—

"Looking to the inability of our English brethren to interfere beneficially in behalf of our unfortunate Russian co-religionists, and at the uncontrolled power of the Autocrat, whose resentment might perhaps make a measure irrevocable, originally intended only as an intimidation: or who might mature into a stern resolution, what at first was only the effusion of momentary displeasure; we think the policy of inflammatory language may be questioned."

Now this mode of speaking of the Autocrat may be, in the estimation of the *Voice of Jacob*, most civil and courteous; but to our plain apprehension, it is the most direct insult that could be offered him. What! are we to attribute the sufferings of hundreds of thousands of human beings, not to a duly considered, though mistaken policy, but merely to a fit of ill-humour? And are we to suppose that if anything goes against the grain, or an unadvised word should irritate the Autocrat's temper, that he would vent his rage by inflicting sufferings yet more severe upon these hundreds of thousands! We, for our parts, are far from thinking the Emperor Nicholas such a monster as this view of the subject would indicate. We would rather say to him honestly and openly: God has committed to your care millions of your fellow-creatures, and He holds you answerable for the mode in which you conduct yourself towards them: many thousands of your subjects belong to a nation of whom God says: "This people have I formed for myself;" who even in wretchedness, ignorance, and degradation, are still "beloved for the fathers' sakes;" this people you are, by unjust and oppressive decrees, rendering miserable: and their cry will reach unto heaven, and be a swift witness against you. Therefore, be warned, and enquire what can be done to ameliorate their condition. We think it more respectful to speak to and of him, as a reasonable being, than to treat him as a capricious despot, who must be coaxed by fair words.

We are, however, glad to see that the *Voice of Jacob* is now thoroughly convinced that something must be attempted. The lead-

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ing article of February 13th, commences as follows :—

"The continental papers received since our last, bring us no news from the stage on which stern reality is now performing one of its saddest dramas. Deep silence, like that of solitary confinement, prevails in their large dungeon. It is not the sufferer's unavailing cry—for that would only increase the evil—it is his look of despair which betrays his anguish of mind. That look of despair is turned anxiously abroad towards his brethren, there to descry help in the hour of need. And these brethren—do they understand that glance—does it enter their minds, does it strike there that chord of sympathy, of nationality, of fraternity, which, once struck, invariably vibrated through the whole frame of Israel whenever misfortune's rough hand smote any portion of it? And the civilized world—do they understand the insult offered to mankind by religious persecution? Are they alive to the danger arising to humanity from the example set, from the contagious power latent in fanaticism? Are they ready to plead the cause of the unfortunate beings whose sole guilt is, that they fear God more than man? Are they ready to discharge the debt contracted by the persecution of eighteen centuries? Are they ready to join in the efforts put forth by the Jews of the civilized world, for the mitigation of the fate of their brethren?

To judge from the interest evinced by the press, there appears a manifest dispoeition in both parties to act their natural parts. The Christian world is prepared to co-operate as an ally, so soon as the Jews shall be prepared to occupy their post as principal; and the Jews will hasten to their post, so soon as it shall be evident that nothing but extraordinary efforts can save their brethren. But neither party in this emergency will content itself with those idle declamations which, while they give vent to the feelings, often cool them down, and which but too frequently take the place of action. No big words, no thunderfraught expressions, no invectives, no tirades are hurled against the deluded yet probably conscientious author of this unspeakable misery. Every philanthropist is quiet; quiet, but not inactive. Amazement, indignation, sympathy, compassion and affection, agitating every humane bosom, are silently at work, exerting their extraordinary power, and bodying forth into a tangible shape those noble feelings now moving their minds.

Of the intensity of these feelings, of the eminently practical direction they take, the public may judge from the subjoined extracts from the appeal of Dr. Z. Frankel, Chief Rabbi of Dresden, and from the letter of Colonel Gawler, which appears in the supplement to this number.

Colonel Gawler's letter is a reiteration of the plan proposed by him in his interesting pamphlet, entitled "The Tranquilisation of Syria and the East,"* of which we gave an account in Vol. i. p. 168. In then noticing his proposal, we stated our fears relative to the prosperity of an agricultural colony composed wholly of settlers ignorant of agriculture, and unaccustomed to it. To this Col. Gawler replies :—

"It is in my experience, *that previous opposite habits of life, do not unfit men for agricultural and pastoral colonization.* In the British colonies, of which I am well acquainted with nine,—I know that those who in early life were merchants, medical practitioners, tradesmen, sailors, or soldiers, continually make, in their new pursuits, excellent and prosperous settlers. I am persuaded that an admirable colony might be formed in Palestine, of Jews from Western Europe alone, if none others could be found to join it; a deficiency, however, which, when it comes to the proof, is not likely to happen."

We have no wish to set up our own theory in opposition to Col. Gawler's experience; and are therefore quite ready to admit that our brethren may make better agriculturists than we gave them credit for being. We shall be glad if Col. Gawler can answer another difficulty equally well: How are the corn and the cattle of the settlers to be protected from the troops of wandering Arabs? Three thousand agricultural settlers must necessarily be spread over a considerable tract of country; might it not then happen that the dismayed colonist, on going to visit his ripe field in the morning, might find that a great part of it had been reaped at day-break by some predatory Bedouins? And is it not but too probable that in open day, he may see his cattle driven away before his eyes, and lose all trace of them, ere he can collect his neighbours in sufficient numbers to render pursuit safe? The wild and lawless state of the country, and the wretched inefficiency of the Turkish government, are great hindrances to the settlement of either Jews or Gentiles in Palestine.

To return to the subject of our suffering brethren: our readers will be glad to hear that Sir Moses Montefiere has set out on a mission to Petersburg. We trust he may receive something more than fair words. When the Emperor of Russia was at Vienna, the elders of that city, headed by the Baron S. Rothschild, waited upon him, in order to make an appeal on behalf of their brethren in Russia. The emperor did not choose to receive them himself, but sent Count Orloff in his stead. The count assured them of his "entire sympathy," and told them at the same time, the accounts were greatly exaggerated. We hope Sir Moses will not be put off by any such reply; but that, should the tale of exaggeration be still brought forward, he will himself visit the scenes of the "stern reality," and see and report on the affliction of his people. O for a "Times' Commissioner" in Russia!

"On the last 10th of Tebat, there was offered in many synagogues in Franconia, a special prayer for divine help and support to our suffering brethren in Russia and Poland. Daily prayers to this effect have also been ordered, which forms an important contrast to the rage manifested by modern reformers against all those prayers which speak of deliverance from oppression."

Treue Zions Wächter.

"Since our last communication on the subject, prayers for our unhappy brethren in Poland and Russia have been ordered in many larger and smaller congregations in South Germany. It were to be wished that this example should be generally followed." *Treue Zions Wächter.*

Berlin, 12th January. "The Reform Association, on visiting the Minister of the Interior, and explaining to him the spiritual circumstances of the congregation, received, without farther trouble, permission to continue their worship."

A. Z. des Jedenthums.

Berlin, 2nd January. "The Jewish Reform Association have at last, after a long search, found a suitable place wherein to hold their new worship, and have hired the same for five years, at a rent of 1,400 dollars annually. For this the proprietor engages to provide a gallery, and other necessary appendages. This new house of prayer will be dedicated on the first day of next Easter; and from that time onward, worship will be held there, on every Jewish feast-day, as well as on each Saturday and Sunday. The new Liturgy, which is in preparation by a Committee, is nearly completed; and possesses both variety, and adaptation to the times; so that instead of the incessant repetition of the same prayers, that has hitherto obtained in the Synagogue, there will be a number of suitable prayers, out of which the preacher will make such a selection as he thinks fit. This new house of prayer will contain at least 1,100 sittings, which will not be free, as in the German Catholic Church, but will be rented. It is not yet determined in what way the poor of the congregation are to be accommodated." *Ibid.*

Berlin, January 12th. "With a combination of various feelings,—with a mixture of grief and confidence, of anxiety, yet of the deepest and holiest trust in God—I now communicate to you, dear Mr. Editor, a fact which we all foresaw, and which now, in the dispensations of providence, has come to pass. Within these few days a circular has been issued by the Reform Association, stating that they had obtained the approbation of the ministry; and requesting the members to pay their subscriptions.

With all this pompous announcement, the fact cannot be concealed, that this boasted approbation is nothing more than that government will *suffer* their worship. There is surely a wide difference, when one expects praise, and adulation, and laurel crowns,* to receive only bare toleration. Make it known to all faithful Jews, that we have here in Berlin, not a conceded Reformed Jewish Congregation, but we have here simply certain people, (Jews, I cannot, for the honour of that holy name, call them,) who, through the forbearance of the state, and under the convenient veil of 'the spirit of the age,' whereby they seek to hide their hypocrisy and love of change, fashion themselves *à la* Rongé, and other heroes of the day, after some strange *ideal* that floats before their imagination under the name of Judaism; to which they, through the bond of circumcision, believe themselves to be united; though in everything else they are much better entitled to the name of 'modern German Reformers.'

And now an important question arises: If it should happen, what is not the case at present, that these Reformers should actually obtain the right of establishing a congregation, shall this anti-jewish sect then be able to inflict an injury on true Judaism? Perhaps I may be too sanguine, but from the depth of my soul, I say unhesitatingly,—No! Think, Mr. Editor, who and what these Reformers are! Persons who, for a 'time idea' are ready to exchange every lofty feeling, every hallowed custom;—persons who cast religion and Judaism away from them, in order more comfortably and conveniently to indulge their selfish desires.

Then follows a *tirade* against Dr. Stern, not very profitable to Jew or Gentile. The article concludes with the following words:

The only object gained by this Reform movement will be to draw off the dregs of Judaism, and attach them to itself. Therefore all those who still possess heart and feeling for God and faith, must draw back from this religious licentiousness, and cling more firmly than ever to the faith of their fathers." *Treue Zions Wächter.*

"The chief Rabbi of Paris has issued a circular to the various congregations, stating that he greatly disapproves of all arbitrary alterations of the existing forms of prayer; and that he cannot permit it to be performed in any other language than Hebrew." *Ibid.*

The *Austrian Blätter* gives the following statistical account of the Italian Jews:—

In the Lombard-Venetian Kingdom..	6,900
In the kingdom of Sardinia	4,140
In the Duchy of Parma, ...	630
——————— Modena.....	2,654
——————— Tuscany	7,066
In the States of the Church.....	12,700
In Sicily,.....	2,000
In all Italy	36,090

* Published by T. and W. Boone, New Bond-st.

* We do not think the Reformers expected any of these from government,—*Ed. V. I.*

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It is a melancholy thought, that not one of these thirty-six thousand, even if the light of truth should visit his mind, dare embrace Protestant Christianity. O how earnestly should the lovers of God's truth pray for freedom of conscience everywhere!

THE CHIEF RABBI AND THE SECEDERS.

We noticed in our last number, that the proceedings of the chief Rabbi, Dr. Adler, had rather tended to widen the breach between the Burton Street congregation, and their Rabbinical brethren. We now give the circumstance to which we then alluded; and instead of taking it from the *Jewish Chronicle*, which condemns the Rabbi's conduct, we extract the account from the *Voice of Jacob*, which defends him, that no one may say we seek to give other than a fair representation of our brethren. In justice to the *Jewish Chronicle*, however, we must state, that the two accounts are substantially the same.

"We cannot allow an article in the last number of 'The Jewish Chronicle,' headed, 'The Rev. Dr. Adler, and the Burton Street Synagogue,' and evidently calculated to create mischief, to remain unnoticed on our part. Since the editor of that journal pretends to have learned the facts of the case, (pretty generally known for several weeks past,) only at the hour of going to press, and that it was merely want of space which compelled him to promulgate a censure, without a statement of the facts which provoked it, we beg leave to publish them, as they can easily be ascertained from the parties immediately concerned. They are simply these:

"Several weeks ago, a marriage was to be solemnized between a young man, member of the Western Synagogue, and a young woman, whose father is a dependant of that known as the 'Seceders' in Burton Street; and the Chief Rabbi was, as usual, applied to for a licence, authorizing one of the officers of the Western Synagogue to solemnize the religious rites. It is known, that in the time of the late Chief Rabbi, an enactment had been determined upon, and a declaration promulgated, against seceders from the principles of orthodox Judaism; and that these have been ever since considered to have the effect of a binding law, which has never yet been abrogated.

"The Rev. Dr. Adler, having had his attention specially called to the bearing of this law, upon the case of this young woman, as a member of the only dissenting congregation, in Burton Street, felt himself unable to allow an officer of one of the recognized synagogues to perform the ceremony, unless both parties disavowed the imputation of heterodox adhesion. When, therefore, some time before the marriage, the couple presented themselves before the Chief Rabbi, they at once, after an explanation of these circumstances, and without the employment of any persuasion, consented to sign, and did sign, a paper to the effect, that they henceforward undertook to abide by the laws as prescribed by constituted authority. But, in order to afford the parties an opportunity of re-consideration, and of consultation with their relatives and friends, the Rev. Dr. Adler appointed them finally to attach their signatures on the following day, in the Beth Hamedrash; which, without any objection or hesitation, they did.

"Of the first excitement among the Seceders, in consequence of this case, of their threats of appeal to public opinion—to courts of law—to parliament, &c.—we have heard by rumours only, and cannot speak to the facts. We are not called upon, nor is it our place, to defend the position which the Chief Rabbi has deemed it his duty to take in this affair; our only object is, while one-sided statements to prejudice the public mind have been very industriously spread, to place the matter in its proper light, and so enable our readers to arrive at an unbiassed judgment."—*Voice of Jacob.*

The following are the remarks of the *Jewish Chronicle*:—

"The 'Voice' harps on the nature of *her facts* as though these were of a nature to weaken the force of the fact (on which *alone* we publish our strictures), that the Chief Rabbi had, by introducing the novelty of a religious test, and of a solemn abjuration, irritated the sore which he was expected to heal, widened the chasm which it was his noble mission to narrow, and eventually to fill up. This *one* fact stands as firmly as ever; no storm that the 'Voice' is able to raise, can make a particle of it move. We expressed ourselves strongly on the subject, because we had anticipated measures of reconciliation: the wishes of the 'Voice' lie in another direction; hence the difference between our modes of viewing the same act. As to the minutiæ brought forward to extenuate the hardships of the Test Act, when reduced, as was done by us in our last issue, to their real value, they prove anything but a favourable accompaniment to the measure itself. The 'Voice' was benignant enough to add a few spurious extenuating facts, as we proved in our last number, and as the 'Voice,' although in an ungracious manner, could not help but acknowledge. So that *the fact* is altogether for us, and even the minutiæ, if brought under consideration, do not make *for* the object of the 'Voice.'

"Finally, the argument on which the 'Voice' relies, that as the Cherem existed, it was imperative on the authorities, to carry into effect as soon as an opportunity offered, whether by new means or by old—by hook or by crook—loses the whole of its gist by being confronted with the argument heretofore employed in the columns of the same 'Voice,' that there was no *Cherem in esse*, against the British Jews; that the thing was merely a *caution*; that the instrument had not the character of a decree, but that of a mere forerunner to a possible decree.

"We are so determined to assert our independence, with respect to the Chief Rabbi, as well as other bodies and individuals, that we may assure the Chief Rabbi, without incurring the suspicion of becoming flatterers, that it is our wish to see him powerful and respected: and though we shall ever watch, with a jealous eye, all public functionaries, in the employment of the authority with which they are invested—this is our duty—we shall heartily and steadily support the Chief Rabbi in all his undertakings for the furtherance of the physical, intellectual, social, and religious welfare of the *body*.

"We furnish him a proof of our respect for his honour, by praying him to establish *peace* in our community; not, as false friends would suggest, only when compelled to it by the clamour of the people, but at once, on the prompting of his love towards the flock entrusted to his care; and in obedience to the word of God, whose paths are all peace."—*Jewish Chronicle.*

RABBINICAL INTERPRETATIONS OF THE PROPHECIES RELATING TO THE MESSIAH AND THE NATION OF ISRAEL, &c.

[From the *Sepher Ikkarim*, a work by Joseph Albo, a learned Rabbi of Soria, in Spain.]

Continued from No. 22.

Having stated the opinions of these commentators, we are free to confess that their arguments do not appear to us either satisfactory or convincing. The belief of the coming of the Messiah is founded on numerous predictions of holy writ, which have not yet been fulfilled, either wholly, or in part. Thus we read in the Pentateuch, "There shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers xxiv.—17.) This prediction our Rabbis explain by saying, "He shall smite the corners of Moab, applies to David, the king, and destroy (subdue) all the children of Sheth, is spoken of the Messiah." This interpretation must needs be true; for we do not find that either David or any other king in Israel obtained universal dominion, and subdued all the inhabitants of the earth, as is implied by the expression, "all the sons of Sheth." Again, the prophet says, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wrath with thee, nor rebuke thee." (Isa. liv.—9.) But as we are even now in exile and captivity, punishments brought upon us by the divine wrath, it is evident that this prophecy which promises the everlasting cessation of his anger, has not been fulfilled. On another occasion the prophet says, "For as the new heavens and the new earth which I make shall remain before me, saith the Lord, so shall your seed and your name remain." (Isa. lxvi.—22.) This prophecy promises the unceasing existence of our nation, and the eventual restoration to its pristine glory.

Another prophet contains the following remarkable prediction:—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night; which divideth the sea when the waves thereof roar, the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever, saith the Lord. Thus saith the Lord, If the heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. xxxi., 35—38.) This prophecy not only contains the promise that the Israelites shall at all times exist as a nation, but also that they shall be restored to happiness, liberty, and independence, in the land promised to, and possessed by, their fathers. For if

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this were not so—if their continued existence as a nation is to be coupled with unceasing exile, captivity, and degradation—the prophecy of Jeremiah, so far from being a blessing, would be the bitterest curse; and instead of holding out to them consolation and hope, as it evidently is intended to do, would offer them the most dire denunciation of utter despair and hopeless misery.

The building of the temple, predicted in the prophecy of Ezekiel, although in part accomplished in the days of the second temple, does, in most particulars, yet remain unfulfilled. One of these particulars is the distribution of the land, so that each tribe shall possess its own separate share, which was not done in the days of the second temple, at which period all the tribes were intermixed and resided together indiscriminately, so that each tribe did not possess its own portion respectively; nor was any portion then set apart for the prince, as was foretold by Ezekiel, (xlv., 7,) a prediction which therefore yet remains to be fulfilled. Such is also the case with the prophecy respecting Gog and Magog, no event approximating to which has ever yet taken place; for the wars carried on by Antiochus Epiphanes and his successors against the Jews, and the victories achieved by the Asmonean princes, as related by Josephus, the historian, do not in any one particular, correspond with the prophecy of Ezekiel. And the narrative contained in the Chronicles of Spain, how the Goths, descendants of Gog, came to Spain, which country they conquered, having previously subdued Italy and Rome itself, cannot bear any reference to the prophecy concerning Gog and Magog; for the ravages of the Goths and their invasion never reached Palestine, nor did the Israelites at that time inhabit their own land, circumstances particularly dwelt on in the prophecy, which evidently is not yet fulfilled. In the Lamentations of Jeremiah, the prophet says, "The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity. He will visit thine iniquity, O daughter of Edom, he will discover thy sins." (Lam. iv., 22.) The first part of this prophecy has certainly not been yet fulfilled; for if we apply it to the restoration after the Babylonish captivity, that restoration was followed by the grievous and lasting captivity by Titus, whereas, the promise is, "He will no more carry thee away into captivity," so that this part of the prophecy evidently has reference to the termination of the present long and dreary exile. This is even still more plainly indicated by the concluding part of the prophecy, "He will visit thine iniquity, O daughter of Edom." For though the Chittim (Romans) were of Greek descent,—and probably they are indicated by the fourth beast in the vision of Daniel, as they subdued the Greek empire, and were more powerful than any other monarchy,—they are called "daughters of Edom," because they were first instructed in their religious creed by an Edomitish priest, and all men are called after the name of the nation to which they attach themselves. Thus, proselytes who embrace the faith of Israel, are called Israelites or Jews. Those nations who have received the creed of the Ishmaelites are called by that name, because the Ishmaelites were their first teachers; and as the Romans received their religious instruction from an Edomite, holy writ calls them "daughters of Edom." The plain meaning of the prophecy, therefore, is, that when our present captivity, into which we have been forced by the Romans, shall be at an end, the Lord will not again condemn us to expatriation, but will establish us in undisturbed peace and happiness in our own land; then divine justice will visit the iniquities of Rome, called the daughter of Edom. And in order that this designation may not be applied to the ancient nation of the Edomites who dwelt in Mount Sier, but who have long ago ceased to exist as a nation, the prophet, in the preceding verse, addresses Rome as "the daughter of Edom that dwellest in the land of Uz." To the Romans, the vision of the fourth beast in Daniel evidently applies, many particulars of which have not even yet been fulfilled, and cannot, in reason, be explained after the manner of those commentators whom we have quoted.

These instances of prophecies which have not yet been accomplished, fully prove that the belief in the coming of the Messiah is founded on holy writ, and not on tradition only, and also that many of the prophecies are yet to be accomplished. This one assertion receives the fullest confirmation from the last prediction which seals the writings of the prophets: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord," &c., (Mal. iv., 5, 6,) a prediction which has never yet been accomplished.

THE JUBILEE.

To the Editor of the Voice of Israel.

Dear Sir,—On reading the 61st chapter of Isaiah with some Christian friends, the question arose, whether there was any record of the observance of the *jubilee* in the Bible? and it was suggested that you might be able to throw some light on the subject, as to whether the Jews kept the command respecting the jubilee which is contained in the 25th chapter of Leviticus; for it would appear from 2 Chron. xxxvi. 21, and Nehemiah x. 31, that to the time of the captivity they had not observed the *sabbatical year*; and is it not natural to suppose that if they disregarded the command respecting *this*, they would be less inclined to observe the one respecting the *jubilee*? I believe that the year of jubilee was typical of the times of the gospel; indeed, Christ himself applies the words of Isaiah to his own ministry as related in the 4th chapter of Luke; but I would wish further to inquire, Is the jubilee to be considered prefigurative of the *millennium*, and if so, in what particular respect?

I remain, dear sir, yours respectfully,

Μαθητης.

NOTICE TO CORRESPONDENTS.

Received:—A Gentile Brother; G. S.; J. C.; J. S.; W. M.; Rev. H. H.; C. H. D.; W. G. R.; and the Circular on National Arbitration, &c.

J. S. shall appear in our next.

We can assure the respected friends who sent us the Circular respecting National Arbitration and Universal Peace, that we cordially agree with them in sentiment; but our narrow limits certainly preclude our going beyond our own peculiar subjects.

We are much obliged to the Friend who kindly sent us Isaac Pennington's "Considerations propounded to the Jews;" but we do not consider his line of argument suited to draw the attention of the Jews: we have mislaid the address of the owner; but his book is at our publisher's.

We thank G. S. for his offer of a book; but we have no immediate need of anything on that subject.

The information J. C. requires could not be come at without more labour of calculation than we have time to bestow on it.

"A Christian Brother," and several other letters are in type, but postponed for want of room.

Vol. I. of the VOICE OF ISRAEL is complete, containing Twenty Numbers, and may be obtained of any Bookseller, bound in cloth, price 7s.

THE VOICE OF ISRAEL,

MONDAY, MARCH 2, 1846.

THE SYMBOLICAL LANGUAGE.

"To the scholar the Symbolical Language of the Bible is so very useful, that every candidate for literature will be but a shallow proficient in the wisdom of antiquity till he work upon this foundation; and for want of it, I have seen many childish accounts of things, from men of great figure, among the learned. It will, however, be found most useful to the Christian believer. The interpretation of this sacred language takes off the seal from the book of life, and opens to man the treasures of Divine wisdom, which far exceed all other learning."—W. Jones.

Whilst the adoption of phonetic or alphabetical characters in place of ideographic or hieroglyphic figures, proved a principal cause in producing a diversity of languages among mankind, it also contributed to give to those languages a fixed and permanent character. This may, in some measure, enable us to account for a remarkable peculiarity in the languages of the native inhabitants of America, which has greatly perplexed philologists. The races of North America have been referred by a classification of their dialects to a few great divisions, several of which extend as radii issuing from a common centre in the north-eastern part of the continent, where it is divided from Asia by Behring's Straits. Philologists, however, have sought in vain in the eastern hemisphere for a nation, from whose language the diversified idioms of America may

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with any degree of probability, be derived.* Out of eighty-three American languages which have been examined, there have, according to Professor Vater and Dr. Barton, been recognized only *one hundred and thirty-seven roots* which were found in Asia and Europe.

On the subject of diversity of languages, Dr. Prichard, in his excellent work, just referred to, observes, that "the variety of languages nearly or wholly unconnected, is, on a general survey, so great, that it seems difficult to avoid being led to one of two conclusions:—either that there existed from the beginning divers idioms, or that the languages of mankind were rendered various by a miraculous change, according to the most obvious import of a well-known passage in the Book of Genesis." There is, however, no necessity for adopting either of these conclusions, both of which we believe to be erroneous. It has been observed, that "were all the dialects of the Chinese empire expressed in an alphabetical character, they would form, to appearance, languages, perhaps, nearly as different from each other as those of the several nations of Europe. And, moreover, *those languages would be as unlike the other languages of the eastern hemisphere, as the native languages of America are found to be.* It is not to be expected that the language of a people, not embodied in phonetic signs, the form and combination of whose words receive a peculiar character from their hieroglyphical writing, should have an affinity with the alphabetical languages of Asia and Europe. No traces of alphabetical characters have been discovered among the numerous existing antiquities of the nations of America; it appears they never possessed this divine art of expressing the conceptions of the mind. The influence which their hieroglyphical writing has had on their language, may be judged of from the character of the language of the Chinese. "The style of the Chinese," says Du Halde, "is mysterious, *concise*, and allegoric. They *say much in few words.* Their expressions are lively, animated, and thick sown with *bold comparisons* and *noble metaphors.*"† This corresponds precisely with the character given of the American languages, which are so constructed as to comprise in *the least number of words the greatest number of ideas.* Words are compounded from various roots, in such a manner as to *strike the mind at once with a whole mass of ideas.*‡ That language, which, of all others, has, perhaps, undergone the least change, and which retains most of the form of the oral language of antiquity, prior to the introduction of alphabetical writing, is the Hebrew; between which and the dialects of America there is a considerable degree of affinity, not in roots, but in idioms and grammatical forms of construction.

Notwithstanding the American languages afford but slender evidence as to any ancient communication having existed between the two hemispheres, this point is fully proved by the *hieroglyphics, the monuments, the cosmogonies, and the institutions,* of the nations of America and Asia. Of the first of these I shall now proceed to give some account.

All the nations of the earth are but parts of the same family, and we may recognize in the Chinese, Egyptian, Persian, and American symbols, the type of a language of signs which was once common to the whole human race; the knowledge of which is intimately connected with the mythology, the manners, and the individual genius of nations, and throws light on the history of the ancient migrations of mankind. Acosta tells us, that when the Mexicans communicated intelligence of the first appearance of the Spanish ships on their coasts, they delineated *in paintings upon cloth* all that they had seen, and sent them to Montezuma their king. We must not, however, from this account, conclude that they were *mere paintings*, or the representation of an event by pictures in which the objects are in a state of action with one another. That such was not their character, the same author expressly informs us. "They had," he says, "their figures and hieroglyphics, by which they represented things in the following manner: *such objects as had form or figure, were represented by their proper images; and such as had not, by characters that signified them;* and by this means they figured and wrote whatever they desired."* Some of the Spanish authors who first visited America, have called these paintings, *a writing, similar to that of the Egyptians;* the propriety of which expression has been questioned by Kircher, Warburton, and others. Their doubts, on this point, arose from not having distinguished the *paintings of a mixed kind*, in which true hieroglyphics are added to the natural representation of the action, from *simple hieroglyphical writing*, such as is found on the faces of the obelisks. The famous inscription of Thebes, cited by Plutarch,† and by Clement of Alexandria,‡ the only one, the explanation of which has come down to us, expressed by the hieroglyphics of *a child, an old man, a vulture, a fish, and an hippopotamus*, the following sentence: "You who are born, and who are to die, know that God hates impudence." A Mexican, to express the same idea, would have represented the great Spirit, Teotl, chastising a criminal; certain characters placed above two heads would have been sufficient to denote the age of the child, and that of the old man: he would have *individualised* the action, but the style of his hieroglyphical paintings would not have furnished him with the means of giving a general expression to the sentiment of hatred and vengeance.

To denote a king, who, in a certain year, conquered a neighbouring nation, the Egyptians ranged in the same line a small number of hieroglyphics, which expressed the whole series of ideas they wished to represent. The Mexicans, to express the same thing, were obliged to paint a group of two persons, a king armed, overthrowing a warrior wearing the arms of the conquered city. They had simple hieroglyphics for water, earth, air, wind, day, night, the middle of the night, speech, motion, also for numbers, and for the days and months of the solar year. These hieroglyphics added to the painting of an event, indicated whether it happened during the day or the night; the age of the persons they wished to represent; whether they had been conversing, and who among them had spoken most. We, moreover, find among the Mexicans, vestiges of that class of hieroglyphics which is designated *phonetic*, and which indicates relations, not with things, but with the language spoken. The names of individuals, of cities, and mountains, have generally some allusion to objects which strike the senses, such as the form of plants and animals, fire, earth, air, &c. This enabled them to write the names of cities, and those of their kings. The verbal translation of Axajactl, is *face of water;* that of Ilhuicamina, *arrow which pierces the sky:* to represent these kings, they united the hieroglyphics of water and sky to the figure of a head and that of an arrow. Chincalpopoca signifies *a buckler that smokes;* Acamapitzin, *a hand that holds reeds.* To denote the names of these kings, they painted a buckler and a hand united by a thread to two heads ornamented with a royal fillet. The names of the cities Macuilxochitl, Quauhtinchan, and Tehuilojoccan, signify, *five flowers, house of the eagle, and place of mirrors;* to denote these three cities, they painted a flower placed on five points, a house from which issued the head of an eagle, and a mirror of obsidian. Thus, by the union of several simple hieroglyphics, they expressed compound names, by signs which spoke at the same time to the eye and also to the ear. Hence, we perceive, there exists a very broad distinction between painted figures which represent historical facts, which are found among all nations, and the Mexican manuscripts, *which are all composed according to a uniform system.*

Those manuscripts consist of historical annals of the Mexican empire, rituals indicating the month and the day on which sacrifices are to be made to the different divinities, cosmogonal and astrological representations, papers relating to lawsuits, documents respecting the divisions of property, lists of tributes payable at certain periods of the year, genealogical tables, according to which inheritances or the order of succession in families was regulated, calendars shewing the intercalations of the civil and religious year, and paintings denoting the pains and penalties which judges were to inflict on such as are guilty of crimes.*

The Mexican paintings bear a great resemblance, not to the pure hieroglyphical writings of the Egyptians, but to the rolls of papyrus found in the swathings of the mummies; which may also be considered as paintings of a mixed kind, because they unite symbolical and isolated characters or hieroglyphics with the representation of an action. There have been recognised in these rolls of papyrus, initiations, sacrifices, allusions to the state of the soul after death, tributes paid to conquerors, the beneficent effects of the inundations of the Nile, and the labours of agriculture. Among a great number of figures represented in action, occur true hieroglyphics: and it is not only on the papyrus, but also on the obelisks, that we find traces of this mixed kind which unites paintings with hieroglyphical writing. The lower parts and points of the Egyptian obelisks present in general a group of two figures, which are in a state of action with respect to each other, and which ought not to be confounded with the isolated characters of symbolical writing.

When we, however, compare the Mexican paintings with the hieroglyphics which decorate the temples and the obelisks, we perceive that the nations of America were far from that perfection which the Egyptians had attained in the expression of ideas. They appear to have been but partially acquainted with pure hieroglyphics; they could represent the elements, and the relations of time and place, &c. But it is only by a very considerable number of characters, capable of being employed separately, that the painting of ideas becomes easy, and approximates to writing. The hieroglyphics which occur on the Egyptian monuments,

* Dr. Prichard's Eastern Origin of the Celtic Nations, p. 6.

† Du Halde's Description of the Empire of China, vol. ii. p. 227.

‡ Transactions of the American Philosophical Society, vol. i. p. xxx. and xxxviii.

* Acosta's History of the Indies, lib. vi. cap. 7.

† Plut. de Iside et Osiride, vol. ii. p. 363.

‡ Clem. Alexan. Strom. ed. Potter, Ox. 1715, vol ii., p. 670.

* The largest published collection of these manuscripts is contained in "*Antiquities of Mexico: comprising Fac-similies of Ancient Mexican Paintings, and Hieroglyphics, &c., by Augustine Aglio*" Lon. 1830.

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amount to about *nine hundred*. In the symbolical writing of the Chinese, there are *two hundred and fourteen radicals;* the number of their ancient symbols, however, from which the modern radicals were formed, amount to *three hundred and seventy-three*. The pure hieroglyphical characters of the Mexicans were not nearly so numerous.

Small *tongues* placed at a little distance from the mouth, denote speech. A dead man, they considered as reduced to silence: according to them, to live, is to *speak;* and to speak much, which is indicated by the number of tongues, is a symbol of power and nobility. A tongue is also the Egyptian hieroglyphic of speech: it has the same signification in Chinese. To express an indefinite plurality the Egyptians repeated the character *three times:* the Chinese do the same; three tongues denote much talking. In the Mexican manuscripts three tongues express the same idea. In all these nations the number *three* has a symbolical import. *Marks of feet* is a hieroglyphic denoting roads, migrations, and, sometimes, the direction of a movement. In a modern painting, which appears to represent a law-suit between certain natives and Spaniards, relating to a farm, the plan of the farm is traced in orthographic projection; the high-road is signified by the hieroglyphic of *marks of feet*, and the houses are sketched in profile; there is a Mexican, whose name signifies *a bow*, indicated by the figure of a bow connected with a head; and Spanish judges are sitting in chairs with the laws before them. There is a Spaniard, placed immediately above the Mexican, whose name appears to have been *Aquaverde*, which is expressed by the hieroglyphic of *water painted green*, placed behind his head. In this picture, the *tongues*, the hieroglyphic of speech, are very unequally distributed; every thing portrays the state of a vanquished country, the native scarcely dares defend his cause, while the strangers talk much, and loud, as the descendants of a conquering people.

The Mexican hieroglyphic for water was the same as that of the Egyptians, and the Chinese, *parallel undulating lines*. The four elements, earth, fire, air, and water, were denoted by *a rabbit, a house, a flint, and a cane*. An unknown animal, resembling a rabbit, occurs in several rituals, and is, according to tradition, the symbol of suffering innocence. It is particularly worthy of remark, that the hieroglyphic by which they expressed an eclipse of the sun, is composed of the two disks of the sun and moon, one of which projects itself on the other. This symbol furnishes evidence of the correctness of their knowledge as to the cause of an eclipse of that luminary. *Water* was the symbol of the *purification of the soul:* they sprinkled it on the forehead and breast of children when born.

A period of *fifty-two years* they called *a ligature* of the years, the hieroglyphic of which was, *a bundle of reeds tied by a riband*. This period was considered by them as a great year, and was composed of four lesser cycles, of thirteen years each. They united in what they designated *wheels*, the series of hieroglyphics which denoted the cycle of fifty-two years. A serpent with its tail in its mouth, forming a circle, surrounds the wheel, and indicates by four knots, the lesser cycles of which it is composed. This hieroglyphic reminds us of the serpent, which among the Egyptians and Persians, represents the century, revolution, *Ævum*. In this wheel of fifty-two years, the head of the serpent denotes the beginning of the cycle. The serpent, however, when represented in company with Chihuacohuatl, *i.e., The Mother of mankind*, crushed by the great Spirit Toetl, when he takes the form of one of subordinate divinities, denotes the genius of evil, a real κακοδαιμων. This last idea the Egyptians expressed, not by the hieroglyphic of a serpent, but by that of the hippopotamus.

In all ancient nations, colours, also, had a symbolical signification. Among the Chinese, *green* is the symbol of death; and is the colour of the board carried before criminals, when led to the place of execution. Among the Mexicans the stone of sacrifices, which crowned the platform of their *teocallis** (*i.e., temples*) was *green*, either jasper or jade. And in the book of Revelation, death is represented riding on a *green*† horse. *White* had also a symbolical import: The image of the principal divinity of the Mexicans, was made of a white stone, which they considered as divine. The Chinese also esteem a white stone as most precious. This reminds us of the "white stone" mentioned in Revelation, ii. 17.

When Charles V. founded the University of Mexico, in the year 1553, a professorship was established for the explanation of hieroglyphical paintings. They continued to be used in the Spanish tribunals until the seventeenth century. They are still understood by some of the Indians. In South America, among the Panoes, a tribe on the banks of the Ucayale, eight hundred leagues from Mexico, paintings have been found, consisting of figures of men and animals, and isolated hieroglyphical characters, arranged in lines in admirable order and symmetry. These Panoes differ but little from other savages who inhabit the deep and sultry forests, naked, living on the fruits of the plaintain, &c., and are far removed from all knowledge of paintings, and from feeling the want of communicating their ideas by graphic signs. They themselves say, that those books were transmitted to them by *their fathers*. The explanation they give of those paintings seems founded on an ancient tradition which is preserved in some families.

That the art of symbolical writing is not entirely unknown to the existing remnants of the ancient nations of America, appears from the following statement of one well acquainted with their manners, language, and character:—Although the American Indians have no alphabets, or any mode of representing to the eye the sounds of words spoken, yet they have certain hieroglyphics, by which they describe facts, in so plain a manner, that those who are conversant with those marks can understand with the greatest ease, as easily, indeed, as we can understand a piece of writing. For instance, on a piece of bark, or on a large tree with the bark taken off for the purpose, by the side of a path, they can and do give every necessary information to those who come by the same way; they will in that manner let them know that they were a war party of so many men, from such a place, of such a nation, and of such a tribe; how many of each tribe were in the party, to which tribe the chief or captain belonged; in what direction they proceeded to meet the enemy; how many days they were out; and how many returning; what number of the enemy they had killed, how many prisoners they had brought; how many scalps they had taken; whether they had lost any of their party, and how many; what enemies they had met with, and how many they consisted of; of what nation and tribe their captain was, &c.; all which, at a single glance, is perfectly well understood by them. Although they have not all the same marks, yet I have seen the Delawares read with ease the drawings of the Chippeways, Mingoes, Shawanos, and Wyendots, on similar subjects.*

The circumstance of the nations of America not possessing alphabetical characters is not, of itself, sufficient reason for assigning to them a very remote antiquity. Many people were late in receiving this wonderful invention. Pherecydes Syrius relates that Idanthura, a king of the Scythians, when ready to oppose Darius, who had passed the Ister, sent the Persian symbols instead of letters; namely, *a mouse, a frog, a bird, a dart*, and *a plough*.† The Phocians, who first settled at Marseilles, brought letters into Gaul.‡ Alphabetical characters were not introduced into Russia until the tenth century. And the nations which compose the Chinese empire have rejected alphabetical writing, and still retain their symbols. There are other reasons, however, which lead us to refer the origin of the American nations to a very high antiquity. The language and physical conformation§ of the American races seem to furnish incontrovertible evidence, that they are the descendants of a people who separated, at a very early period, from the rest of mankind, probably, soon after the deluge. "I think," observes Humboldt, "I discover in the mythology of the Americans, in the style of their paintings, in their language, and especially in their external conformation, the descendants of a race of men, who early separated from the rest of mankind, and who have followed, for a lengthened series of ages, a peculiar road in the unfolding of their intellectual faculties."‖ That the continents of America are as ancient as those of the eastern hemisphere, and were included in the general division of the earth, mentioned in the tenth chapter of the book of Genesis, there is no reason to doubt: "The Lord created not the earth in vain; he formed it to be inhabited."

The traditions, customs, and institutions of the Mexicans, led the Roman missionaries, who first visited them, to conclude, that, at a very remote period, Christianity had been preached in that continent. Although these were of a much more ancient origin than they seem to have imagined, there are other cogent reasons for believing that the gospel, at an early period, reached those distant regions. The nations of America were, doubtless, included in Christ's commission to his apostles, (Matt. xxviii. 19, Acts i. 8), and were also comprehended by the apostle Paul, when he declared, that, even in that age, the gospel had been preached "*in all the world*," and "*to every creature under heaven*." (Col. i. 6, 23.)

Manasseh Ben Israel, who wrote in the year 1650, thought that the Mexicans had derived their traditions and institutions from the Israelites of the Ten Tribes, who, according to him, were the original inhabitants of America, and are still dwelling in some remote part of that continent.¶ Dr. Elias Boudinot, of the

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* θεου καλια.

† Rev. vi. 8: χλωρος *green*. It is the same word as in Mar. vi. 39; Rev. viii. 7. and ix. 4.—"*green* grass"—"*green* thing."

* Heckewelder's Account of the Indian Nations, chap. x. p. 117.

† Clem. Alex. Strom. Vol. ii. p. 671, edit. by Potter.

‡ The Phocians left Ionia when Cyrus attempted to reduce them under his power; and they came, after many adventures, into Gaul, where they founded Massilia, now called Marseilles.

§ On this point, the reader may consult Dr. Prichard's "Researches into the Physical History of Mankind," vol. ii. book vii.; "The Natural History of Man," by the same author, p. 355, 364—6. Also, "Crania Americana," by Dr. Morton, of Philadelphia.

‖ Humboldt's Researches, vol. xiii. p. 200.

¶ The Hope of Israel, sect. i—vi.

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United States, in a work entitled, "*A Star in the West,*" published in the year 1816, advanced the opinion, that the American Indians are the Ten Tribes, or, at least, a part of them. This opinion was also maintained by the late Solomon Bennet, a learned Israelite, in "*A theological and critical treatise on the primogeniture and antiquity of the Holy Language,*" published in the year 1835.

We do not think that there is any true foundation for either of these opinions. If the customs and institutions of the American Indians were sufficient evidence to prove that they are a portion of the Ten Tribes, there is no reason why we should not also conclude the Hindoos to be Jews or a part of the Ten Tribes. The rules relating to impurities, contained in Leviticus,* are, in many respects, the same with those which are practised by the Brahmans.† For example, they consider an earthen vessel as much more susceptible of pollution than one of copper or any other metal. The latter may be purified by washing it; while the former becomes quite unserviceable, and must be broken in pieces. This same rule we find prescribed to the Israelites in Leviticus xi. 32, 33. Among the Chinese, also, we find points of similitude in their civil customs and sacred rites, moral apothegms, and legislative enactments, to those of the Hebrews. These things, however, only afford evidence, that those nations had one common origin. The cosmogony of the Mexicans; their traditions of the mother of mankind, fallen from her primitive state of innocence; the account of a great inundation, in which a single family escaped on a raft; the crushing of the serpent by Teotl, &c., had a common origin with similar traditions found among other nations; they were derived from the hieroglyphical history of those events, which, doubtless, each tribe carried with them, when mankind separated, after the deluge, in which *the destruction of the serpent* seems to have held a conspicuous place, as in the Hebrew Pentateuch. Gen. iii. 15.

A. F.

CABBALAH.

Division of the Cabbalah.

(Continued from No. XXI.)

The Cabbalah is divided into the *symbolical* and *real* Cabbalah. Just as the Egyptians concealed their religious mysteries under symbols, emblems, and figures, and denoted the objects by hieroglyphics; so among the Cabbalistical Jews, to whom images are prohibited, there arose a painting in words, *i. e.*, they believed, that in the letters, words, and accents of the holy scriptures, there is contained a power, by means of which, any one pronouncing, or merely steadfastly bearing in mind those words, the innate power of those letter-figures develops itself, passes over into activity, and influences its corresponding heavenly spirit. They maintain, therefore, that God delivered to Moses, upon Mount Sinai the holy scriptures, תורה, Torah, (by which they understand either the Pentateuch alone, or the whole canon,) with all the grammatical rules, points, accents, and especially the Masorah; that God communicated to him, at the same time, the mysteries contained in each section, verse, word, letter, and point; and taught him, how a man may be able to produce, at pleasure, various effects and changes in the heavenly regions, by means of the transposition of the letters of the holy scriptures, which throughout are composed of an innumerable variety of divine names, when applying his thoughts to the same.*

With a view to these *premises*, the *symbolical* Cabbalah teaches, how the mystical sense, which God has couched in those scriptures, may be unravelled. This is done either by means of *Gematria* (גמטריא), *Notaricon* (נוטריקון), or *Temurah* (תמורה).† The Cabbalists adduce a proof in favour of this their doctrine, from the book of Canticles, where Solomom himself, says (chap. vi. 2.): "I went down into the garden of nuts," whereby he intended to convey the idea, that he had penetrated into the pleasure-garden, פרדס, of the Cabbalah; since the word *garden*, in the Hebrew the genitive גנת (*Ginnath*), is composed of the initial letters of Gematria, Notaricon, and Temurah.

The *Gematria*,‡ is either *arithmetical* or *figurative*. The *arithmetical* Gematria consists in this, that the letters of a word, are regarded as numbers or ciphers,§ and another of the same numerical value is substituted for the explanation of the text. *E. g.* the word משיח (Messiah) is, in numerical value, 358, equal to the word נחש, (serpent), by which Satan is understood, who under the form of a serpent, beguiled Eve to sin, and brought death into the world. The equality of the number in these two words, reveals the mystery, that the Messiah, at his coming, will bruise the serpent's head, and hence destroy sin with its consequence which is death. Thus, again, is the word *Ensoph* (אין סוף *infinite*) the principal Cabbalistical predicate of God, because it contains 207 like רז (secret), זר (crown), אור (light), אדון עולם (Lord of the universe), and the like other words. The 613 commandments are according to the Talmudists contained in the word יהוה (Jehovah); and the Cabbalists prove this to be established upon the following gematrical argument. Moses said (Ex. iii. 15.) "Jehovah the God of your fathers, &c., hath sent me unto you: this is my name שמי, and this is my memorial, זכרי, for ever." Taking the word שמי, according to its numerical value, it contains 350; add to it the first half of the word Jehovah, *i. e.*, יה, which contains 15, we obtain 365, which is the number of the *prohibitions* in the law. The word זכרי, denotes, according to Gematria, 237; add to it the second half of the word Jehovah, viz. וה, which is 11, we obtain the sum 248, as the number of the *commandments*: the total number amounts, consequently, to 613. This is, likewise, a proof, that in the name Jehovah, there are contained 613 spiritual commandments. The Torah, say the Cabbalists, as the container of these 613 laws, is the soul of the world. Accordingly, the prophet says also, (Jer. xxxiii. 25) "Were it not for my covenant (Torah), I would not have created day and night, and the laws of heaven and earth." But the principal proof is said to be in this: that the idea, *soul*, may in the Hebrew, be expressed in three ways, viz.: by נפש, רוח, נשמה. Adding together the initials and final letters of these three words, upon the principles of the Gematria, the result is 613, the number of the commandments in the Torah, for the sake of which, God created the world. That the soul is an emanation from, or, in the language of the Cabbalists, a *part* of the divinity, they argue from this, that the two middle letters of the words רוח and נפש yield the number 86, the exact numerical value, of the divine name אלהים (Elohim): and so are the two middle letters of the word נשמה (Neshamah), 340, equal in numerical value to the two divine names שדי and יהוה.

The *figurative* Gematria explains the mystical sense of the holy scriptures from those letters, which in the Masoretical text, are either of a larger or smaller shape, or are reversed, or inserted between the lines. Thus, for instance, it is related in the book of Judges (xviii. 30), that the priest of the graven image, spoken of in that chapter, though a Levite, is yet said to have been a son of Gershon and grandson of Manasseh. As it is nowhere found that Manasseh had a son of the name Gershon, and since Manasseh was not a Levite, but that *Moses* had a son of that name: the Cabbalists conclude, that, instead of *Manasseh*, the text ought properly to have had *Moses*; but that Moses be not prostituted before the world, as the grandfather of an idolator, the Spirit has influenced the writer of that book so as not to write the letter נ in the straight line among the rest of the letters, but suspended above the line, between the letters ש and מ, that it may appear doubtful, whether the word is to be read משה or מנשה: wherefore in all correct Bibles this word is found written מ֫שה.

*Notoricon** consists in this, that a single word is formed from the final letters of several words. Thus, for instance, from the words ברא אלהים לעשות (Gen. ii. 3.) is formed by composition of the final letters, the word אמת (truth), indicating that God

* Levit. chap. v. xi. xii. xiii. xiv. xv.

† See "Description of the Character, Manners, and Customs of the People of India," &c. By The Abbé Dubois, Chap. iii. and v.

*The so-called כונות *Cavanoth.*

†The Talmud also frequently uses this mode of exposition, especially in the Haggadoth. See Talmud Tract, Mackoth, and in other parts.

‡ Properly *geometry*. The Talmudists and Cabbalists use this as a general term for arithmetic in its whole compass.

§ The numerical power of the Hebrew letters is as follows. The units are denoted by the letters from א to ט, the tens by י—צ, 100—400 by ת—ק, Thus, for instance, the present year, reckoned from the creation, is written with the letters התתרו which denote 5606.

* From *notare*, to denote.

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created the world only for truth's sake. One word may also afford initials for several other words. Thus, from the word אדם (Adam), are obtained the initial letters of Adam, David, and Messiah, as a proof that Adam's soul was transmigrated in David, and that of the latter in the Messiah. David commanded his son Solomon (1 Kings ii. 8), not to leave Shimei unpunished for having shamefully insulted him on his flight before Absalom (2 Sam. xvi. 6, 7); but nothing is said as to what the insult itself was. The Cabbalists, however, are able to elicit this from the word נמרצת, which occurs in the text. This word, say they, contains the initials of the words נואף (adulterer), מואבי* (Moabite), רוצח (murderer), צר (tyrant), and תועבה (abominations).

Temurah, an anagramical transposition, is done in various ways. Either the letters of a word are tranposed at pleasure, *e. g.*, from מלאכי is made מיכאל; or instead of the first letter of the alphabet, the last is put, instead of the second, the last but one, and so on, which system is called את בש (At Bash), and in this way words are formed. *E. g.*, ששך (Jer. 25, 26,) becomes בבל; יהוה becomes מצפץ. Another process is, to divide the twenty-two letters of the alphabet into two equal parts, and the first letter א is exchanged with the eleventh letter ל; the second ב with the twelfth מ; which system is called אל בם (Al Bam). *E. g.*, the word טבאל (Isa. 7, 6), becomes רמלא.† Another process is, when instead of one letter, another next in the order of the alphabet, is put; *e. g.*, instead of the words יהוה אלהני יהוה (Deut. 6, 4), are put the words כוזו במוכסז כוזו‡ where כ is put for י, י for ה &c. The Cabbalists say, that the transposition of the divine names according to the latter mode, Moses had been taught of God on the following occasion, when Moses asked God to show him his glory (Ex. xxxiii. 23); God answered, "Thou shalt see me backwards," *i. e.* by my divine name, Jehovah &c., by reversing the letters, and reading for each the one following in the order of the alphabet. The Cabbalists count 231 transpositions to which each letter may be subject. If this number be multiplied by all the letters of the alphabet, the result will be an immense number of transpositions. It will not now appear strange, when it is asserted, that the Cabbalist believes to find in the scriptures everything he pleases, because that by means of those arbitrary transpositions, he is able to unravel or include all things, possible and impossible.

The *real* Cabbalah includes the supposed oral mysteries themselves, and is either *theoretical* עיונית, or *practical* מעשית.

The *theoretical* Cabbalah treats of the ten Sephiroth, the thirty-two parts of wisdom, the four worlds, the various names of God and angels, the heavenly hierarchy, with their mutual influences, and their effects upon the lower world.* This kind of Cabbalah is divided firstly in the *cosmogonical*, or of the creation of the world, and consists in the exposition of the first two chapters of Genesis, called מעשה בראשית (Maaseh Beraishith); secondly the *pneumatical*, or the treatise on the heavenly throne chariots מעשה מרכבה (Maaseh Merchabah), and consists of the explanations of the heavenly visions seen by the prophets, and especially those of Ezekiel, in the first chapter of his book. This portion treats of the doctrine of God, his various names, their manifold emanations and influences, as also of the soul, and the various good and evil spirits, their orders of dignity, their offices, and the like.

The *practical* Cabbalah, on the contrary, is occupied with the names of God and spirits already disclosed in the theoretical part. It teaches how, by means of uttering them, or only applying the mind to them, various effects are produced in the heavenly regions, and may be made to influence the sublunary world. This part contains the basis of the Cabbalistical *theurgy*, or the conjuration of the good spirits, as also of the *goëty*, or the conjuration of evil spirits. This is done either by pronouncing certain verses, or only single words from holy writ, expressive of the various names of God and angels, which are obtained by various transpositions of the Hebrew alphabet; or, it is done by amulets קמעות, slips of parchment, upon which verses, or single words in composition of the pretended names of God and spirits, are written, or they are marked with various figures.

The modern Cabbalists, however, prohibit the practice of that kind of Cabbalah. Even R. Isaac Luria himself, though he maintains this conjuration of spirits to be established upon the Cabbalah, nevertheless prohibits its application, excepting in most important cases; *e. g.*, in casting out evil spirits, for which he himself made use of it, as his pupil and biographer, R. Vital relates; or for the sake of alleviating difficult and dangerous labours in birth. For, says he, though it cannot be denied that holy men made use of the practical Cabbalah, and thereby produced some extraordinary appearances,† still no use ought to be made of this sacred science by their later descendents, because it is frequently connected with great danger to the conjuror, since the omission of a mere single letter, or any unobserved circumstance, may produce great confusion in the higher regions; and there have been many cases, where, during the operation, the conjuror either fell down dead upon the spot, or became mad. In order to prove, that not every man possesses a disposition for this sublime and sacred art, he quotes the Talmud (Tract Chagiga), where it is said, "Four persons entered the garden, (*i. e.* penetrated the deep mysteries of the Cabbalah). *Benasa* had hardly looked in, when he died. *Bensoma* became mad. *Acher* (properly Elishah ben Abuyah) uprooted the plants (*i. e.*, became an infidel.) *R. Akibah* was the only one who returned in safety." R. Joseph Gikatilia, though himself a great Cabbalist, as is evident from his book גנת אגוז (Ginnath Egoz), says in his book שערי אורה (Shaare Ohrah), "The application of holy names, in order to produce extraordinary changes, is nothing but a snare and trap to catch credulous souls, and to hurl them into the abyss of perdition." Maimonides, in his book *More Nebuchim* (Part 1 § 62), speaks with more plainness on this subject, "Allow not thyself to be tempted by the madness of those who write קמעות (amulets); or by what thou mayest hear besides, with regard to compositions of divine names, or what thou mayest find in their (Cabbalistical) writings. For these compositions do not contain the least sense; though those fools fancy, that before writing them down, one must purify and sanctify himself, and then he would be able to effect something by means of it."

(To be continued.)

* Because on the mother's side, he descended from Ruth the Moabitess, the wife of his progenitor, Boaz.

† When the prophet Isaiah says (chap. vii. 6), "Let us go up against Judah, &c., and set a king in the midst of it, even the son of Tabeal," it cannot be ascertained, who that Tabeal was; but when the letters are transposed according to the above-mentioned system, the word *Tabeal* becomes *Ramla*, who was Pekah the son of *Remalia*, afterwards king of Israel, 2 Kings. xv. 27 *seq.*

‡ These letters are commonly written on the outside of the amulets on the doorposts, called מזוזה (Mezuzah).

* The entire contents of the theoretical Cabbalah, and the subjects it discloses, may be fully seen in the book of ויקהל משה pp. 8 and 9.

† Thus, for instance, says the Talmud (tract Sanhedrim), that Rabbi created for himself a servant, by means of the rules laid down in the book *Yetsirah*. By the same means R. Chaninah and R. Hoshea are said there to have, every Friday, created calves, which they consumed to the honour of the Sabbath.

DIAS' LETTERS.

By the Rev. H. Highton, M.A.

A series of letters under this title has lately been published in the "Occident," an American Jewish Magazine. Their object is to disprove the truth of Christianity.

Mr. Dias himself was the great-grandfather of the well-known Jewish authoress, Miss Aguilar. He wrote these letters in England for the use of some private friend, to satisfy his mind as to the falsehood of Christianity; but the peculiar circumstances under which they were written are not known in detail.

It is a matter of great satisfaction to find the Jews coming forward, and stating their reasons for disbelieving Christianity. Scarcely anything can be more unsatisfactory, both in an intellectual and spiritual point of view, than the tone generally taken up by the English Jews of the present day, namely, to look upon Judaism and Christianity each as true and right in

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its own sphere, the one intended for Jews, the other for Gentiles. Such notions as these, when they come to be examined, prove to be nothing else than universal scepticism. There is no ground of reason or truth upon which they can possibly stand. Jesus either must have been the Christ, or he must not. If he was the Christ, and consequently, according to his own statement, the Son of God—the very God of the Jews, who had guided their fathers in the wilderness—then are they bound to receive him, to worship him, to pray for his return from heaven in order to commence his everlasting kingdom. If he was not the Christ, then was he a deceiver, an enemy to God and man; then are those who worship him worshipping a dead man, a dead imposter, and therefore guilty of the grossest idolatry, and of a daily commission of the deepest offence against God; and, as lovers of their neighbours, as advocates of the truth, the Jews are bound to show us our error. We challenge them to the discussion of the question constantly; we would fain carry on a friendly controversy in sincerity and love; from year to year, as learning advances, as intelligence, freedom, toleration, more and more prevail; as truer, sounder, honester views of Christianity on the one hand, and of the interpretation of the old prophets on the other, spread abroad, we would fain renew our holy and amicable warfare, that the hearts of the fathers may be turned to the children, and the hearts of the children to the fathers, so that, at last, we may all, Jew and Gentile—at least, Jew and Gentile who are desirous of knowing and following simple truth—rub off each other's errors and prejudices, and unite together in what we know must have an existence—the oneness of eternal truth,

But if one party shrink from the contest, what must be the conclusion? We see the "Voice of Jacob" blaming the "Occident" for venturing to take part in the controversy by publishing these letters. Why is this? They cannot be afraid at the present day, in England or in America, lest they should be met with force and violence instead of argument. They can hardly fear a renewal, in either of these countries, of the horrors of an Inquisition. Thank God, Puseyism has yet hardly made progress enough to justify such a fear as that. Then why refuse the controversy? Is it for the sake of peace? Away with all such peace, which results from indifference to truth—an indifference as to whether our neighbours believe truth or falsehood, worship God or a dead man. No; all peace is worthless and more than worthless, except such as is established on the basis of a common belief of the great essential truths concerning God.

Having made these preliminary observations, we shall proceed to give an account of Mr. Dias' arguments and the answers to be given to them.

(To be continued.)

ON THE PROPOSED JUDEAN CHURCH.

To the Editor of the "Voice of Israel."

Sir,—I hail with pleasure the suggestion of your correspondent A. D. Salmon, relative to the establishment of a church to be composed of converted Jews. Such a suggestion is, I presume to assert, not only in perfect harmony with the spirit and design of the Gospel; but also with the practice of all the disciples of the Lord Jesus Christ. You have demonstrated the legality of the proposed institution; and I think its expediency is equally incontrovertible. Incidental anomalies attach themselves to every human establishment, however sacred its object or beneficial its results; but the anticipation of trivial discrepancies, or partial results, do not, and ought not, to prevent the adoption of any measure from which will accrue a much greater amount of good than evil. The expediency of attempting to obtain an increase of religious advantage is the recognised principle upon which the diversity of Christian communities is based; and it is equally admissible and expedient that converted Jews should adopt, and act upon, the same principle. Some persons may indeed object to a Judean church, from the erroneous idea that it implies the retention of Levitical forms of worship. Others, still more captious, may term such Church invidious in its designation, as it involves the exclusion of the house of Israel. To obviate such objections, I would, with much deference, propose to substitute the title, "The Abrahamic Church of Christ," or "Christian Church;" a title which would refer to any of the descendants of the venerated patriarch Abraham, and would not convey any allusion to the present services of the synagogue. It has been intimated that some persons will entertain an illiberal suspicion of, and feel a repugnance to, such projected Church, from their inability to comprehend how an individual can be a Jew and a Christian at the same time. This objection evidently originates from fallacy of idea. The converted Jew is a Jew by birth, and in no other sense a Jew; but is a Christian by conversion; as the converted Turk is a Turk by birth only, but a Christian by his conversion to the faith and obedience of Christ. The converted Jew has renounced Judaism, as the converted Moslem has renounced Mahomedism; they are now both and equally distinguished by one common cognomen, that of Christian. The Gospel has decisively abolished all national and other human distinctions in the Church, where "there is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus."—"Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, (as a Jew,) yet now, henceforth, know we him no more (as a Jew). Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

It is extremely desirable, as I think it would prove eminently beneficial, that a central Church should be established in the metropolis, in connection with branch Churches to be formed in every provincial town where converted Jews are located. Under existing circumstances, I should rejoice in the immediate organization, in London, of such a Christian Church, however limited in the commencement may be the number of its members. For where two or three are assembled in my name, saith the Lord Jesus, there am I in the midst.

Yours, &c.

Sheffield, Feb. 9. G. S.

THE RUSSIAN JEWS AND THE JUDEAN CHURCH.

To the Editor of the "Voice of Israel."

Sir,—While I read your number for February, my spirit is stirred within me.

The Russian Jews.—In my opinion Dr. Frankel's hint should be adopted. The most efficient way at once to relieve the oppressed, and to ring an alarum in the ears of the oppressor, would be a general contribution on the part of British subjects, both Jews and Gentiles, to enable the Jews to emigrate from Russia. Let the Jews start it; prefixing a brief chronological statement of the grievances of their brethren, (something shorter and more *exactly* chronological than yours in p. 15,) together with an appeal to the many thousands in Great Britain, and her colonies, who really have the interest of the Jewish people at heart.

The Judean Church.—Again, in my opinion, Mr. Salmon's hint should be carried out; a Judean Church should be *registered*. Let them boldly show themselves. Be not over-solicitous of consequences. A perfect unity of sentiment can never obtain until all men have attained an equal degree of knowledge: we may certainly expect the millenium first. For instance, you yourself speak of the sin of baptising unconverted men; as if any, except the Omniscient alone, could know the heart;* as if our Lord had not foretold that, at least *during this dispensation*, (so clearly expounded by Ridley H. Herschell,) his Gospel should be professed by "both bad and good;" as if the primitive Church was pure; or as if the Church could practically have formed a body large enough to make an impression on society, if many had not been called, though few were chosen.

Beware how you imagine that any one man, or any existing body of men, in the present day *of this dispensation*, have as yet attained to a complete and exact knowledge of "all these questions which time will more fully develop."

A Gentile Brother.

THE PROPOSED JUDEAN CHURCH.

To the Editor of the Voice of Israel.

Beloved in Christ Jesus,—Having long had the same intense desire to see a Jewish church of Christ formed, as expressed by Mr. A. D. Salmon in your last month's number, and your having expressed a wish to know the minds of Christian friends on this subject, I feel emboldened to "show mine opinion" in the matter, and why I think that neither the weaknesses, prejudice, nor ignorance of Christian brethren, or the difficulties of forming such a church, should prevent a commencement of it *at once*.

So far from the present weak and sickly state of the Christian church being an objection to its formation, I conceive it is an inducement to its being done; for it is one of the very means appointed to introduce a more healthy and lively state into the church. Such I believe to be the meaning of the following scripture: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead?*" (Rom. xi. 15.) Many Christians are not only ignorant, but willingly ignorant; and I may almost say of some, perversely so, of the "*mystery*," as Paul calls it, of Israel's restoration; and "that blindness in part is happened unto Israel until the fulness of the Gentiles be come in." (Rom. xi. 25.) This fulness of the Gentiles cannot come in, nor the richness and freeness of God's grace be manifested to the world, until the Jewish church is restored from its fallen state; for it is their *full* restoration that is to enrich the Gentile world; as it is written, "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, *how much more their fulness?*"

* If our correspondent will read our article, entitled "Stumbling-Blocks in the Way," in vol. i. p. 129, he will see our reply to these remarks.

Ed.

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(Rom. xi. 12.) Converted Israelites are now, in a manner, buried or hidden among other Christian churches, just as the bulk of the Jewish nation is buried among the nations of the earth; but God has promised to alter this. "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live." (Ezk. xxxvii. 15.) I think that all in whom God has put his Spirit would no longer be hid or buried in other churches where they can be formed into a distinct church. As a Judean church they would be as "a city set upon a hill," and attract universal attention; and be like Joshua the high-priest, and his fellows of old, of whom it is said, "For they are men wondered at." (Zech. iii. 8). Is it not written, "And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." (Isaiah lxi. 9.) Such a congregation would be a great blessing in many ways, but especially to those Jews who are in doubt and uncertainty, and who can only "look out of obscurity and out of darkness." (Isaiah xxix. 18.) And they would be dew and rain from the Lord to revive and refresh the Christian churches around them; as it is written, "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass; that tarrieth not for man, nor waiteth for the sons of men." (Micah v. 7.) And by the same prophet it is added, verse 8, "And the remnant of Jacob shall be among the gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

Let not, then, the nervous fears, or prejudice of Christians, nor the difficulties of judging who are, and who are not proper subjects for church membership, defer the forming of a Jewish church according to the pattern in the apostle's days, any more than the deplorable state of the Jews and the desolations of Jerusalem, in Nehemiah's days, prevented him from organising the one, and repairing the other. "For who hath despised the day of small things?" (Zech. iv. 10.) Hath not the God of Jacob promised that "the little one shall become a thousand, and a small one a strong nation? I the Lord will hasten it in his time." (Isaiah lx. 22.) "Let his servants, therefore, arise and build, and the God of heaven he will prosper them." (Neh. ii. 20). And "ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." (Isaiah lxii. 6.) Let the language of our *hearts* be, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isaiah lxii. 1.) And when the Lord turns the captivity of Zion, we shall share in her prosperity and glory; for so it is written, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that *ye* may suck and be satisfied with the breasts of her consolations; that *ye* may milk out and be delighted with the abundance of her glory." (Isaiah lxvi. 10). I remain,

Yours affectionately in Christ,

Rectory Place, W. MATTHEWS.
Woolwich, 9th Feb. 1846.

SMYRNA NEW JEWISH JOURNAL.—Through the courtesy of Mr. D. Pincherle, we have been supplied with the first number of a periodical established at Smyrna. It is entitled, שער מזרח "The Gates of the East," and written in the Hebrew character and the Spanish dialect of the Jews of the Levant. The editor announces this publication as the result of an attempt made by him, four years ago, to start a paper under the title, "Buena Esperanza," Good Hope. To judge from the articles contained in the first number, the editor is alive to the intellectual wants of the Levantine Israelites, and we wish him the best success in the arduous task of preparing the way for a better state of things among our brethren in the East. The existence of a Jewish paper in those regions, and especially in a place of so high an importance as Smyrna, is sure to prove of the greatest advantage for the protection of Jewish interests in the East. Many a report in European anti-Jewish publications, on the state of the Eastern Jews, may find a salutary corrective in accounts furnished by Jews on the spot, concerning their own affairs.

This first number contains little matter for extract, the interest being purely local, and the political news already in circulation through European prints.

We are pleased to find, in an account of Smyrna, "that the members of the Israelite community of that place, enjoy a considerable reputation among all classes of the inhabitants. They observe their religious duties according to the word of God, without any molestation. They live in social harmony with people of all nations resident at Smyrna; their dwellings are scattered all over the city, according to every individual's choice; they live under the protection of the local courts, on an equality with all other subjects of the empire, and are made to feel no difference on account of their particular faith." This is better than Rome, better than Bremen, Lubeck, Norway, and many other localities, with patriarchs, bishops, and priests. The "Gates of the East" is published fortnightly, and intends to devote much attention to commercial intelligence.—*Jewish Chronicle.*

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APPEAL ON BEHALF OF TRINITY CHAPEL, MARYLEBONE.

CHRISTIAN Friends, I have no doubt there are many hearts beating with love to Israel, and many a soul daily wrestling for their restoration and salvation: to such I am now addressing myself in the name of the Lord Jesus, who is still deeply interested in his kinsmen after the flesh. God in his providence has been pleased to point out a most suitable spot in the very populous parish of Marylebone, which is the abode of nearly all the Reformed Jews, and where they are about building a Synagogue. The site has been procured through the liberality of a Christian friend, and a place of worship is now in the course of erection, which I trust will prove a little sanctuary to many of my brethren in the land of their dispersion. (Ezek xi. 16.) Through the kindness and liberality of my Christian friends, I have raised upwards of £2,000, but nearly as much more is required for the completion of the work. Will you help? This is not an ordinary chapel case, and has a claim upon Christians of every denomination; and indeed the contributions already received have been from members of every section of Christ's Church. The Chapel is to be vested in trustees, twelve in number; Sir C. E. Smith, Bt., John D. Paul, Esq., Fred. Wollaston, Esq., Dr. Conquest, J. Remington Mills, Esq., and several other gentlemen, have already consented to act in this capacity. The doctrines of the Trinity, and justification by faith, are to be distinctly set forth in the trust-deed, and every precaution taken to prevent its ever falling into the hands of any heterodox community, or becoming connected with the state.

Leaving this appeal to your kind consideration, I remain, yours in the bonds of Christ. RIDLEY H. HERSCHELL.
60, Gibson-square, Islington.

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THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

VOL. II.—No. XXIV. WEDNESDAY, APRIL 1, 1846. Unstamped 3d. Stamped....4d.

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THE MYSTERY OF THE GENTILE DISPENSATION.

From an unpublished work, by Ridley H. Herschell.

(Concluded from No. XXIII.)

I have alluded to the seemingly incompatible statements made in different parts of the scriptures, respecting the limitation and the universality of Christ's disciples. "All nations shall call him blessed:" "The heathen shall fear the name of the Lord, and all the kings of the earth his glory." And yet, "many are called, but few are chosen;" and it is a "little flock" to whom it is the Father's good pleasure to give the kingdom." The popular notion of the gradual increase of the Church by the preaching of the gospel, until it is all church, and no more world, affords no solution of this difficulty. If this present dispensation is to expand into the millenium, how can it be said with any truth that there are *few* chosen? Who, in this case, are the "little flock;" and what becomes of this little flock? Not only does the popular view give us no solution of this difficulty, but it plunges us into many others. It delays the second coming of the Lord until after the time when "all nations shall serve him;" yet strange to say, when he does come, it is not all nations whom He is to gather, but only "His elect from the four winds!" "From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." (Mal. i. 11.) "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken: and then shall they see the Son of man coming in a cloud with power and great glory.—Take heed to yourselves lest that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth." (Luke xxi. 25—27, 34, 35.) "The day of the Lord cometh as a thief in the night; for when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." (1 Thess. v. 2, 3,) What! is this sudden destruction to come on a converted world, offering incense unto the Lord? Is this terrible judgment to come as a snare on all them that dwell on the face of the whole earth, at a time when in every place a pure offering is offered to the name of the Lord? If the Lord Jesus comes to a converted world, who are they whose hearts faint with fear? Not His saints; for they are to look up, and lift up their heads, because their redemption draweth nigh.

I might fill many pages with similar contradictions; but these may suffice to show, that it is a vain attempt to fit the glorious predictions concerning the latter days, upon this present dispensation of the Church's humility; that it is an attempt equally vain, to accommodate the universality of the millenial dispensation, to the essentially limited nature of a dispensation that consists of a *church*, a body of *called-out* ones, an *election* out of the mass. If it be an election, it cannot be universal; if it be universal, then there is no more church, or election. In this dispensation, it is the church, the election alone, that are saved from wrath, and made partakers of Christ's glory; but a period is coming when the whole earth shall be filled with the glory of the Lord; therefore the dispensation of election, which concludes when Christ gathers His elect, cannot be the conclusion of this earth's history; and a dispensation must await her after this, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

An attentive consideration of what is said concerning the children of God in scripture, and which daily experience proves to be true in this present dispensation, will show how inapplicable the given characteristics are to the millenial dispensation. They are represented as a despised and afflicted people, struggling against the might of an opposing and oppressing world; all around them dark and gloomy, so that they must walk by faith, not by sight; they are exhorted not to look at the things that are seen, but at the unseen realities reserved in heaven, and "ready to be revealed in the last time." But how can any of these things be said of the children of God in the millenial dispensation? Even those who are disposed to take the lowest view of that state—who look upon it as little more than a respectable, church-going, world—must at least admit that this world will have left off its active opposition to the gospel, that its laws and customs must be fashioned according to the doctrine of Christ; and where, then, is the oppression and outward affliction of the saints to come from? "The friendship of the world is enmity with God." Shall this be true in the millenium? I can find no promise to the saints, of a gradual amelioration of their condition; no hint that what was true concerning it when the apostles wrote, what is true at the present day, and has been invariably true from that time to this, is to become less and less applicable to their condition, until it ceases to be applicable at all. I find one distinct epoch held out to the saints as the termination of their troubled and afflicted state; and this is "The coming of the Lord Jesus Christ." "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." (James v. 7, 8.)

I have submitted to my readers my reasons for believing that this dispensation in which God has been pleased to "visit the Gentiles to take *out of them* a people for His name," before He returns to "build again the tabernacle of David which is fallen down," is the mystery alluded to by Paul, which God made known to him by revelation. But there is a feature of the mystery which we must now contemplate: "The riches of the glory

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of this mystery." (Col. i. 27.) How can the dispensation of the church's humiliation be glorious? What glory is there in the delay of the blessings promised at the advent of Christ—in the prolongation of a reign of wickedness, instead of the immediate commencement of a reign of righteousness? I believe there is much glory in it that we cannot at present comprehend; but the reason assigned by the Spirit of God gives us to see, that by this dispensation of the church struggling and fighting against sin and satan, and the world's allurements, great glory is brought to Him to whom alone honour and glory are due: "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." (Eph. iii. 9, 10.)

This church, this election, therefore, is to reveal to principalities and powers in heavenly places, new discoveries of the manifold wisdom of their Almighty Creator. Had man never fallen, they could not have known the abundant mercy of God; had the restitution immediately followed the fall, they could not have known the manifold power and wisdom by which He can enable a poor fallen mortal to live "as seeing Him who is invisible;" to renounce and deny his natural inclinations, to resist the allurements of present good, and subsist on the hope of things "not seen as yet." But besides the instruction drawn from the individual members of this election, God has revealed a glorious purpose in connexion with the church collectively, which not only now, but "in the ages to come" will "show the exceeding riches of his grace." (Eph. ii. 7.) The mighty God, the Lord of all creation, gave to Adam the lordship of this world, which dominion he forfeited by sin. But the gift has not been recalled from man. Christ, the second Adam, has regained the lost dominion; has formally received the lordship of this earth, although He has not yet been actually installed into the possession of it. "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm ii. 8.) "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." (Dan. vii. 14.) But is he to reign alone in this kingdom? Are none to share the glory of this sovereignty with him? Yes; He Himself tells us there are. "I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke xxii. 29.) "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the most High." (Dan. vii. 27.) His church, His chosen people, are "heirs of God, and joint heirs with Christ." (Rom. viii. 17.) "If we suffer, we shall also reign, with him." (2 Tim. ii. 12.)

Now these clear and explicit promises made to the saints of God that they shall *reign*, that they shall possess a *kingdom*, that they are joint heirs with Christ in the possession and administration of that glorious inheritance, of which they have now only an "earnest," until "the redemption of the purchased possession," (Eph. i. 14.)—these consistent and oft-repeated statements are surely something more than a mere figurative way of saying that the saints are to be happy in a future state. If it be a figure, is there not some reason for the adoption of this figure? Is it not meant to convey an idea something analogous to the expressions made use of? And yet dominion and happiness are by no means so closely allied in this world, as to render the possession of a kingdom, a natural mode of simply expressing a happy futurity. Is it not important to enquire into what may be the meaning of the Spirit in constantly adopting this figure?

We find in scripture a wonderful harmony on this subject. The home of man, in his unfallen state, was this earth; and throughout the Bible we hear of no other home for him in his renovated and resurrection state, than one either on the earth, or at least very near it. The notion of going away to dwell in some distant and unknown region, wherever it may have been obtained, is certainly not derived from the word of God. The testimony invariably borne there, is, that the earth is to be cleansed and renewed; and thus rendered a fit habitation for the righteous. Observe the harmony of the following scriptures:—

In Proverbs ii. the wise man, after warning his son against soul-destroying sins, urges this as the motive. "For the upright shall dwell in the land, (ארץ, earth) and the perfect shall remain in it: But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. ii. 21, 22.) "Fret not thyself because of evil doers—for they shall be cut down like the grass.—For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." (Psalm xxxvii. 1, 2, 9—11.) "Blessed are the meek," said our Lord, "for they shall inherit the earth." (Mat. v. 5.) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all that offend, and them which do iniquity.—Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. xiii. 41, 43.) "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." (Rev. xi. 15.) "I John saw the holy city, new Jerusalem, comming down from God out of heaven: (ἐκ τοῦ οὐρανοῦ: our house which is from heaven, ἐξ οὐρανοῦ.) And I heard a great voice out of heaven, saying: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. xxi. 2, 3.) "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." (Rev. v. 9, 10.) "Thy kingdom come, thy will be done on earth as it is in heaven."

What shall we say to this chain of evidence? Shall we insist that the Holy Spirit cannot mean what He says, because *matter* is essentially unholy? Surely matter was not unholy, when God at the first pronounced it, "very good?" Surely it was not unholy in the risen body of our Lord, which Thomas could touch and feel. And surely it will not be unholy, when God, according to His promise, makes "all things new,"—"new heavens and a new earth." Why, then, insist, that when the word of God says *earth*, it always means a certain unknown region, to which we choose to give the name of *heaven*?

Many pious persons shrink from the notion of the saints returning to this earth, because they associate with it the idea of a return to the low and grovelling pursuits of this present life. But our Lord answers this objection: "They which shall be accounted worthy to obtain that world, (αἰῶνος, *age, dispensation,*) and the resurrection from the dead, (τῆς ἐκ νεκρῶν, *out of,* or *from among,* the dead, *i. e.*, the first resurrection,)—are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 35, 36.) Earthly cares, and relationships, and affections, they return not again to engage in; they return to reign with Christ. We ought not to reject what is revealed, because a great many details have not been revealed. A glorious vision was given to John of "the New Jerusalem," or abode of the risen saints; but its precise locality, whether upon earth, or above the earth, is not stated. Yet we learn that it is in close connexion with the earth; because "the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." (Rev. xxi. 24.)

This earth has been rightly called, a revolted province of God's empire. The eternal Son of God, has, by a wonderful work of redemption, gained back this revolted province, and claims it as his peculiar kingdom. But its inhabitants are still in a state of rebellion against the divine laws: "We see not yet all things put under" Christ. Wickedness still prevails; the earth is still under the curse; war, and famine, and pestilence, the prevalence of sickness, sorrow, and death, still attest that "the throne of God and of the Lamb," is not yet set up therein. The sure word of promise tells us, however, that God "hath appointed

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a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts xvii. 31.) But while "a king shall reign in righteousness," it is also decreed that "princes shall rule in judgment." (Isaiah xxxii. 1.) And who are these princes that shall share with the true Melchizedek, the "king of righteousness," and "priest upon his throne," the government and dominion of a regenerated world? Are they angels and archangels,—the highest of those unfallen intelligences, "who excel in strength," who have ever done "His commandments, hearkening unto the voice of his word?" No: The glorious riches of the mystery of this present dispensation, consists in this: That out of those very rebels and enemies, God is, by his almghty power and love, training a "royal priesthood" to share in the honours of his Son's kingdom; out of these weak and fallen sinners, these "babes and sucklings," has He "ordained strength because of his enemies, that he might still the enemy and the avenger." (Psalm viii. 2.) The enemy who sought to mar the work of creation, who apparently succeeded in marring it, (I may add, who *has* marred it, if it is never again to be "very good,") shall be foiled by his own weapons—shall be bruised under the feet of those whom he thought to enslave, through the glorious redemption wrought by Him, who "was made a little lower than the angels for the suffering of death," "that through death he might destroy him that had the power of death, that is, the devil." (Heb. ii. 9, 14) If it were a mighty work of omnipotence, out of stones to raise up children to Abraham, surely it is a yet more glorious work of love, to raise up children of God from among rebellious sinners; to adopt them into the royal family of heaven—to make them "heirs of God, and joint-heirs with Christ!" "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "Now are we the sons of God; and it doth not yet appear what we shall be." (1 John iii. 1, 2.) "The manifestation of the sons of God," is an event yet future, for which the creation waiteth with "earnest expectation." As Jesus was openly declared to be the son of God, by his resurrection from the dead, (Rom. i. 4.) so our manifestation as sons of God shall be when we are raised from the dead, and thus shown to be "the children of the resurrection." (Luke xx. 36.) Christ assumes not the government of his kingdom, until those He has ordained to share it with Him, are all trained and prepared for that glorious work, by which, throughout the "ages to come," they will show forth the exceeding riches of the grace of God. For this period "the whole creation groaneth and travelleth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. viii. 22, 23.) Then the earth, that was cursed for man's sake, is delivered from the curse, through the second man, the Lord from heaven;" (1Cor. xv. 47.) "And there shall be no more curse; but the throne of God and of the Lamb shall be in it." (Rev. xxii. 3.) Then shall all these glorious predictions which the prophets connected with the advent of the Redeemer, be fulfilled; man shall glorify God, instead of dishonouring Him; the will of God shall be done on earth as it is done in the heavens. From the throne of God and of the Lamb, a healing power shall go forth to all the nations; and in the administration of this "health and cure," the glorified saints, the church, the bride of Christ, shall share with her King and Lord. Then shall the "good matter, touching the King," indited by the heart of the royal psalmist, (Psalm xlv.) receive its accomplishment; the time shall then come "when the saints possess the kingdom;" and shall reign with Christ over a renovated and a happy world.

And this scriptural view of the future, is what some men call a low and carnal idea of the blessedness the saints are to enjoy hereafter! Is it a carnal notion of happiness to say, that we shall not only be "ever with the Lord," but that we shall be ever associated with Him in the glorious work of executing those purposes of mercy, that are yet in store for a fallen, a sinful, a miserable, world? Do we now rejoice in spirit with Christ, when one sinner is brought to repentance; and shall it not be infinite joy to us to exult with Him over whole nations brought to bow the knee to Him? If we now rejoice in being fellow-workers with Him in bringing "one of a city, and two of a family" out of darkness into his marvellous light, and from the power of Satan, into his kingdom, what will it be to co-operate with Him, in bringing a world into loving subjection to Him! Surely with such a prospect before us, each one of us may say with Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. viii. 13.) Shall we say that a definite object like that of reigning with Christ, and sharing with Him in those pleasures of which we have a slight foretaste here, when our fellow-sinners are brought to the knowledge of God, is less influential, as a "hope set before us," than the notion of "a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing;—where every vestige of materialism is done away, and nothing left but certain unearthly scenes, that have no power of allurement, and certain unearthly ecstacies with which it is felt impossible to sympathise?"* I believe it is the universal testimony of all who entertain the expectation, that "looking for that blessed hope, even the glorious appearing of the great God, and our Saviour, Jesus Christ," (Titus ii. 13.) is a motive to self-denial, to renunciation of the allurements of this present evil world, to devotedness to the service of God, the mighty power of which, they never could have conceived without having experienced it. It is indeed a faith which "overcomes the world." We walk as strangers and pilgrims upon earth, during this dispensation in which it is under the dominion of him who is called "the prince of this world;" because "our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 20, 21.)

This glorious work of the Triune Jehovah, in calling out and educating the partners of Christ's throne and kingdom, I conceive to be the mystery that was revealed to Paul: a work which now makes known the manifold wisdom of God unto the principalities and powers in heavenly places; and which, in "the ages to come," will manifest to them the riches of his grace. Before concluding this brief and imperfect sketch of a glorious subject, I must state, that though there is a sense in which the Gentile dispensation is new, yet it is, in reality, only a prolongation of that dispensation of election which subsists from the fall of man to the second coming of Christ. Those who "saw the promises afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," (Heb. xi. 13.) "the church in the wilderness," (Acts vii. 38.) form a portion of the one true church or election, that is the "bride, the Lamb's wife." That which was *new* in the Gentile dispensation, was its interpolation, if I may so call it, between the Jewish dispensation and that universal dispensation announced by all the prophets as following the advent of the Redeemer; and the "glory of this mystery," was, the high and blessed destination of this church or election in the ages to come, "which in other ages was not made known unto the sons of men." This is, "the hidden wisdom, which God ordained before the world unto our glory;" (1 Cor. ii. 7.) "the revelation of the mystery which was kept secret since the world began;" (Rom. xvi. 26.) "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." (Col. i. 26.) In the contemplation of this "exceeding weight of glory" which our kinsman Redeemer has brought out of the ruins of the fall, may we not justly exclaim: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!—For of him, and through him, and to him, are all things: To whom be glory for ever. Amen." (Rom. xi 33, 36.)

* Chalmers.

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JEWISH INTELLIGENCE.

There has nothing new or important transpired since our last, relative to our suffering brethren in Russia. We learn from the *Algemeine Zeitung des Judenthums*, that Dr. Philippson was lately in Berlin, for the purpose of establishing a committee for aiding the Russian Jews, and that he has succeeded in obtaining very worthy and respectable men to co-operate in this benevolent undertaking. We regret to see it stated in the *Voice of Jacob*, that there is no desire to do likewise among the congregations in this country. This, and the "Voice" having again begun to talk of *exaggeration*, and about the apprehension of some great blow to be aimed at our brethren *ere long*, as if there were nothing to complain of already, are symptoms we do not like. They look to us like prospective loop-holes, out of which the Jews of this country may escape without doing anything for their suffering Russian brethren.

We must, however, wait patiently for the result of Sir Moses Montefiore's visit to Petersburg. We copy the following article relating to it from the *Jewish Chronicle*:—

"On Saturday night, the 28th ult., Sir M. Montefiore, President of the Board of Deputies of the Jews in England, left London for Ostend, on a journey to Petersburg, *via* Germany and Poland. Sir Moses' object is to intercede with the Emperor of Russia on behalf of the Russian and Polish Jews; who are (not only according to the accounts published in the newspapers, but also according to the statement of a banker from Cracow, who had recently come to this country as a delegate from his co-religionists) labouring under the severest and no longer endurable oppression. Although the Czar, on his late visit to Vienna, would not *personally* receive the Jewish deputation headed by Baron Rothschild, yet it is hoped, that Sir Moses, who carries with him high recommendations from some eminent statesmen of Great Britain, may be more successful in his praiseworthy undertaking. Sir Moses is accompanied by Lady Montefiore, and will be joined at Berlin by Dr. Loewe, the Orientalist, and his secretary. A prayer for the success of the mission, composed in the Hebrew language by the Rev. Dr. Adler, Chief Rabbi, was read in all the metropolitan synagogues on the preceding Sabbath, and in the Duke's Place Synagogue by the Rev. Chief Rabbi himself, who delivered a most impressive sermon on this important occasion. Charitable offerings to a large amount were made at this, as well as in the Portuguese Synagogue, where Sir Moses attended divine service.

"The following is a copy of the prayer, which was kindly forwarded to us from the the office of the Chief Rabbi:—

"'ALMIGHTY! With a multitude of signs and wonders thou hast brought forth thy people from the land of Egypt, and promised us, through thy prophets, that thou wilt not abandon, but, in thy love and compassion, bear and carry us for ever and ever. Omniscient! Mortal man beholds but the outside, while thy vision extends to the innermost of things; thou knowest the sufferings of our brethren in the mighty land of the North; thou seest the broken spirits of the myriads of Israel, whose days are spent in sorrow, and whose years are wasted in the unceasing afflictions under which they groan. O Lord, look down from heaven, and bestow thy grace and mercy upon SIR MOSES MONTEFIORE, who, by thine aid, so recently succeeded in vindicating our innocence and clearing us from false and disgraceful accusations, and who has now again girded his loins with manly courage to hazard his life in going forth to see the burdens of his brethren, to alleviate the sorrows of the afflicted, and to pray and to supplicate for them. Send, O Lord, thine angels before him, his noble-minded spouse, and all who accompany him on his mission, to guard them on the way, and to conduct them in safety to their place of destination. Put thou the words into his mouth, and teach him what he shall do; incline the heart of the Emperor to benevolence towards our brethren, and let the right of the weak prevail over might; infuse a spirit of generosity into the rulers of the land, so that they may graciously shield and protect them.

"O Lord, wipe away the tears of the oppressed from off every face; hasten the approach of the days when all men shall unanimously call upon and worship thee; and may our own eyes behold the restoration of Zion. Amen."

To this prayer all Christians as well as Jews, living in this age of enlightenment, and particularly those breathing the air of liberty in this blessed land, will respond a hearty Amen.

In compliance with a circular issued by the Chief Rabbi, the above prayer was read in all metropolitan synagogues, where charitable offerings to a considerable amount were also made on this solemn occasion."

As we think our readers have had quite enough of the late discussions between the Burton Street Synagogue and their orthodox brethren, and as nothing new has occurred relating to it, save some unprofitable newspaper squabbling, we shall trouble them with no more of it at present. But as the *cherem*, or excommunication, on which the whole is founded, is rather a curious document, we copy it from the *Jewish Chronicle*.

A Caution to all who bear the name of Israel, from the Chief Rabbi, and the Beth Din of the several Congregations of Great Britain.

Our brethren, the children of Israel, who pursue justice, and seek the Lord!

Incline your ears to the words of righteousness; hearken, that your souls may live.

It is known throughout the dispersions of Israel, that the prayers and blessings which we address to the Creator of the world (blessed be his holy name!) have been arranged and appointed by our sages of the Great Convocation, among whom were some of our prophets; and that these forms have been adhered to by the whole house of Israel, from generation to generation, for more than two thousand years.

But now, behold, we have seen innovations newly springing up, and a new Book of Prayer, called סִפֶּר תְּהִלּוֹת Forms of Prayer used in the West London Synagogue of British Jews, edited by D. W. Marks, printed by J. Wertheimer and Co., 5601, A.M.; in which it is evident to the eyes of all, that the manner and order of our prayers and blessings have been curtailed and altered, and otherwise arranged, not in accordance with the oral law, by which we have so long been guided in the performance of the precepts of the Lord, and of which it is acknowledged, "That whoso rejecteth the authority of the oral law, opposeth thereby the holy law handed down to us on Mount Sinai by Moses, the servant of the Lord;" and without which, it is also admitted, that we should have no true knowledge of the written law.

Seeing this evil, we have risen and strengthened ourselves for the service of God, in order to remove and set aside this stumbling-block from the path of our brethren, the sons of Israel: and hereby we admonish every person professing the faith of Israel; and having the fear of God in his heart, that he do not use, or in any manner recognise, the said Book of Prayer; because it is not in accordance with our holy law: and whosoever shall use it for the purpose of prayer will be accounted sinful; for the wisest of men has said, "That he who turneth away his ear from hearing the law, even his prayer shall be an abomination:" but he who regardeth his soul will avoid the iniquitous course thereby attempted, and pursue the righteous path so long trodden by our ancestors. And we supplicate the Lord God of our fathers to incline and unite our hearts, that we may all serve *Him* with one accord, and that he may bring peace and brotherly love among us, and that the Redeemer may speedily come to Zion. *These* are the words of truth and justice!

S. HIRSCHEL, *Chief Rabbi.*
DAVID MELDOLA.
A. HALIVA.
ISRAEL LEVY.
AARON LEVY.
A. L. BARNETT.

London, 9, Chesvan, 5602.

No. 2—*Declaration.*

23, Bury-court,
24th Elul, 5601, A.M.

Information having reached me, from which it appears that certain persons calling themselves British Jews, publicly, and in their published Book of Prayer, reject the oral law, I deem it my duty to declare that, according to the laws and statutes held sacred by the whole house of Israel, any person or persons publicly declaring that he or they reject and do not believe in the authority of the oral law, cannot be permitted to have any communion with us Israelites in any religious rite or sacred act: I therefore earnestly entreat and exhort all God-fearing Jews, especially parents, to caution and instruct all persons belonging to our faith, that they be careful to attend to this declaration, and that they be not induced to depart from our holy laws.

S. HIRSCHEL, Chief Rabbi.

We, the undersigned, fully concurring in the foregoing doctrines, as set forth by the Reverend Solomon Hirschel, certify such our concurrence under our hands, this twenty-fourth of Elul, 5601, A.M.

DAVID MELDOLA.
A. HALIVA.
I. LEVY.
A. LEVY.
A. L. BARNETT.

The following are the views of some of our foreign brethren on this affair. A Hamburg correspondent of the *A. Z. des Jud.* says:

The Chief Rabbi Adler appears, by the account of his supporter, the *Voice of Jacob*, to have to combat with a notable dispute between the different London congregations. Whether this is connected directly or indirectly with his office, does not clearly appear from this journal; but to us Germans, to whom it appears monstrous that the whole ecclesiastical power over England and her colonies should be placed in the hands of one individual, (which we can only ascribe to the inexperience of the English,) it cannot be doubtful that such a state of things must ere long lead to a rupture.

After giving an account of the recent

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occurrences relative to Jane Angel's marriage, he proceeds:

At this the reformers have raised a great outcry; in my opinion without any reason. Why are they silly enough to desire Adler's blessing? Whether he gives it or not, every one, from the beggar to the bishop, can guess exactly how much it is worth.

Berlin, Feb. 6th. The Reform Association here has printed its second Report; but it contains nothing but what we have already stated in these pages. This report is accompanied by a circular, of which the following is an extract:

"After our appeal has been circulated and responded to,—after that in several congregations, and especially in Berlin, the reforms we had in view have been carried out,—and, lastly, after government have decidedly declared that no hindrance shall be thrown in the way of our movement,—the time appears to be come for united and decided operations of our congregations, which now amount to fifty-one in number. We therefore request the members of the same, on the 14th, 15th, and 16th of April next, through their representatives, to unite here in Berlin, in an assembly, to deliberate on such measures as may be considered suitable and necessary for the furtherance of the objects we have in view."—*A. Z. des Judenthums.*

Berlin, Feb. 24th. The activity of the Association for Reform in Judaism, claims the attention of all the friends of reform, both here and abroad. The preparations for a regular worship, which will commence at the ensuing Passover, will be carried on with the same zeal, and also with the same quietness and prudence as at the previous festival worship. In the meantime the arrangements in the commodious building are proceeding rapidly; and give reason to hope that the exterior aspect of the house of prayer will be worthy of the excellence of the worship therein. It is worthy of remark, that the number of the Association has greatly increased, since it has been generally known that this locality has been secured; and many wealthy and distinguished families have united themselves to the Association.

It had been feared, and not without reason, that the activity of the Association, which was for a long time exclusively directed to the arrangement of the worship in this place, might have produced nothing, as its final result, but a new *Temple union*;* and even those who acknowledged the need and importance of a new regulation of worship, were afraid that in the prosecution of this design, the higher and more general objects for which the Association had united, might suffer. The present circular, however, shows that the Association has never lost sight of these objects; and that their diligence hitherto in applying themselves to the immediate wants of this locality, has been with the view of obtaining a rallying-point for all efforts at reform.

It then proceeds to state that the objects of the proposed conference in April will be:—To organise a constitution for the united association; to define the rights and duties of individual congregations and smaller associations; to define the mode of farther developing general efforts after reform, &c.

Berlin. We have a new proof that all the reformers have obtained from government relates simply to the article of worship, and excludes everything that relates to constituting a new, independent, religious society. The injunction of the President of Police is so decidedly expressed, that they prefer undertaking everything as quietly as possible, and waiting a favorable opportunity of publishing this new law.

Neither is their proselyting much more successful. It must be owned it has an imposing sound—450 men in number—twenty congregations of the Fatherland, have, from first to last, taken part in it. We must remark, *en passant*, that in a congregation of 2,000 souls, perhaps *five* persons have expressed their adherence to it; and these five persons will be reckoned as a whole congregation. It may well be imagined, that in such circumstances, people must look about for succour in some direction. A report of transactions, a sort of *compte rendu*, has been made, many thousand copies of it printed, and widely distributed, especially to foreign agents, accompanied with the request that they would circulate them as widely as possible. Poor reform! Is it come to this, that thou art obliged to send formal invitations to foreign parts? But be not discouraged; the number of thy followers will doubtless increase, when this notable council is held in April; and the German-Jewish Reformed Church shall be formally organized. These will be dead branches, long since fallen away from Judaism. Whether they will remain more true to their new standard, than to that which birth and religion ought to have attached them, I leave thyself to judge.

Treue Zions Wächter.

Berlin, Dec. 24th. Never has the feast of the Maccabees been celebrated more solemnly than yesterday. The preacher Sachs, in an animated discourse, pronounced in presence of a large company of the faithful, has named this feast a sort of *Christmas.* *Archives Israelites.*

In the synagogue at Würtzburgh there is an Association of Talmudists, who meet every day after morning prayers to hold a talmudical discussion; in which the members who have prepared for it, alternately take part; and in which frequently the auditors also take part. *Treue Zions Wächter.*

The *Wächter* also mentions other similar associations.

A new Journal, devoted to the civil and religious interests of the Israelites, has just appeared at Bayreuth, in Bavaria, under the title of *Sinai.* This Journal, which is edited by M. Aub, Rabbi of that community, seems destined to be the organ of a moderate reform.

Archives Israelites.

M. Gabriel Polak, of Amsterdam, one of the greatest hebraists of our days, has just published in Dutch and Hebrew the prospectus of a work, which the lovers of Hebrew poetry and literature expect with impatience. It is to be at once literary, poetical, historical, and theological. —— *Ibid.*

There is in the press, a work entitled Kos Jeshuoth, "Cup of Salvation," a monthly Jewish Orthodox Magazine, of forty-eight or sixty-four pages, edited by the Rev. D. M. Isaacs, and Mr. Moses Samuel, of Liverpool.

Extract from page 18 of the prospectus:

"The editors hesitate not to state, that they have the ambition to make their magazine the repertory of such intelligence and usefulness that will give it a pre-eminence in the mighty arena of modern literature, and secure for it that influence among the literary periodicals of the day, that cannot fail to counteract the illiberality so long directed against our nation, and legitimately oppose the efforts of fanaticism, and the mean degrading spirit fostered by prejudice and superstition."

BELIEF OF THE PHARISEES REGARDING THE RESURRECTION.

To the Editor of the Voice of Israel.

Dear Sir,—I should not trespass on your columns as I now do, but for your remark, addressed to me in your notices to correspondents, at page 189, column 2, of the October number: "'Oxoniensis' has long been silent." Since, however, you thus seem to wish me to write a few lines occasionally, I will do so when matter suggests itself, as on the present occasion, though I wish it to be understood that when I do so I am rather *seeking* information and instruction than giving it to others. For this I am not competent to do concerning the important subjects discussed in your interesting paper.

In Dr. Bloomfield's Greek Testament, in a note on Luke xiv. 14, it is said, "The Pharisees believed in a resurrection of the *just*, but imagined there would be *two* resurrections; one to take place at the coming of the Messiah (who would thus establish an earthly kingdom, to which the Pharisee here evidently alludes by 'the kingdom of God;') the other, the *final* resurrection, to be followed by a state of retribution." Can you or any of your readers inform me whether this is correct, a *fact*?* If so, it explains what St. Paul believed as to the resurrection, in his words in Acts xxiv. 15, on which Dr. Bloomfield remarks, "Such, indeed, was the general opinion of the Pharisees, though some of them believed only in a resurrection of the *just*. The opinion, however, was new, and by no means universal. An opinion has been held by many, both ancient Jews (I believe) and Christians, (see the Epistle *attributed* to Barnabas, chap. xv.) that the world will last six thousand years, and be followed by the *Millennial Sabbath*; yet we read of the last days being shortened, so that the present dispensation *may* not extend to the period of the six thousandth year. May we not, however, suppose that as the Jewish Sabbath commenced on the sunset of the previous day, so the Millennial Sabbath may commence, as it were, at the sunset of the previous dispensation—that is, before the six thousand years are completely fulfilled? In Bishop Newton's work on the Prophecies, is the following passage, containing a Jewish tradition, no less remarkable than that mentioned by Dr. Bloomfield, which I have quoted at the beginning of this letter: "It is a saying of the famous Rabbi David Kimchi, in his comment upon Obadiah, 'When Rome shall be laid waste, there shall be redemption for Israel.'" (Dissert. xvii. p. 301, Dobson's Edit.) Of late you have given some accounts of the *Russian* persecution of the Jews. Does not that vast empire seem likely to take a conspicuous part in the events of the latter times? It is remarkable that Bishop Newton, writing *nearly a century ago*, seems thus to refer to Russia: in his remarks on Dan. xi. 44, 45, he says, "The power of Russia is growing daily; and it is a current tradition among the common people in Turkey, that their empire shall one time or other be destroyed by the Russians." (Dissert. xviii. p. 317.) How strikingly the progress of events, since Bishop Newton's time, confirms his views! I remain, dear Sir,

Yours truly,
C. H. D.

As many useful harmonies of the gospels have been published, would not a harmony, in parallel columns, of the prophecies of Daniel, which refer to the same events, be a useful help in studying them,—such as chapters ii. vii. viii. and part of xi.?

* This is in allusion to an attempt at reform which took place in Berlin in the early part of the present century.—Ed. V. I.

* And if so on what scriptures they founded their belief so similar to Rev. xx.?

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NOTICE TO CORRESPONDENTS.

Received:—Philologus; C. H. D; Rev. J. T. N. N.; W. Matthews; A Hebrew; Rev. H. H.; H. B.

Our readers must not think we neglect their communications because we do not at once answer their questions. Most of the queries put to us would require a dissertation to render the answers intelligible; and it is not always convenient to take up the subjects suggested exactly at the time our correspondents wish.

We thank our brother N. N. for his communication.

We think it best to reserve C. H. D's last topics, until the previous ones are disposed of.

We offer our sincere thanks for the efforts kindly made by many of our subscribers during the past month, to increase the circulation of this journal. We specially thank one kind friend who has subscribed for three copies, to be given away in any quarter we think fit. This is conferring a double benefit.

Prospectuses, printed on thin paper to enclose in letters under weight will be forwarded on application to the publisher, a mode of advertising which has proved very successful in promoting the sale of the work.

Private communications for the Editor, which were formerly sent to Gibson Square, Islington, must now be addressed to Newnham-Street, Edgeware Road.

Vol. I. of the VOICE OF ISRAEL is complete, containing Twenty Numbers, and may be obtained of any Bookseller, bound in cloth, price 7s.

THE VOICE OF ISRAEL,

WEDNESDAY, APRIL 1, 1846.

THE SYMBOLICAL LANGUAGE.

"To the scholar the Symbolical Language of the Bible is so very useful, that every candidate for literature will be but a shallow proficient in the wisdom of antiquity till he work upon this foundation; and for want of it, I have seen many childish accounts of things, from men of great figure, among the learned. It will, however, be found most useful to the Christian believer. The interpretation of this sacred language takes off the seal from the book of life, and opens to man the treasures of Divine wisdom, which far exceed all other learning."—W. Jones.

Another mode of expressing ideas, in ancient times, was by actions; which have the same relation to hieroglyphical characters, as words spoken have to words written. Hence, the origin of the phrase, "*The voice of the sign.*"* Of this method of expressing the conceptions of the mind, history furnishes us with numerous examples. The ancient oracles frequently employed it, as we learn from an observation of Heraclitus cited by Plutarch: "The king, whose oracle is at Delphi, neither speaks nor keeps silent, but reveals by signs."† The Spartans preferred the expression of ideas *by action* to that *by speech;* because the former has all the clearness of the latter, and is, at the same time, free from its abuses. Herodotus informs us, that when the Samians sent to Lacedemon for succours in distress, their orators made a long and laboured speech on the occasion. When they had concluded, the Spartans told them, that the first part of it they had forgotten, and they could not comprehend the latter. The Samian orators then produced their empty bread-baskets, and said they wanted bread. What need of words, replied the Spartans, *do not your empty bread-baskets sufficiently declare your meaning?**

When Periander was consulted as to the means of preserving a tyranny recently usurped, he ordered the messenger to attend, and report what he saw him do; and going into his garden, he *topped all the highest flowers;* thus signifying, that it consisted in cutting off and keeping low the nobility, and grandees. A similar thing is related of Tarquin, who, when his son Sextius, on obtaining the command of the army of the people of Gabii, sent to him for advice respecting how he should act and improve the advantage he had obtained, returned no answer. Sextius, however, inquired more particularly, respecting his father, and was told by the messenger, that when the message was delivered, Tarquin *struck off the heads of the highest poppies in his garden.* Although this was done in perfect silence, the action was well understood: Sextius followed the advice thus given, and put to death the most noble and powerful citizens of Gabii. Among the Romans, *cutting in pieces the chain* by which a prisoner was bound was expressive of his innocence, of his having been bound without cause.†

It is related that in the time of Augustus, there was in Rome, a famous pantomime, whose actions were so expressive, that a certain Asiatic prince begged of the emperor that he might have him for an interpreter between him and several neighbouring nations whose languages were unknown to one another. We are, moreover, informed by Cicero, that it was a contest between him and Roscius, whether he could express a sentiment in a greater variety of phrases, or Roscius in a greater variety of *intelligible significant gestures.* The expression of ideas by action resembles that by hieroglyphics; the early hieroglyphics consisted almost entirely of figures naturally significative, *i. e.* of *representative* and *analogical* hieroglyphics; but as human knowledge increased, and mankind employed them as the vehicle of continued and precise discourse, it was found necessary to introduce arbitrary characters, and to combine them with those which had a natural signification: so, in like manner, to carry on a discourse by symbolical action, as in the instances just referred to, actions made significative by institution were combined with those which are naturally significative.

On some occasions, *actions* were accompanied with *symbols,* as when king Idanthura communicated with Darius, by sending him a mouse, a frog, a bird, a dart, and a plough. The ancient Germans, and others, *presented grass* to a conqueror, as a sign of submissive surrender.‡ Pliny tells us, that, in his time, it was customary to *present a laurel* to signify a desire that hostilities might be discontinued.§ Moreover, the same symbolical actions, like hieroglyphical characters,‖ had different significations according to the occasions on which they were employed. The Romans, when they gave a servant his liberty, *laid their hands on his head,* denoting that they abdicated their right in him; which action was accompanied with these words, *Hunc hominem liberum esse volo, I will that this man be free:* hence, this was called *manumission.* The Hebrews used the same symbolical action, when they presented their *burnt-offerings, peace-offerings,* and *sin-offerings* before the Lord, at the door of the tabernacle; they *laid their hands on the head of the victim.** This action, however, had various significations, according to these different occasions on which it was employed.

It was an ancient custom among the Romans, to confirm their public oaths by a symbolical action; they *threw down a stone,* imprecating, if they violated those oaths, so might they, in like manner, fall.† When the Phocians left their country, *they cast a lump of iron into the sea,* swearing they would not return to Phocœa until that lump of iron should re-appear.‡ To this Horace alludes in these lines:—

Sed juremus in hæc; simul imis saxa reniârint
Vadis levata, ne redire sit nefas.—*Lib. i. 21.*

Of the expression of ideas by symbolical actions, the Hebrew Scriptures afford many examples. Among the ancient Hebrews, the transfer of property, and in important cases of the exchange of it, the proprietor *took off his shoe and gave it to his neighbour,*§ denoting thereby that he transferred all his right or interest in the property to him to whom he delivered his shoe. According to the Targum of Jonathan, this was done, not by giving *his shoe,* but by giving *his right hand glove.* Perhaps, in his time, it was the custom to give that, in place of the shoe. The modern Jews deliver a handkerchief for the same purpose. R. Solomon Jarchi says, "*We acquire or buy,* now, *by an handkerchief, or veil, instead of a shoe.*" The sacred historian, speaking of a season of humiliation, relates, that all Israel gathered together in Mizpeh, and *drew water and poured it out before the Lord,* and fasted on that day.‖ By this symbolical action they expressed their contrition. The prophet Ahijah expressed the purpose of God respecting the kingdom of Solomon, by *rending his garment into twelve pieces, and giving ten pieces to Jeroboam;*¶ thus signifying, that God would rend the kingdom out of the hand of Solomon, and give ten tribes to Jeroboam. Zedekiah, the false prophet, *pushed with horns of iron,* to denote the entire overthrow of the Syrians. Jeremiah hid a linen gridle in a hole of the rock near the river Euphrates; broke a potter's vessel in sight of the people; put on bands and yokes; and instructed Seraiah to bind a stone to a book in which were written all God's threatenings against Babylon, and to cast it into the midst of the Euphrates.** Ezekiel delineated the siege of Jerusalem on a tile or slate; weighed the hair of his beard†† in balances; carried out his household stuff; and joined together two sticks for Judah and Israel. By those actions the prophets instructed the people in the will of God, and conversed with them in signs. Maimonides, from not attending to this ancient mode of expressing ideas, considered several of those actions as unbecoming the dignity of the prophetic office, and maintained that they were

* Exod. iv. 8.
† Plutarch, vol. ii. p. 404, edit. Par. 1624.

* Herod. in Thalia.
† Joseph, De Bello Judaico, Lib. iv. c. 10.
‡ Pliny Hist. Natur. Lib. xxii, cap. 4.
§ Hist. Natur. Lib. xv. cap. 30.
‖ The hieroglyphical figures of the Egyptians do not, as has been generally supposed, always signify the same thing, but have, as Horapollo expressly informs us, various significations. Due attention to the observations of this author might have prevented many of those errors into which most writers have fallen in attempting to interpret the hieroglyphical inscriptions of the ancient Egyptians.

* Levit. i. 4; iii. 2; iv. 4, 15.
† Polybius, lib. iii. p. 180—1.
‡ Herod. lib. i. cap. 65.
§ Ruth iv. 7. ‖ 1 Sam. vii. 6.
¶ 1 Kings xi. 30, 31.
** Jer. xiii. xix. xxi. li.
†† In the East, the *beard* is an image of great dignity.

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supernatural visions impressed on the imagination of the prophet.*

The Scythians ratified their covenants in the following manner:—they poured wine into a large earthern vase, with which they mingled the blood of the covenanting parties, drawn by the stroke of an awl, or by a knife. In the mingled cup they immersed a scimitar, several arrows, a hatchet, and a javelin; this being done, they uttered many prayers, and then the contracting parties drank the mixture, in which they were joined by the chief persons in their train.† The Chinese also confirm an oath by the parties drinking each others' blood, which they designate, *the blood of the oath.*‡ Livy, the historian, in giving an account of a treaty concluded between the Roman and Alban people, on conditions mutually agreed upon, tells us, that the Pater Patratus, the public person on the part of the Romans, who was the sacrificing priest, in an address to the Alban messengers and Alban people, thus invocated Jupiter. After setting forth the conditions, he says, "Hear, O Jupiter, hear, O Pater Patratus, of the Alban people; and ye Alban people, hear. The Romans will not break those articles which have been from first to last, read out of waxen tables without deceit, and this day fully understood. If they, by public authority or fraud, shall first violate them, do thou, O Jupiter, in that day, strike the Romans, as I this instant strike this hog; and let thy stroke be proportionally heavier as thou art more mighty and powerful." Having said this, *he struck the hog dead with a flint stone.*§

The same historian relates, that, before the battle of Trebia, Hannibal assembled his soldiers, and promised them great rewards to encourage them to fight. And that they might depend on his faithfully performing his promise, taking a lamb in his left hand and a flint in his right, he prayed, that if he failed, Jupiter and the rest of the gods might kill him in like manner, as he killed the lamb. After this prayer, *he broke the skull of the animal with the stone.*‖

Covenants were also made by *passing between the parts of a sacrifice.* The victim was divided, and each piece laid one against the other, so as to leave a space between them for the parties entering into covenant to pass.¶ This is a very ancient rite, as appears from Genesis xv. 9, 10, 17. It seems to be mentioned by Homer, when he says, that after the priest had prayed to Apollo, the sacrifice was slain and flayed, and then they cut it up, δίπτυχα ποιήσαντεσ** *making duplicates,* which were exactly answerable the one to the other. Acccording to Dicty's Cretensis, both the Greeks and Trojans ratified covenants in this manner. The Bœotians and Macedonians also, on some occasions, passed between the parts of an animal so divided, not, however, for ratifying a covenant, but for lustration.††

The religious rites of all the nations of antiquity were symbolical; and the primitive patriarchal institutions, the original source from which they were principally derived. Hence, the striking resemblance, which, in many particulars, they have to those of the Hebrews, which, as has already been observed, consisted of the patriarchal institutions,* originally common to all mankind, purged of the abuses and corruptions introduced by idolatry.

Although the hieroglyhical writing of the ancients is to us obscure and unintelligible, it was not so to the Egyptians and other nations who practised it. It can with as little reason be supposed, that the symbolical ritual instituted by divine appointment, was obscure, or not perfectly understood by those for whose instruction and comfort it was designed: on the contrary, notwithstanding divers of the particulars are obscure to us who know not the proper import of many of those ancient symbols, there is the strongest reason to conclude, that it was clear and intelligible; and that all the memorials instituted for preserving revealed knowledge, and maintaining the impression of it on men's spirits, were very significative, and most accurately adapted to the modes of thought and expression of those who recorded everything designed to be known by symbolical representations. Those religious rites, therefore, being of a symbolical character, it would be as ridiculous to fix the mind on them, and look no further, as it would be, to view the Egyptian hieroglyphical characters or the Chinese symbols, as themselves the only objects intended to be regarded by their authors, in place of viewing them as the embodiment of the conceptions of the mind. Maimonides excellently observes, that the general intention of the law of Moses is twofold; namely, soundness of the mind, and soundness of the body. *Soundness of the mind,* that the people may, according to their capacities, obtain true sentiments in religious matters. Therefore, some things are delivered clearly and openly, but others in parables, because the unskilful multitude cannot otherwise obtain a true apprehension of them.*

I would here say a few words respecting the introduction of human rites into religion, or, as it is designated, *the right of the church to decree ceremonies.* Ceremonies are either symbolical rites expressive of something, or they are without signification, and consequently vain and ridiculous. As it regards the latter, it will, doubtless, be admitted, that no man, nor class of men, be they who they may, have any right to introduce such ceremonies into the service of God. This, however, will not, perhaps, be so readily acknowledged with respect to the former. Let us, therefore, view this point a little more closely. Significative rites or ceremonies must be expressive, either of something new, or of something which is already known; if they are of the former character, their introduction into the service of God is an addition to his will as expressed in the institutions of his own appointment; and therefore, unlawful. If, on the other hand, ceremonies are of the second description, designed to express truth already known, their introduction is also unlawful, as it is giving a form to the ideas of the divine mind, which he himself has not seen fit to give. In short, all significative ceremonies introduced by man into the service of God, are either an addition to what he has revealed, or the exhibition of some portion of divine truth in a form different from that which he has judged proper to give it; consequently, their introduction is an unwarrantable act, and to be repudiated. In this way, the vain imaginations of men have, in all ages, corrupted the institutions of God, and obscured his truth.

A. F.

CABBALAH.

Principles of the Cabbalistical Philosophy.

(Continued from No. XXIII.)

1. From nothing can proceed nothing. There is therefore no substance which sprang from nothing, or was created by nothing. Even matter cannot have originated from nothing; no more can it have derived its origin from itself, because it is destitute of shape, and differs only in one grade from nothing, and is almost equal to

* More Nevochim, part ii. cap. 46.
† Herod. lib. iv. p. 295.
‡ Morrison's Chinese Dictionary, vol. i. p. 374.
§ Liv. lib. i. cap. 24.
‖ Lib. xxi. cap. 45.
¶ Jer. xxxiv. 18, 19.
** Iliad. ά. v. 461.
†† Bochart, P. i. Hierozoic. Lib. ii. cap. 46.

* The following incidental notices of the patriarchal institutions afford evidence that the principal of the Mosaic laws existed prior to the time of Moses. Mention is made, Gen. iv. 3, of appointed times for presenting offerings unto the Lord, מִקֵּץ יָמִים *at the end of days.* Those offerings were of the fruits of the earth, and of the firstlings of the flock, v. 4. The distinction of clean and unclean animals existed in the time of Noah. Gen. vii. 2; viii. 20. The eating of blood is forbidden, Gen. ix. 4; the law relating to murder is spoken of, Gen. ix. 6. comp. with Exod. xx. 13, and xxi. 12; the law respecting a beast which should kill a man, Gen. ix. 5, comp. with Exod. xxi. 28; giving of tithes is spoken of Gen. xiv. 20, and xxviii. 22, comp. with Levit. xxvii. 30. It appears from the narratives contained in Gen. xii. 14—20, ch. xx. and xxvi. 7—11, that the law, "Thou shalt not covet thy neighbour's wife," Exod. xx. 17, existed, and was much regarded in the time of Abraham. The office of priesthood is mentioned, Gen. xiv. 18; circumcision, Gen. xvii. 10, 14; this, there is reason to believe, was only a renewal of the rite of circumcision, and not its original institution, as is generally supposed. The law repecting raising up seed to a deceased brother is alluded to, Gen. xxxviii. 8, comp. with Deut. xxv. 5; the law respecting personal cleanness and uncleanness, Gen. xxxv. 2, Exod. xix. 10, comp. with Lev. xv.; the law relating to whoredom, Gen. xxxviii. 24, comp. Lev. xxi. 9; the observance of the Sabbath, Exod. xvi. 23, 25, comp. Gen. ii. 3, and Exod. xx. 8.

The Lord says of Abraham, Gen. xxvi. 5, "He kept מִשְׁמַרְתִּי *my charge,* מִצְוֹתַי *my commandments,* חֻקּוֹתַי *my statutes,* וְתוֹרֹתָי *and my laws.*" The same terms are used to designate *the different parts of the institutions given to the Israelites at Sinai.* The character here given of Abraham implies, that there were others, besides him, who had those divine institutions, and that he was distinguished from those around him by his punctual observance of them.

The most remarkable of the patriarchal symbolical representations, were the cherubim, mentioned, Gen. iii. 24, "He placed אֶת הַכְּרֻבִים *the cherubim,*† and the flame of fire turning on itself, to keep the way to the tree of life." Although the modern Jews understand those cherubim to have been angels, there were those among the ancient Jews who understood by them, two cherubim similar to those in the Mosaic tabernacle, as is evident from the Jerusalem Targum, and that of Jonathan.

The former paraphrases the words as follows:—"And he thrust out the man, and caused the glory of his presence to dwell of old at the east of the garden of Eden, above תַּרְיִן כְּרוּבְיָא *two cherubim:* the latter, thus; "And he drove and thrust out the man; from which time he caused the glory of his presence to dwell of old between תַּרְיִן כְּרוּבְיָא *two cherubim.*" These cherubic figures appear to be mentioned as the radical symbols of the patriarchal institutions, as the Jews acknowledge *the ark with the mercy-seat and cherubim* to have been the chief symbols of the Levitical service. The Hebrews, themselves, observes Buxtorf, confess that the *foundation, root, heart, and marrow* of the whole tabernacle, and also of the whole Levitical service, was the ark with the propitiatory and cherubim, as Cosri writes, Par. ii. sect. 28.—Buxtorf, Hist. Arcæ Fœderis, p. 151.

† Targum of Onkelos, יָת כְּרוּבְיָא *the cherubim;* Septuagint, τα χερουβιμ, *the cherubim.*

* More Nevochim Part. iii. cap. xxvii.

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nothing. Hence it follows, that no matter exists of itself.

2. All that exists, is solely of a spiritual nature. This spiritual nature is uncreated, eternally intellectual, sensible and living, automatous, and necessarily self-existant. It is the infinite Godhead, the first-cause of every cause.*

3. All existing things must have emanated from that infinite Being. Seeing then, they can have emanated *from Him* only, they must exist *in Him* only. The world, then, is the immanent effect of the Godhead, in which He has exhibited his attributes and properties in a variety of degrees and modifications.

4. The nearer the thing emanated is to the infinite fountain-head, the sublimer and holier it is; and the farther it is from the same, the more it is destitute of divinity, and therefore of perfection.

5. In order that that emanation might proceed from the hidden source of the infinite and divine light, and become manifested as the modification of the divine powers and attributes, God caused a primitive source to emanate from Himself; from and by which all other emanations came, and still come into existence. The primitive source of things emanated from the godhead they call *Adam Kadmon*, אדם קדמון *original man*, or, as Philo calls him, *Uranos Anthropos*, [properly *οὐράνιος ἄνθρωπος, the heavenly man,*]† as the first and only-begotten of God.

6. This first-begotten Son of God manifested himself in his emanations in *ten* special modes, or in ten rays of light, which they call ספירות *Sephiroth*. Through these Sephiroth proceeded from the Adam Kadmon, or original man, as the immanent effects of his emanation, the spirits without all matter, the angels as created distinctly existing substances, yet without matter, and those beings that with respect to their existence and power depend upon matter, in short all that is not God,

7. Though all that exists flowed, by means of the primitive emanation, from the divinity, yet is the world different from the godhead as the effect is from the cause, nevertheless, not as separate from, but rather as immanent in the godhead. The world is thus the *revelation* of the godhead, not according to innate hidden being, but according to visible glory.

These principles may be reduced to two chief principles and two fundamental doctrines. We shall endeavour, as far as a transcendant subject of this kind may be made familiar, to explain it in subsequent articles.

(To be continued.)

THE DOCTRINE OF THE RESURRECTION AS REVEALED IN THE OLD TESTAMENT.

Although the phraseology of the New Testament is, in many respects, different from that of the Old, it is not so as it regards *death* and the *resurrection*. Our Lord and his apostles, when speaking on these subjects, adopt the very same images to represent both, as were in use under the former dispensation. It is said of David and Solomon, and other Kings of Israel, when they died, that they slept with their fathers; and the Prophet Daniel speaking of the dead, describes them as "they that sleep in the dust of the earth." So likewise, in the New Testament, when Christ informed his desciples of Lazarus' death, he says, "Lazarus *sleepeth*." (John xi. 11.) And the apostle Paul speaks of departed Christians, as those, "who sleep in Jesus." (1 Thess. iv. 14, 1 Cor. xv. 20.) In accordance with this, we find both in the Old and New Testament, the resurrection represented by the image of *awaking* out of sleep. Daniel says, "They that sleep in the dust of the earth shall awake," &c. And the person who speaks in the 17th Psalm, contemplating the resurrection morning, thus expresses his hope: "I shall be satisfied, when I awake with thy likeness." Christ uses the same expression when he speaks of raising Lazarus: "I go that I may awake him."

This uniformity of expression in the Old and New Testament, must necessarily imply an uniformity of doctrine. The patriarchs and kings under the former dispensation, went to *sleep with their fathers* in the same hope, which was afterward more clearly revealed by the Gospel. Manasseh Ben Israel, who wrote on the resurrection, produces this among other arguments, that Abraham, Jacob, and Moses, are said to *sleep* and be *gathered to their fathers*. "The patriarch Jacob (he observes) preparing for death, used these words: *I shall sleep with my fathers*. (Gen. xlvii. 30;) in the first of which he gives us a sign of the resurrection; for he who sleeps awakes naturally. In the remaining part of the sentence, *with my fathers*, he shows the immortality of the soul; because the dead, with respect to their bodies are nothing. The Scripture hath the same meaning when it saith of Abraham, that he was *gathered to his people*, signifying to us by this expression, that their souls had survived the death of their bodies. It would be absurd to understand it of their bodies; for Moses was commanded of God to go up into Mount Abarim, and to die there, and be *gathered to his people*; but the fathers of Moses were not in mount Abarim." (*De Resur. Mort. cap.* 9. 6.)

Under the Old Testament, the faithful among the Jews could see through the temporal economy of the Law, and distinguish the promises which were made to the patriarchs before the establishment of their nation in the land of Canaan, when the people of God were led about from place to place as pilgrims and strangers upon earth. It was therefore a hope common to all the Jews, except the Sadducees, that there would be a resurrection of the dead at the coming of the Messiah; and, although the general accomplishment of that hope is reserved for his second coming, a foretaste was given at his first, when "many bodies of saints which slept arose, and appeared unto many." (Mat. xxvii. 52, 53.)

We now proceed to a more particular view of some other passages of the Old Testament; and would invite special attention to the declaration which God made of himself to Moses, Exod. iii. 6, with our Lord's comment on the passage in his reply to the objection of the Sadducees, Mat. xxii. 31, 32. "As touching the resurrection of the dead, have ye not read, that which was spoken unto you by God, saying, '*I am the God of Abraham, and the God of Isaac, and the God of Jacob*?' God is not the God of the dead, but of the living." It is very evident from the context of the Evangelist, that the objection adduced was not against the doctrine of the state of separate spirits, or the immortality of the soul, but against the doctrine of the resurrection That our Lord's reply, therefore, affords direct and satisfactory evidence of the resurrection, must, we think, be admitted. For had Christ's answer related to the immortality of the soul, or the state of separate spirits, although it might have furnished a refutation of the *third* point of the Sadduceean heresy, it would not have been an answer to the first point, (see Acts xxiii. 8) which was what they brought forward on this occasion. The words, therefore, "*God is not the God of the dead, but of the living*," must contain a meaning different from that which is generally attached to them. In short, they teach nothing less than this, that the covenant engagement of God to his people (of which the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," are expressive) implies the resurrection, and that the promises of the covenant are to be accomplished to the faithful, not in the *separate state*, or state of death, but in a *subsequent state of life*.

We find another remarkable passage relating to the resurrection and the blessedness consequent thereupon, in Psalm xvi. 9—11. "My flesh shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of

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* עלת כל העלות *Illath col hailloth.*

† This אדם קדמון first original man must carefully be distinguished from the first man אדם הראשון Adam harishon, [of Genesis.] On this Philo says, (in his book *de officio mundi.* p. m.); "From these words it is very evident that there is a great difference between the man formed of earth, and the preceding who was the very image of God. For the former (since Moses represents him as formed of the earth) is sensual and susceptible of sensual properties, because he is composed of body and soul, is either man or woman, and by his nature also mortal. This, however, the original, is rather a divine idea, not resolved in species, a model from which impression could be made, entirely intelligent, without body, neither male nor female: and by his nature indestructible. Moses describes only the sensual and divisible man, as composed of earthly matter and divine spirit.

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joy; at thy right-hand there are pleasures for evermore." The Hebrew word, שאול which is here translated "*hell*," does not signify the place of torment or misery, but the place where the departed souls of the deceased remain until the time appointed for their re-union with the body. The passage expresses full assurance of hope in the resurrection, and the blessings to be enjoyed in the resurrection state, in the presence of God. In Psalm xlix. 14, 15, we have the faithful Israelite not only expressing his confident hope in the resurrection, but in the *first* resurrection: speaking concerning the ungodly who have their portion in this life, he says, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume away in the grave from their dwelling;" or rather as the margin reads, "*The grave being an habitation to every one of them.*" He then, in the words immediately following, contrasts with the unhappy condition of those persons who remain under the power of death, his own blessed hope; "but God will redeem my soul from the power of the grave: for he shall receive me."

Again, in Isaiah xxv., among many other exceedingly precious promises, there is a very remarkable one relating to the resurrection; in verse 8, it is written, "He (*i. e.* the Lord) will swallow up death in victory;" or, as the original may be translated, "He shall utterly destroy death for ever." See the Apostle's comment on the words, 1 Cor. xv. 54. Further, in Hosea, xiii. 14, the Lord declares concerning his people: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

Let us, in the last place, turn to the Book of Job, which contains many articles of the ancient patriarchal revelations afforded unto mankind generally, antecedent to the call of Abraham, and the establishment of the divine economy in his family. In chap. xiv. 14, 15, Job says, "If a man die, shall he live again? All the days of my appointed time will I wait, till *my change come* (*i. e.* the resurrection). Thou shalt call, and I will anwer thee: thou wilt have a desire to the work of thine hands." The question which is here put by the patriarch, does not imply any doubt on his part, but is an expression of joyful admiration, like that of Solomon in 1 Kings viii. 27. And again, in chap. xix. 25—27. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and although after my skin worms destroy this body, yet in my flesh shall I see God," &c. The apostle Paul, before the writing of the books of the New Testament, calls the resurrection, "the hope of Israel," (Acts, xxviii. 20. compared with xxiii. 6. and xxvi. 6—8); and we may discern from these, and other parts of the Old Testament Scriptures, on how strong a foundation this hope was built.

An eminent author once published an Address to the Jews, urging them by divers arguments to a consideration of Christianity; and called their attention to a book which he had written for the purpose of proving that the Old Testament Scriptures contained *only temporal promises*, and gave no intimation of a *future state*. The result was, as might have been expected; his efforts were utterly unsuccessful. In place of bringing the Jews to a calm consideration of the nature of Christianity, he rather confirmed them in their rejection of it. Correct views of the mind of God as revealed in the Old Testament, is a most important qualification for those who would endeavour to persuade the Jews of the truth of the Gospel. From want of this, it has not unfrequently happened, that the means which have been adopted, instead of convincing them of the divine character of the Gospel, have tended to establish them in their unbelief. On this point, however, we shall say no more at present.

DIAS' LETTERS.

No. II.

By the Rev. H. Highton, M.A.

Continued from No. 23.

Mr. Dias begins his arguments against Christianity by an attack on the authority of the New Testament. He mentions the uncertainty of our knowledge as to the circumstances under which many of the books of the New Testament were written, our ignorance of their exact dates, and of the history of their authors, the doubts as to the language in which St. Matthew's gospel was written, the discrepancies between the accounts in the different gospels, the omissions in some of them of important facts in the history of Jesus, and other arguments of the same kind, from which he draws the conclusion that the New Testament cannot be inspired. But what does Mr. Dias mean by inspiration? Let us quote his own words; he says:—"By inspiration, I mean, God communicating his will, and exciting a person to publish, by writing or proclaiming by words such matters as are dictated to him. . . . . But the person, so actuated or influenced, must necessarily lose his own free agency; because he thereby becomes an instrument which God makes use of, under whose direction he acts; for otherwise he would not be infallible. Therefore when I speak of the infallibility of any book or writing, I mean that its author was under the circumstances aforementioned at the time of writing." And again: "It is a doubt with me whether there is any considerate person who believes in the infallibility of the New Testament, for no person will undertake to say that every word it contains was dictated by God to those who wrote it. . . . . That every word it contains could not be dictated by God is plain from the contradictions it contains, &c." Now, in Mr. Dias' sense of the words, we are quite ready to allow to any Jew that the New Testament is not inspired, nor infallible. But is this necessary to the truth of Christianity? Does it necessarily follow, that if every word of the New Testament be not so inspired, as utterly to take away the free agency of the writer, Christianity should therefore be a fable, and Jesus not the Christ? Let us suppose, Mr. Dias, for the sake of argument, that the four gospels be four accounts, written by four honest, sensible, diligent men, who had a good opportunity of knowing the truth of the facts which they related, either from their own personal knowledge of them, or from their intimate acquaintance with those who had such personal knowledge. Let us suppose, that they took pains to make their accounts accurate by comparing the relations of those who had been present at the transactions or conversations which they have recorded. Let us, I say, for a moment make this supposition, and why should it not answer our every purpose for believing the truth of the gospel histories? Why should we not believe that Jesus lived, and taught, worked miracles, and died, and rose again, just as fully and as firmly, as if we could prove every letter and syllable of those histories to be immediately dictated to passive instruments by the Spirit of God?

And in investigating the truth of the gospel histories, let us remember that those very discrepancies which create our difficulties are the very strongest proofs of the substantial truth of the history, and of the honesty of the writers. In four honest genuine accounts of the same circumstances, given by four different individuals, it is quite plain that such discrepancies must occur; whereas, if the history were a mere invention of imposters, they would so contrive their story as to avoid all such differences. Four honest men could not write four long accounts of the same things, which should agree in all their statements. Four deceivers would not and could not invent such natural discrepancies on minor points, as we find in the four gospels.

To omit all arguments derived from the history of the growth and progress of Christianity (which can be accounted for on no other supposition but that of the substantial truth of the gospels, and of the Acts of the Apostles, and of St. Paul's epistles)—let any man read through the New Testament, its simple unpretending histories, and its living, glowing epistles; and then if he can come to any other conclusion, than that it is a genuine book, being exactly what it professes to be, he must be either one of the most prejudiced of mankind, or else one most unacquainted with all the laws of evidence and probability. And if it be a true and genuine

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book, then let a Jew avoid, if he can, the conclusion that Jesus is the Christ.

But there is another argument, of which Mr. Dias seems to be well aware, namely that the very same objections by which he disproves the inspiration of the New Testament would equally disprove the inspiration of the Old Testament. And what answer does Mr. Dias give to this? That a Christian is precluded from using this argument, because he admits, equally with the Jew, the inspiration of the Old Testament. Very true, Mr. Dias; but then, if notwithstanding these objections to the Old Testament, we still believe it to be true, and so far inspired as is necessary for the object for which God willed it to be written, why should *we* not, and why should *you* not, believe the same of the New? The historical books of the Old Testament are liable to at least as strong objections as the New Testament; but still we admit their authority, still we search them to find out the will of God and divine truth, and why should we not do the same with the New Testament?

(To be continued.)

THE PROPOSED JUDEAN CHURCH.

TO THE EDITOR OF THE VOICE OF ISRAEL.

My dear brother,—Your remarks on Mr. Salmon's letter, proposing the establishment of a "Judean Church," are very just. It is lawful, but certainly at present not expedient, for converted Jews to form themselves into a distinct church; this you have so ably shown, that I will not dwell upon it: but allow me, dear sir, to suggest that although we may not be in a position just now to form a "Judean Church," yet we may be able to form a society which would in some measure obviate the "frigidity," "tardiness," and "forbidding frowns," which so frequently oppress the man who is being brought to the conviction that Jesus of Nazareth is the Messiah.

Amongst the benefits proposed by the establishment of the "Judean Church," three are more particularly dwelt upon: there would be a resort for the converted Jew. The body would be visible. Amalgamation amongst Gentile Christians would cease.

Now, a society might be formed in some measure able to yield the same benefits, without meeting the same objections: it might request the co-operation of all the brethren, and "the names of all could be enrolled as one body, however scattered they may be in the world and separated by distance." Its objects might be,

1st. To assist those of our brethren, who by renouncing Judaism, and embracing Christianity, have lost their former support, and consequently are dependent upon us as a body.

2ndly. An opportunity would be offered for uniting our hitherto unknown brethren and sisters in the bonds of peace; for frequent meetings might be held to speak of the things that pertain to life and godliness.

Trusting that something may be devised for the spiritual communion of our Jewish brethren, without infringing upon the minor and non-essential forms of worship,

I am, dear brother, yours truly,
J. S.

PERSECUTED JEWS IN RUSSIA.

TO THE EDITOR OF THE VOICE OF ISRAEL.

Ross, Feb. 21st, 1846.

My dear brother in the Lord,—I have, for one, always considered the Emperor Nicholas, (though much has been said against him,) in a favourable point of view, but your authentic accounts of his treatment of the Jews, together with the reports of the cruel persecution of a large number of Roman Catholic nuns has astounded me, and made my ears to tingle. Yes, dear brother, something should be done, and I trust that you will persevere until you have aroused the church to sympathy for that people "from whence, as concerning the flesh, Christ came, who is over all, God blessed for ever." (Rom. ix. 5.) In answer to your demand of February, would it not be well, if the Christian congregations, through the United Kingdom, were to present memorials to the emperor? Let, also, solemn meetings for prayer precede the presentation of the same. The medium of presenting the petitions or memorials of remonstrance would of course be "the Russian ambassador." The memorials should be earnest, scriptural, firm, and respectful, "ever keeping in view that the people prayed for are still beloved for their father's sake." The remark of Frederick the Great, of Prussia, is surely true, "No one ever touched that people, but they suffered for it." With earnest prayer for a blessing on your labours—for your own people,—Believe me to remain, dear brother in the Lord,

Yours faithfully,
W. G. R.

TO THE EDITOR OF THE VOICE OF ISRAEL.

Sir,—You have, in your last number, extracts and remarks upon a subject which, though in itself matter of grief and indignation, is yet to be looked upon with more of hope; that is, the persecution of the Russian Jews; but, alas! for the proposed remedies, though certainly having the appearance of adaptation to these times of expediency—this age of mammon worship! How shallow, how faithless are they? How little is in them of the hope of Israel's better day—of that hope which maketh not ashamed! "How are the mighty fallen!" Nay, verily then, is it thus—"Is it because there is no God in Israel" that ye feed upon the wind, relying upon man's help,—that ye put your trust in princes, and their molten images, into which earth's dust is corrupted; but what profit had ye of old confiding in the "chariots of Egypt?" Is the Lord's hand indeed shortened; or, who is this mighty autocrat that dares in the face of heaven to persecute—to add to the afflictions of those with whom the Eternal is reckoning, but not in hate—to look upon the meanest of whom should read a lesson to his heart that would make it quail, and the sceptre drop from his powerless grasp—what is he? The people were oppressed in Egypt to prepare them for deliverance, and shall it not be said of him, "Even to this end have I raised him up." The Lord is no more terrible, but, "He ruleth by his power for ever," his eyes behold the nations; let not the rebellious exalt themselves." "Trust in him at all times, ye people, pour out your heart before him: God is a refuge for us.—Selah." Say of him: "In God is my salvation and my glory! the rock of my strength; my refuge is in God." Though they would compel your prayer to be, "Let their habitation be desolate, let none dwell in their tents; for they persecute whom thou hast smitten; they talk to the grief of those whom thou hast wounded,"—fear not. It may appear that the keeper of Israel slumbereth; but shall it not yet be said, "Verily there is a reward for the righteous, verily he is a God that judgeth in the earth." So believe, and the day is at hand when it shall no more be said, "The Lord liveth who brought us up out of Egypt"—when ten men shall take hold, out of all languages, even shall take hold of the skirt of him who is (not who was) a Jew, saying, "We will go with you, for we have heard that God is with you." "Awake, why sleepest thou, O Lord? Arise, cast us not off for ever." So let thy people cry unto the Lord, and give him no rest till their deliverance come; for because of the faintness of their hearts; because they, too, say in effect, "The Lord seeth it not," and bow to this mammon, therefore are they troubled.

Briefly, thus, sir, I take the liberty of laying before you the views which I rest upon on subjects which concern all men, and which as a Jew must, indeed, lie too near your heart for utterance, but not nearer yours than the writer's; they are at your service, and it will be a source of comfort to me, if, in your future remarks, you shall endeavour still more emphatically to impress upon your people the necessity of a simple and earnest reliance upon their God; his word is pledged to them, and are not all men's hearts in his hands? May we be found "a willing people in the day of his power." May this nation be in very truth, the "Tarshish," whose ships shall be first in aiding that restoration for which we pray, as we do for that general and happy consummation which is promised to flow from it, to all mankind.

I am, sir, faithfully and repectfully, yours,
A HEBREW, THOUGH NOT OF THE HEBREWS.

March 2nd, 1846.

REV. DR. LILIENTHAL.—From two reports in our present number, our readers will perceive that this learned divine has not been idle since his arrival in New York, and that his eminent talents have already been called into requisition more than once to speak in behalf of the interests of Judaism. We should be pleased to be able to announce that he had taken up his abode permanently in New York, where there would be open to him a wide field for usefulness among the large number of Israelites who reside there. Since our last, we have received the October number of *Les Archives Israelites*, in which it is said, in substance that the doctor, after having been for some years entrusted with the promotion of Jewish schools by the Russian government, and occupied an important place in the office of the Minister of Public Instruction, had resigned his office, and quitted Russsia, in consequence of having been undeceived respecting the intentions of the emperor, through his famous ukase against the frontier Jews: the editor farther states, that Dr. L. had passed through Paris on his way to Havre, to embark for America. We trust, then, that his labours, which were interrupted by the mischievous designs of Nicholas, may be resumed here with many beneficial effects upon the moral condition of our American Israelites, and he may calculate on our hearty co-operation in all useful and practical schemes, both for the last mentioned, and our suffering brethren abroad.—*Occident.*

AMERICAN STATISTICS.—The number of Jews in the United States is said to amount to 35,000, and in the other parts of the new world to 40,000. European Jews immigrated into America at an early period; they found an hospitable reception in the Dutch possessions. In the year 1639, David Nassi, a Portuguese Jew, assisted by the Dutch West India Company, established a Jewish colony at Cayenne, at that time belonging to the Dutch. Jews also settled early in new Amsterdam (now New York). When, in 1664, Cayenne became the property of the French, Louis XIV. had the Jews expelled; they then immigrated into Surinam, where they still form a considerable community. There are now at New York, 12,000; in Philadelphia, 3,500; in Baltimore, 1,800; and in Charleston, 1,500 Jews.—*North American Review.*

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TO THE EDITOR OF THE "VOICE OF ISRAEL."

Sir,—Circumstances prevented my seeing your number for January, till it was too late to prepare a paper for the succeeding month; I hope, however, it will be in your power to insert the following remarks in your number for March. In his concluding letter, Mr. Pym intimates that he has noticed the principal objections I have named. But the fact is, I only named *one*, and that he has not attempted to remove, though he professed his readiness to do so in his first letter. I did say, indeed, that my reason was startled at certain suppositions. To be startled, however, is certainly not to object. Let me surprised as much as I may, my reason will always bow to the revelations of my Maker. I objected for this cause only—that the writings of an apostle assure us, that such a state of things as Mr. Pym describes *will not exist;* nay more, that they show that the purposes of God render such a state of things impossible. I referred him to the passages ("Voice of Israel," p. 176 col. 1.) and on reflection, he has refrained from reply.

It is not my purpose to follow him through his intended range of scripture illustration; neither do I think it worth while to occupy any of your limited and valuable space with a rejoinder to the observations by which he endeavours to subdue the astonishment I expressed. If I had wanted merely a tilt in argument, I could not have desired letters more open to attack. But such a spirit I could not indulge. My anxiety is for the discovery and establishment of truth. And this is best attempted by the examination of first principles, and the scrutiny of chief facts. When these are proved to be in harmony with scripture, the subordinate opinions must be allowed to be in harmony with scripture too; I will, therefore, at this time, confine my remarks to those views of the resurrection which these letters announce; not indeed, to enter largely on the subject, but just to point out the insufficiency of the support they receive from revelation. And here I cannot help recording my deep regret that Mr. Pym, who has laboured so *earnestly* for the faith delivered to the saints, should build some of his notions, and those most open to controversy, on such feeble foundations. I hold as firmly as he does that Jesus Christ and his saints, in their resurrection state, shall live and reign upon this earth, *when it has been renewed by the word of God*. It is my conviction that this is one of the most important truths of the Bible. I grieve when I think how strong and how general is the feeling against it, cherished by the very great majority of those who profess faith in the Messiah. And on this ground I am exceedingly solicitous, that our arguments should not be based on portions of scripture so little able to sustain them, that the candid are naturally confirmed in their erroneous sentiments, and the prejudiced are led to triumph in the apparent weakness of our cause.

Now, Mr. Pym adduces as a proof that the resurrection will be divided into two acts, Ps. xxx. 5, "Weeping may endure for a night, but joy cometh in the morning." Can we expect any, except those who are governed more by party than by reason, to receive such an inference from such a statement? Then, again, he refers to Luke xiv. 14. "Thou shall be recompensed at the resurrection of the just," as an evidence that a *thousand years will intervene* between the resurrection of the just and unjust. Can this be counted a fair deduction? If he intends that we should connect Rev. xx. 4, 5, with these passages, in order to *force* from them, the meaning he strives to uphold, it is without doubt a very unhappy expedient; for Rev. xx. 4, 5, enunciates, in his opinion, *most distinctly*, all that he wishes to maintain, and by adding equivocal declarations he merely weakens his proof. One other inconsistency of this kind I ought not to omit. He asserts that one object of this blessed resurrection of the saints, described Rev. xx. 4, 5, is, that they may partake of that kingdom, which is spoken of by Daniel vii. 14—27. Now this kingdom is most evidently to endure "*for ever and ever;*" and it is as clearly announced to be the *kingdom of Christ and his saints*. And yet, according to Mr. Pym's argument, the *saints*, whose resurrection is foretold, Rev. xx. 4, 5, are to participate in this kingdom *only* for a *thousand years*. How can these opposing views be reconciled? That portion of the letters to which I have alluded will be found, "Voice of Israel," p. 199, col. 1.

But does the Bible really furnish us with any *decisive evidence*, that the resurrection will be thus divided into two acts, between which a thousand years will intervene? I have examined every passage relating to this momentous event, with all the care I could command, and I trust with a humble desire to be guidedby the Spirit of truth. Most assuredly I have been governed by no preconceived convictions; for my Heavenly Father has enabled me to renounce all the prejudices of education, and to extricate myself from the still stronger constraints of a public profession and denominational faith. And the result of my examination is, that every such passage admits of a fair and easy interpretation, on the principle of our general resurrection, excepting Rev. xx. 4, 5. And this prophetic scene cannot at present be interpreted at all, I apprehend, in harmony with other plain and incontrovertible scriptures. Now, Mr. Pym feels and asserts that this prophetic vision is the *main* support of his opinion. It will not therefore be an essential omission, if your pages are spared, for the present, any allusion to the many minor declarations on this subject. He says, when we arrive here, "The darkness is passed, and the true light now shineth." On the other hand I am surrounded with the thickest obscurity, "a darkness that may be felt." I have never been able to conceive, neither have I ever read, an interpretation of it that does not oppose some of the *plainest* statements of the Bible.

There are two very different modes of interpreting this celebrated scripture, which have found a multitude of advocates. The one party explain it *figuratively*. But I cannot believe that the scene is intended to typify the universal spread and power of religion before the coming of our Lord. For such a state as this, antecedent to the second appearing of Jesus Christ, is altogether inconsistent with such affirmations as these: "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming." 2 Peter iii. 3. 4. "Nevertheless, when the Son of Man cometh, will he find faith on the earth." Luke xviii. 8. "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke xxi. 35. The other party explain it *literally*, and maintain that it represents the kingdom of Jesus Christ at his second coming. I should hesitate to adopt such a notion, on many grounds. But that which decides my judgment is, that this scene refers to an era when only those "who have been beheaded for the witness of Jesus, and who have not worshipped the beast, neither his image, neither have received his mark upon their foreheads, or in their hands, shall live and reign with Jesus Christ."* Now this necessarily excludes from the blessing Abraham and the Patriarchs, Moses and the Prophets, David and the Jewish saints. Those who have lived in the *latter days* are to be the special inheritors of this glory. I cannot therefore regard it as foreshadowing that kingdom, over which Jesus Christ shall reign, when he comes the second time without sin unto salvation. For the Scriptures everywhere assure us, that *all his saints* will participate in the blessedness which will then be revealed. Speaking of the resurrection, the Apostle says, "*They that are Christ's* at his *coming*." 1 Cor. xv. 23; and again, "*The dead in Christ* shall *rise* first." 1 Thes. iv. 16. And speaking of our Saviour's appearing, the apostle says, "When he shall come to be glorified *in his saints*, and to be admired *in all them that believe*." 2 Thes. i. 10; and again, "At the coming of our Lord Jesus Christ with all his saints." 1 Thes. iii. 13. This very broad distinction between those who shall surround our Lord at his second appearing, and those who shall partake of the honours unfolded in Rev. xx. 4—6, render it *impossible that the two scenes should be identical.*

I arrive thus, conclusively, at the conviction, that the resurrections spoken of in this much-disputed passage can have no reference to the resurrection which shall precede the kingdom of our Redeemer on the earth. We have therefore no *decisive* evidence for the opinion so strenuously maintained by Mr. Pym and the Millinarians. But, on the other hand, there are some most important statements. I allude to those in Daniel, which are distinctly opposed to such a notion; unless it is possible to extend "*a thousand years*, into such a period as may be correctly styled, "*for ever, even for ever and ever.*" If opportunity is offered, I shall be happy to record the view I have received of the kingdom of Christ from the writings of this prophet. And in concluding this letter, I would only observe, that it has long been to me a pleasing reflection, that the hope of the gospel, so clearly and so fully revealed by Jesus Christ, and his apostles and prophets, could not justly be obscured and perplexed by the vision in the twentieth chapter of the Apocalypse. This ancient battle-ground the antagonists of our hope have always occupied with great strength; and I think it might be fairly proved, that the ideas derived hence by Millenarians are repugnant alike to reason and to revelation. That the passage, like some others, is at present veiled in mystery, awakens only my patient submission; and I can, with the more cheerfulness, leave it to be illustrated by further light from above, or by the progressive developments of Providence, whilst I find that all other scripture joins harmoniously, in unfolding and sustaining the most encouraging views of the kingdom of Christ, when "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

Believe me to be, Mr. Editor,
Very sincerely yours,
A CHRISTIAN BROTHER.

We have inserted the above out of courtesy to a "Christian brother;" and shall insert Mr. Pym's reply, should he see fit to make one; but beyond this we do not wish to prolong the controversy. We do not hesitate to say, that when a 'christian brother" has considered the subject as long and as attentively as Mr. Pym has done, the difficulties he now finds in it will clear away.

* Who are those that *sit on thrones*, mentioned in the first part of the verse? Are they not the same with those spoken of in Dan. vii. 22; and in Mat. xix. 28? And how will "a Christian Brother" explain Ps. xlix. 14, 15?—ED.

RITZEBUETTEL.—LIBERALITY OF A CHRISTIAN SENATOR.—For ages the Jews residing in the locality of Ritzebüttel, near Cuxhaven, under the direct administration of the Senate of Hamburgh, had to pay a tax, called protection-money (Schutzgeld), the consideration for which consisted in the high privilege of being allowed to live, breathe, and move, in that village—a dependency of the Hamburgh state. The present civic govenor (Amtmann) of the place, Senator Dr. Sieveking well known in this country, where he resided for several years, on some important mission from his native city to this government, has humanely, and, considering the locality, we might say most generously, waived the demand of the above tax on the Jews of Ritzebüttel on his own responsibility; all the petitions to obtain the permanent abolition of the protection-tax from the High Senate having hitherto failed. The Jews of Ritzebüttel, resolved to show by the manner of applying the funds destined for the humiliating tax, that they were not guided by sordid motives of economy in their exertions to liberate themselves from its payment, purchased with the sum a new Roll of the law, to which they intended to append a plate, bearing an inscription, with an account of Senator Sieveking's liberal act, as a memento worthy to excite feelings of acknowledgment in their latest descendants. The Senator, however, modestly declined to have so high an honour conferred on his name, for an act which, to his correct feeling, was no more than a becoming deed of justice; and merely intimated his willingness to attend the Synagogue on the occasion of the consecration of the sacred book. At the synagogue an address was delivered to the Senator, by the Warden of the Jewish congregation, on behalf of his community.—*Jewish Chron.*

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THE REFORM AGITATION.

We have deemed it our duty, from time to time, to protest against the various movements in religion commenced of late years on both sides of the Atlantic, believing that no good can result from the manner in which they were originated and carried forward. To our view, any reform, to be in the least useful and permanent in its working, should proceed from those who are truly religious, and lead such a life as must challenge the strictest scrutiny. If, however, any measure be proposed by those who are indifferent to ceremonial observances, or who speak disparagingly of the word of God: every one who hears them will at once take alarm, and refuse to listen to any overtures which he has just reason to suppose are not intended to promote, but to destroy Judaism. We use the word destroy in a relative sense; there is in good truth no fear of its being destroyed; but we mean merely to convey the danger there exists of unsettling the minds of many on matters of faith and observance, and in this manner destroying the individuals thus affected, by withdrawing them from the path of everlasting life. And we contend that all the agitation hitherto has had this solitary effect, that of making things worse than they would have been without the labours of our zealous reformers. We know that we shall be met by the assertion that they could not have remained as they were; that the progress of enlightenment among all classes of the people compelled them to give way in certain points; that notions, unphilosophical and unscientific, had to be thrown aside from the force of conviction of their being erroneous. But all this has nothing to do with the reforms which we have been called upon to witness struggling into life, fluttering a little upon wings which were unused to a lofty flight, and, for the most part, disappearing again, because, "they had grown up in a night, and in a night they perished." There is but one of the schemes which has had any thing like an extended existence, and this is the temple at Hamburg; but if one considers the *éclat* which has been given from time to time to its movements, the immense exertions that were and are yet made to lift its preachers, Salomon, Kley, and Frankfurter, into notice; the publicity given to their sermons; the boast that it would speedily be followed by all enlightened congregations in every part of the world: one cannot be too thankful that hitherto it has done so little, has had so few followers, and has in fact failed to erect itself into a sect of Judaism. And if we, at the distance at which we find ourselves from the scene of action, might hazard an opinion, we should not hesitate to assert, that its vitality was owing more to the unskilfulness with which the Synagogue at Hamburgh was managed than to any great hold the reform had on the minds of the people. But if it even were otherwise, we would still say that the vulgar, the genteel, no less than the uneducated, are too apt to be drawn to a place by the attractions it offers; and that, as people must worship, and belong to some class of religion, either by their own impulse or the laws of the land, as is the case in all parts of Germany, and among others in Hamburgh, they may resort to the temple as more outwardly attractive than the Synagogue, for there are elegant speakers, who, if they teach little, use the most beautiful language in giving utterance to the few ideas they inculcate, whilst the sound of pleasant music acts as a delightful accompaniment to the easy worship which is demanded of the attendants. We are not very familiar with the mode of worship adopted, since we never yet have seen the prayer-book and the order of service adopted; but we presume that but few prayers need be recited by the people, whilst the symphonies on the organ, the chaunt by the choir and reader, and the regular weekly sermon must pretty nearly fill up the whole time, say two hours, spent by worshippers at their temple.

It was till lately but the acts of certain small bodies of men who had raised the standard of rebellion; and the discussion was carried on through newspapers and pamphlets, which might have been readily disregarded on accouut of the little influence it could in this way exercise upon the community at large. But for the last few years certain of our teachers, who ought to have been faithful guardians on the watchtowers of Zion, in an unfortunate moment, joined themselves to the movement; they perhaps were ambitious of earning a distinction by treading a new path; and hence they lent their aid to denounce our ancient guides and to permit what the letter and spirit of the law prohibited. The effect of this treachery was the assembly of German Rabbins at Brunswick during the summer of 5604, and its repetition at Frankfort in the past season. Our readers were made familiar with the names of the men and their doings, and we hope that the great majority of them have seen how unsafe it would be to follow such shepherds, who leave the flock to be devoured, and who ward not off the dangers which constantly beset it. One good effect we expected would result to our religion from these hasty and unwise movements, namely, the opening of the eyes of the people to the dangerous tendency of their trusting such leaders. And this effect has been produced already. The last Orient contains a letter to Chief Rabbi Cahn, of Treves, from his congregation, in which they denounce his participation in the assembly of Rabbins, and disapprove of the sentiments there put forth. — *Occident.*

To the Editor of the Voice of Israel.

If the following is worth anything, you may insert it; it may interest some readers. *Valet quantum valet.*

1 Kings x. 18-20. "The glorious, magnificent throne of Solomon was said to have been built by the spirit of prophecy. And we may remark that though the tabernacle was reared according to the pattern shown to Moses in the mount, and the temple is supposed to have been a copy of it, still there is much difference; for (as it were to give us a leading thought or clue) it said, (1 Chron. xxviii. 11, 12, 13,) 'Then David gave to Solomon his son the pattern of the porch and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat. And of the pattern of all that he had *by the spirit* of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and of the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord."

But to return to Solomon's throne. On the front of its six steps were written from Deut. xvi. 19, 21, 22; xvii. 1.

On the 1st, Thou shalt not wrest judgment.
2nd, Thou shalt not respect persons.
3rd. Neither take a gift.
4th, Thou shalt not plant thee a grove.
5th Neither shalt thou set thee up any image which the Lord thy God hateth.
6th, Thou shalt not sacrifice to the Lord thy God any bullock that hath a blemish.

These six verses were engraven on the front of the steps; and when the king ascended the throne he stood on the first step and repeated the first verse; the second, on the second; and so on.

Faithfully your's,
C. B. C.

ADVERTISEMENTS.

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MY DEAR CHRISTIAN FRIENDS, and all Friends of Israel.—The time is now drawing near for the completion of Trinity Chapel, and consequently a very heavy payment will have to be made by the end of this month; I entreat you, therefore, in the name of the Lord Jesus Christ, to help, with all in your power. I am truly thankful to God for having inclined the hearts of so many of his children of different denominations to aid in this work of love, and I trust and pray, that many more may be disposed to do so. I also urge upon all who love the Lord Jesus Christ in sincerity, to unite with me in earnest prayer that the great Shepherd of Israel may bless my feeble efforts for the spiritual welfare of many in Israel.

Subscriptions will be thankfully received by Messrs. Strachan, Paul, & Co., 217, Strand; also at the Office of the "Voice of Israel," 31, Bucklersbury, and by me,

Yours in the bonds of peace and love,
RIDLEY H. HERSCHELL.

Newnham Street, Edgeware Road.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE LAMENTABLE CONDITION OF BAPTIZED JEWS. WITH HINTS FOR ITS AMELIORATION.

The improper admission of unconverted Jews to the profession of Christianity, is a subject on which many of our readers may be disposed to think we have already said enough. But as we write in order to produce conviction, and effect amendment, until these objects are attained, we must e'en write on.

The condition and character of baptized Jews is a grave and painful subject, which is daily forcing itself more on the attention of Christians; and like all questions that affect the condition of a class of persons, whether that class be comparatively large or small, if it be not soon settled in a satisfactory way, it will in time settle itself in a way most unsatisfactory to all parties. In treating of this subject we must lay aside all feelings of delicacy and reserve: it is a matter of life and death; not to the body only, but to the soul also; and must therefore be handled with the sharp but friendly probe.

"Why do societies baptize these worthless fellows, and then turn them adrift on the Christian public, to be a tax on their charitable funds, and a grief of heart to them?" This is a question that is put to us continually; and one which we confess ourselves utterly unable to answer. *Why* the many respectable societies in different parts of Europe, and the many worthy clergymen in England, baptize the Jews that unhappily they do often baptize, is a problem we never could solve. If they professed the doctrine of baptismal regeneration, their conduct would be at least intelligible; but those to whom we allude generally repudiate this doctrine. We do not find in scripture that men are baptized in order that they may believe; they are baptized because they *do* belive: "If thou believest *with all thine heart*, thou mayest." Baptism must be admitted by all to be a *profession* of Christianity; but why make men profess to be what they are not? If these Jews are not really converted to the faith of Christ, why pass them off for believers?—why lead them miserably to deceive their own souls, by a false profession of Christianity? Of the effects of this common and crying evil on the unconverted Jews, we can only repeat what we have stated in a former number:—"If we were desired to conjecture what scheme the enemy of all righteousness was most likely to devise, in order to prevent respectable Jews even approaching the threshold of inquiry,—truth would oblige us to reply:—Precisely the course that is pursued by many of the professed, nay, the sincere friends of the Jews;—thoughtless, precipitate, indiscriminate baptisms."*

We do not charge either societies or clergymen with baptizing men whom they know to be immoral characters; but we charge them with frequently baptizing men whom they know, or ought to know, are unconverted in heart; men who have never experienced that "change of mind" without which no man is entitled to the name of Christian. We shall not take the extreme cases (which are yet by no means uncommon), in which Jews have been baptized who are utterly ignorant of the first principles of Christianity;—who understand less of its fundamental doctrines than the youngest child in a well-taught sabbath school. We shall take a case of constant occurrence. A travelling Jew comes to a clergyman in a country village, or provincial town, and expresses a wish to be instructed in Christianity. The process of instruction commences. The clergyman sees him two or three hours in a week; or, it may be, an hour every day. At the end of some three or four weeks, or perhaps a shorter time, if he be an apt scholar, he has got a tolerably correct notion of Christian doctrine, can answer questions when catechised, and expresses a wish to receive baptism. He is therefore baptized; and then sent forth into the wide world with a certificate of baptism, and a few pencils. Now if the man were really converted, we would still say, this is a fearful exposure, to send the babe in Christ, into trials that the veteran soldier in Christ could hardly stand! But when we consider that in the majority of such cases the poor proselyte is really unconverted, what can we expect but that which, alas! we so often meet with,—shame, disgrace, contempt; the laughter and scorn of the worldling, who derides the folly of those who pretend to convert Jews;—the grief and disappointment of the child of God; who, after a frequent encounter with these unhappy beings, mournfully asks—"Is it possible that a Jew can ever be really converted?"

As our own daily bitter experience, added to the experience of numerous Christian friends, proves how very large a proportion of the professedly converted Jews are still unconverted men, and even in many cases, very evil men, we do not wonder at the constant taunt of our unbelieving Jewish brethren; that only the dregs and refuse of Judaism are converted to Christianity. It has been too much the case hitherto, not only on the continent, but even in this country, that respectable Jews, immediately on being baptized, sank the Jew entirely, wished it to be forgotten that they were of this despised race; and thus their testimony to their brethren according to the flesh is annihilated. On the contrary, those pseudo-converts, who live by preying on the Christian public, loudly proclaim themselves converted Jews; and are thus held up to their unconverted brethren as the type of what a Jew becomes when he embraces Christianity. We have met, it is true, with abuse from unbelieving Jews; but never have we met with from them any thing like the amount of abuse and insult we have endured from professed converts, when we were unable to comply with their extortionate demands. If our Christian friends think the annoyance they receive from converted Jews almost intolerable, while this annoyance is divided amongst a considerable number of them, they may imagine with what weight it falls on the devoted heads of the very small number of respectable Jews who are yet

* Voice of Israel, vol. i., p. 130, col. 3.

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not ashamed of being Jews; and to whom, therefore, their brethren apply for help, less in the way of entreaty, than as a matter of absolute right. For ourselves we can truly say, that we look on these applications,—these frequent, unceasing, ever-recurring applications,—this ever increasing multitude of importunate mendicants, where the new and hitherto unheard of applicant, jostles the applicant of fifteen years standing,—this, we say, we regard in the light of a severe affliction: a bitter trial, which, in the providence of God, we are called upon to endure. We complain not of the want of gratitude, of the undeserved reproach; these are comparatively light matters; it is the enormous amount of seemingly hopeless labour; the incessant rolling up-hill of the stone that anon tumbles down again. For one case in which we are enabled efficiently to help a believing brother, there are at least twenty, for whom we can expect nothing more than a life of abject mendicity. If there were only the truly converted Jews to provide for, the difficulty would still be great, in a country where it is impossible to carry on trade successfully with a small capital; and where mechanics, clerks, and journeymen of every sort, are already so numerous, that many of the native population find it difficult to get employment. But when it is considered that the bounty of Christians, which would barely suffice to assist the real converts, is also shared among a still greater number of pretended converts, it is easy to understand how assisting converted Jews is such a hopeless, and apparently endless task. And so far from any prospect of amendment, matters threaten to become worse and worse. We have found more than one Christian friend whose patience and faith have failed; and who had resolved to deny all access to converted, or professedly converted Jews. At this resolution we are more grieved than surprised; we feel our own weakness on the same point; and know how necessary it is continually to "consider Him who endured the contradiction of sinners against Himself, lest we be weary, and faint in our minds." (Heb. xii. 3.) Thus, as in many other instances in this evil world, the innocent suffer on account of the guilty. Many a poor brother has complained to us with tears, that Christians who had formerly received him with kindness, now look coldly on him, and say: "We have been deceived in A, and B, and C; what reason have we to expect you will turn out any better?" If false professors increase at the rate they have done these last ten years, and Christians, disgusted and worn out by frequent disappointments, withdraw their assistance one after another, where is the matter to end?

There is a numerous class, who will say in answer to this question: Let Christians cease to give money, and the converts will diminish fast enough. Doubtless they will; the false converts will return to Judaism, or at least disappear; and the true converts will die of starvation. But we trust there is also a pretty large class to whom some gentler mode of extirpating the evil would be more welcome; and to these we now address ourselves.

In the New Testament Scriptures we find, over and above the directions given to individual Christians for the regulation of their conduct, many injunctions laid upon them in their collective capacity. The church has its duties and responsibilities as clearly defined as the Christian has. One of the most prominent of these is, that the richer members should assist the poorer members with their worldly substance. But with that divine wisdom which foresees and provides against the abuse which fallen man is ever apt to make of God's ordinances, it is also said: "If any man will not work, neither shall he eat." It is thus evident that the assistance commanded is not the support of idleness, but the encouragement of industry. These injunctions are not given to large collective bodies,—it is not the church throughout the world, nor the church in Asia, nor the church in Palestine, to which they are addressed,—it is to particular churches: to the church at Corinth, at Ephesus, at Thessalonica. These were portions of the great universal church, it is true; but each was also a separate community, united together for mutual edification, sympathy, and co-operation in the service of God. The union and mutual dependance of a particular church, no more interferes with its union to the whole body of believers, than the union of a family interferes with that family's connection with the community or nation of which it forms a part. On the contrary, it is precisely those families and churches where the nearer relative duties are most faithfully discharged, in which we may expect the duties of the larger sphere to be best performed.

Now the error in regard to baptized Jews has been, that they have been baptized into the church universal, without, at the same time, being located in any particular portion of it. This is, in its practical effects, something like furnishing a foreigner with a general introduction to the British nation, instead of commending him to the kind attentions of some family or social circle. In this case we fear the poor foreigner would experience the truth of the proverb, that "what is every body's business is nobody's business." And something too nearly akin to this, is the case of the baptized Jew. All Christians are his brethren. True; so are all the sons of Adam; but we poor, weak mortals, cannot grasp such wide relationships; we must, like a school, be divided into classes, in order to be manageable. As the philanthropist who disdains piecemeal efforts, and begins at once to reform the whole world, is not likely to do much in the way of improvement; so the individual whose brethren are scattered over a whole continent or kingdom, is likely to find that he has very little hold on any of them.

Now the remedy we propose for ameliorating the condition of the baptized Jews, is, that when they are admitted into the church universal, they should, at the same time, be admitted members of a particular church,—an individual portion of that church universal. If they are unfit for this, they are unfit for baptism; that which is unfit to belong to the part, is surely equally unfit to belong to the whole. Let his probation previous to baptism be as long as you think fit; let it be until you are fully satisfied that he is a "new creature in Christ Jesus;" but after you have received him into the church by baptism, do not then put him upon a long and tedious probation; do not treat him with coldness and suspicion, nor lead him to suppose that hatred to the Jew is with you a stronger feeling than love to the Christian. If you really believe that "God hath received him," then must you receive him also, with all his faults and infirmities. If he be a brother, then beware "lest thine eye be evil against thy poor brother." Remember he is of that race "of whom, as concerning the flesh, Christ came;" that he is one of that flock whom Christ longs to gather, "as a hen gathereth her chickens under her wings."

It is a great mistake to suppose that it is only the wealthy and independent members of a church who can assist the poorer brethren. We believe that respectable tradesmen have it in their power, more efficiently and permanently to assist individuals who must earn their own livelihood, than those persons who have only money to give. A Christian manufacturer or tradesman, who would give employment to a converted Jew, and who would labour by precept and example, to overcome in his work-people and dependants, that aversion to Jews and foreigners which is so common among the lower classes in this country, is a man whose patronage is in this case much more desirable than that of a peer of the realm; who, with an equal desire, it may be, to benefit the Jewish convert, possesses in a far less degree the ability to do so. And if each particular church thus cared for the welfare of its members who have come among them from the house of Israel, the condition of converted Jews would be very different from what it is at present. They would then enjoy the counsel, the sympathy, and the example of Christian friends; instead of having, as now, no intercourse with any society but such as the common room of a public-house affords. They would feel themselves members of the great Christian family, instead of feeling, as they often do now, that they are wandering outcasts, unconnected with either Jews or Christians.

If the plan above suggested were adopted with regard to every Jew who desires to make a profession of his faith in Christ, it would tend more than any other to put a stop to the great and grow-

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ing evil of a false and inconsiderate profession of Christianity. At present it is to be feared there reigns in the Church at large a sort of "glorying in the flesh" over the baptism of Jews; but when a particular church comes to feel that with the responsibility of introducing a Jew into the Church of Christ, is also united the responsibility of caring for his spiritual and temporal welfare when so introduced, they will exercise more caution, more christian discernment, in examining the fitness of those who propose themselves for membership. If any one is disposed to smile and say—"No doubt they would be cautious enough; they would take pretty good care to admit no members but such as could shift for themselves,"—we say in reply,—"The Churches of Christ are confessedly in a low state at present, as to brotherly love, and many other Christian graces; but we trust they have not quite sunk into the wretched condition which such an objection would imply."

We seek not to interfere with the operation of societies. We conceive their vocations to be "not to baptize, but to preach the gospel;" and when that gospel appears to have taken effect on the hearts of those who have heard it, let them bring their catechumens to the Church of Christ, that they may be adopted into the great Christian family, and entrusted, for spiritual guidance, to a particular portion of it.

A practical difficulty must here be honestly and frankly stated, in order that it may be met. What we have said respecting the constitution of Christian churches, applies chiefly to Non-conformist churches; while the large majority of the warm and deeply-interested friends of the Jews belong to the Established Church of this country. But the difficulty, as regards the Jews at least, is more apparent than real. In every Established Church in this country, where the gospel has been faithfully preached for a considerable time, there exists a company, be it large or small, of persons truly converted to God. This company is in reality the *Church* in that place, whether it so recognise itself or not; and upon it devolve the duties and responsibilities of a church of Christ. Such a body is in the constant habit of uniting for missionary and Bible efforts, for Sunday schools, and district visiting; why should it not unite in order that "the members should have the same care one for another?"

The advocates for the "Judean Church" will probably think we have been furnishing them with strong arguments for its formation. But if it were now in existence, it would not supersede the necessity of the plan we have recommended. In the present circumstances of the baptized Jews, the Judean church could accomplish little more than holding occasional meetings in some of the large towns; and could neither afford the amount of spiritual nor temporal care required for recent converts.

We are well aware that what we have said in this article will displease many persons: this is unavoidable. The office of a reprover is at all times a thankless office. But we do not write for thanks, or approbation;—for profi tor pleasure. God in his providence has placed us in a somewhat peculiar position; we are like men standing in the crossing point of many paths, who can see more of the movements of those who walk in the different ways than they can see of each other. It is therefore no overweening idea of our own sagacity that induces us to point out errors in those who may esteem themselves with reason wiser than we are, but from a consciousness that the neutral ground we occupy gives us certain advantages, of which the prevalence of party-spirit deprives many others. In what we have said respecting the condition of baptized Jews, we know that many Christians sympathize with us. We earnestly entreat our readers prayerfully to consider both the evil, and the remedy we have proposed for it; and then to endeavour, each in his own circle, to induce others to give them the like consideration. This much at least, will be unanimously agreed to by all those who suffer from the influx of mendicant converts. Something must be done, and that speedily, to put an end to the destitution of the worthy, and the imposition of the worthless.

JEWISH INTELLIGENCE.

The Foreign Journals give notice from time to time of Sir Moses Montefiore's progress on his journey towards Petersburg. The *Zions Wächter*, of March 31st, mentions his making a *detour* to Hanover, in order to pay a visit to the mother of Dr. Adler.

Mitau, March 23rd. On Friday, the 20th inst., Sir Moses Montefiore, with his lady, and Dr. Löwe, arrived here on his way to St. Petersburg, and remained over Saturday. On Sunday they went to Riga, and after a short halt, proceeded on their journey. The truth of the Talmudical saying, "They who are sent on good errands are in no danger," was strikingly exemplified. A part of the Duna was covered with ice, and could not be crossed without risk of life; but they passed safely over on foot, accompanied by some guides. Scarcely had they passed, when one of the guides unhappily got on some loose ice, and was drowned; and shortly after, the ice broke up, and the enormous masses began to move. May the Almighty continue to protect this noble-minded man "in his going out and coming in." During his present journey, many, both of Jews and Christians, have wished to pay their respects to him; but, as he found this inconvenient, he courteously declined receiving any visitors.—*A. Z. des Judenthums.*

It is said, in the *Treue Zions Wächter*, on the authority of letters from Konigsberg, that the Russian government has postponed the execution of the oppressive measures against the Jews for four years. If this be the case, it is so far well; as four years is now a long period in this world's history; and many events may intervene ere the expiration, to prevent these decrees ever being carried into effect. But we trust that Sir Moses will not on this account relax his efforts to obtain for our brethren a more favourable position in the Russian empire. If the intended measures be harsh and oppressive now, they will be no less so four years hence; and there can be no settled industry among the Russian Jews, with the expectation of these unjust measures hanging over their heads. In the meantime, we rejoice to see the interest on their behalf becoming still more deep and general amongst our brethren. Prayers for them have been offered up in many of the synagogues in this country. Dr. Schiller, a Hungarian Rabbi, has published the following address on the subject, which we transcribe from the *Jewish Chronicle*:

APPEAL ON BEHALF OF RUSSIAN EMIGRANTS OF THE JEWISH PERSUASION, TO HIS BROTHER MINISTERS.—DEAR BRETHREN,—If I, the youngest and least among the teachers in Israel, venture to make an appeal to you, do not attribute it to my belief that I am the most able and learned of you, for I well know that קטנכם עבה ממתני (your little finger is thicker than my loins). There are many among you who are worthy of being my teachers, and some who have actually taught me. But when I emerge from the circle, from the quiet sphere of action which the merciful Father in heaven has appointed to me, it is nothing but the deep felt pain which distracts my mind that urges me, conscious of the dreadful calamity which has befallen our poor co-religionists in the North—which has befallen them on account of their faith. Let me ease my heart in this call, at a time when none of you has yet seized his pen or raised his voice on behalf of the wretched; let me implore you to relieve the Russian Jews, and to ameliorate their condition.

The fate which threatens our northern co-religionists is no more a secret; you have all heard the gross injustice which cries to heaven, and which a zealous monarch of the nineteenth century is about to perpetrate on two millions who confess their belief in the Eternal! Worse, perhaps, than Antiochus Epiphanes, worse than Caligula, whose name is hated by posterity; worse than the "Scourge of mankind," the northern giant mocks man and his sacred rights! For they had to deal with people powerful in politics, in wealth, and might. But the Russian Emperor deals with two millions of feeble and unnerved men, defenceless women, and unprotected children. Those attacked the faith of nations, to subdue their political power, but the Czar does not set himself against a nation, a power united by politics, but against a harmless set of people, whose only dissent from the rest consists in going from the Synagogue instead of the Church! Those raged against lawless rebels, but the Czar against peaceable industrious citizens, who "eat bread in the sweat of their brow," and whose only crime is, their non-adhesion to the Russo-Greek Church. Those combated foreign nations, who had either rebelled, or were on the eve of rebellion; but the Czar against his own subjects, who have not violated the law, who have conformed to every imperial command, except that—of being converted. Need I recapitulate the grossness of this evil? You can perceive, as well as I, the very depth thereof—two millions of our co-religionists are to be forced to forswear their only God, and whose heart can remain

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unmoved and indifferent at the sight of such a calamity? What is the pretext of the "enlightened monarch of the nineteenth century?" That the Jews are smugglers. But the whole world knows that they are innocent, that it is a mere invention: had it not been so, why does not "the just judge" punish the guilty and acquit the innocent? Surely *all* Russian Jews are not smugglers!

Know ye, then, what these events demand of us, to what they exhort us? Nothing but union! Since Israel was banished from her land, to emigrate to and settle in different countries, every new day has brought new troubles, אין שעה בלא רעה אין רגע בלא פגע. No hour without evil, no moment without mishaps. Now we are accused of having poisoned the wells, now of having murdered children to use the blood for Passover, and the like absurdities. What was the persecution in modern times of Damascus, Geseke, Tarnow, &c. but the never-slumbering spirit of falsehood, seeking to destroy truth? Israel has never rest or peace, because her vocation is not yet developed; she is yet the target against which every one aims the blow, she is the ball which every one thinks proper to fling about—only one means remains for us by which to oppose our enemies—only one means—it is union!

Only one method, I repeat, remains for us by which to oppose our enemies—it is UNION! I therefore call upon you, brother ministers, in the name of ONE God, to assist in the godly work. All of us, who boast in the name of Israelites, whether orthodox, moderate reformers, ultra radicals, or whatever be the appellation—we are Jews, we *all* rally round the standard of the *only* God; we unite in the watchword, "Hear, O Israel, the Eternal our God is ONE"—we all feel our hearts throb with indignation when the dignity of *man* is trampled upon—we all feel the blood creeping in our veins when our brother is unmercifully driven along, beaten and whipped worse than a beast; we must then cease quibbling, whether our sermons are to be delivered in Hebrew, German, or any other language, or whether we should preach at all; we then no more discuss the question of introducing choirs or singing in the old style; we then drop all petty disputes and trivial differences, but unite all our strength and vigour as one man to discuss a more important question; how we are to relieve our oppressed brethren in yonder country—be that country ever so distant, we hear their cry—their heart is near unto us.

I beseech you, brother ministers, ascend the sacred pulpit, whence you proclaim to your congregations the word of God, and lay to their hearts the distress of our brethren in penetrating words; speak as well as you can, call it a Drasho, a lecture, a sermon, a discourse, whichever you like, speak but in intelligible words הלא אב אחד לכלנו, אל אחד בראנו "have we not all *one* Father; are we not created by *one* God?" Rise, let us hasten to the relief of our brethren, let us deliver them from destruction, our fellow men, our fellow believers, the descendants of one stock. Banish all discord from the midst of you, unite your efforts and your strength (which in harmony is much more considerable than you imagine), to meet the common enemy, show that you are indeed בני ישראל sons of Israel—in feeling for the strangers' woe—in zeal for the cause of justice, and in defence of the Holy Faith.

Arouse them by your eloquence to send addresses to Sir Moses Montefiore, in London, the noble champion of the innocently persecuted Jews of Damascus, to manifest their sympathy for the Russo-Jewish emigrants, and their readiness to assist their unfortunate brethren, as it behoves the sons of Israel. Authentic accounts inform us, that Sir Moses's journey to Russia is for the purpose of procuring, at least, permission for the emigration of the sufferers, provided a considerable number of communities, through whose towns the emigrants will take their route, provided these communities exercise their influence with the authorities of their respective cities, to procure permission for the passing of the emigrants, and provided these communities are ready to assist them with the necessary provisions for proceeding from place to place.

I therefore beseech you, brother ministers, to exhort your respective congregations to effect the following advantages, which I, for my part, shall be able to effect in my own congregation:—

1. To apply to the heads of every committee, to memorialize the Royal Hungarian government, for a free pass of the Russo-Jewish emigrants through their dominions.

2. To make, first, a collection in every congregation, to provide relief for the poor travellers, and after a time, to form a general committee, for the purpose of managing the whole affair.

Arise, brethren, drop now the differences which might neutralize and split the power of efforts which, when united, will be invincible, but when divided, crumble into atoms. Wave now the question of reform, but preach, implore, and conjure for the preservation of two millions of *Jews* to *Judaism*. Teach your congregations the word of God, which He proclaimed to Israel, on benevolence, on philanthropy, on religious liberty; inspire them to participate in the misfortunes of those innocently oppressed! I know, brother ministers, you are Rabbins and public instructors, you are Israelites, you are men in the noblest sense of that noble appellation; you know the import of that saying, כל המקיים נפש אחת מישראל כאלו קיים עולם אמל "whoever preserves *one* soul to Israel, is as deserving as if he had preserved a world." You will do what is in your utmost power, "to preserve these innocent souls," and the Lord of Israel the founder of justice, will crown your efforts with his never-failing blessing; He will bless the work, for it is *his* work; He will graciously accept the offerings you offer on the altar of Judaism, as sincerely wishes with all his heart, and with all his soul, one who loves you, brother ministers, in the sole and eternal God.

D. S. M. SCHILLER, Rabbi.

THE APPROACHING JEWISH CONFERENCE AT BERLIN.—In the discharge of our duties as reporters of the greater and lesser events that occur in the department of Judaism, we must not omit the Conference, which the "Association for Reform in Judaism," purpose to hold on the 14th, 15th, and 16th of April, in Berlin. The Association has hitherto had two objects in view; to form a centre point for reform in general; and to make local exertions for providing a worship suitable to the wants of their Berlin members.

By means of the "Assemblies of Rabbis," the authorized teachers who desire a reform in Judaism, have obtained a point of union where they may exchange their views, discuss floating opinions, and endeavour to solve difficulties. But it cannot be denied that among the Jewish laity also—if we must make use of this word, to distinguish the mass of the people from the teachers—there is a great deal of arbitrary and reckless love of alteration. Many have set aside the greater part of the ceremonial law, without having any settled principle for doing so. It is needful to get out of this state of confusion. Some have suggested a Synod as a means hereto. But we do not as yet seem prepared for a Synod; and even should one take place, apparently, it would lead to no definite result. The Conference at Berlin, which will be repeated from time to time, is the most appropriate mode of preparing the way for a Synod. To consolidate the Association itself, to unite all the friends of reform, and to discuss the constitution, and the possible accomplishment of a Synod, are the objects of this Conference.—*Algemeine Zeitung des Judenthums.*

Breslau, March 3*rd.*—The reform party in our congregation manifests itself in two different ways; and thus a separation has ensued. The one party boldly overleaps all historical records, and busies itself with the present, without either regarding the past, or looking towards any fixed object in the future; all sympathy and interest being expended on their own times. In the other party, which considers every reform as a development of history, there is such a conflict of opinions, such wavering and uncertain views, that they will soon come to regard positive truth as inferior to the peevish suggestion of some Rabbi of the middle ages; they will soon plead for the most absurd institutions, as if they were defending the essential principles of Judaism. Between these two parties, Dr. Geiger has no very enviable position. By the party who wish at once to reconcile their religion with existing circumstances, his efforts at reform appear tardy and piecemeal; while the others take alarm at every step of advance. *Ibid.*

Berlin, March 16th. The fermentation which the Reform Association has thrown in the midst of the old congregation here, begins already, if not to yield fruit, at least to put forth blossoms. There are already some proposals about building a new synagogue. The inadequacy of existing modes of worship is an undeniable historical fact. Dr. Sachs, aware of this, has already proposed some modification of the established ritual. But these proposals do not reach far enough; nothing but a comprehensive and fundamental reform will meet the wants of the times, and especially as regards the rising generation. *Ibid.*

Berlin. In one of the late sittings of the rulers of the congregation, the plan for erecting a handsome new Synagogue was definitively settled, provided the necessary funds can be obtained. Through this new erection, which is principally brought forward by the moderate reformers, and is under the special auspices of Dr. Sachs, it is believed the Reform union will be most successfully resisted; or at least that the falling away of any more of the congregation to the Reform party, may be prevented. If we may express our opinion, we think these hopes will be disappointed, and that the object of this new building will be an entire failure. The Reformers cannot be expected to return to the Synagogue; and instead of uniting the congregation itself, it is more likely to lead to farther divisions. Both the old members of the Rabbinate, and a large and influential portion of the congregation in Berlin, are decidedly opposed to any innovations. Friendly relations with Dr. Sachs have been once disturbed already; and it was not without difficulty that peace was restored. The building of a new Synagogue, with the inevitable discussions about Liturgy and worship, could only lead to new commotions and disagreements. *Treue Zions Wächter.*

Berlin. The wish I expressed in my last communication, that the proposed building of a new Synagogue might come to nothing, has, I am thankful to say, been fulfilled. At the last meeting called to consider this matter, the

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result was, that they could not agree together on the most essential points; and, therefore, thought it better to leave every thing in *statu quo*. In existing circumstances, this is the best resolution they could come to; and it also proves the strength of the strictly orthodox party, whether they form the majority or the minority. It is easy to comprehend why the Reformers have no objection to a sort of half-modernized worship; because, where this is once introduced, it is impossible to remain stationary; and every step out of the Synagogue will certainly lead, in the end, to the *Rabbiner versammlung*. That the representatives of genuine orthodoxy should thus, in spite of the Rabbiner-versammlung, and the so-called Moderate Reformers, have been able to set aside this resolution, we hail as a joyful event; but as the plan is by no means entirely given up, we must continue watchful; as the first step in a case like this is the decisive one, and infallibly leads to farther consequences.
Ibid.

The Reform Association has just published a regulation regarding the sittings in their place of worship; according to which, those who are not members of the Association are permitted to engage sittings, but at a higher rent; and every member who wishes to have the whole, or a part, of his seat-rent remitted, has only to make application to this effect.
A. Z. des Judenthums.

Breslau, March 19th. An event has just occurred in our congregation, which has excited a great sensation. Two deputies of the Berlin Reform Association have been here, to arrange about sending representatives to the Conference. This has occasioned Dr. Geiger to write to the President of the congregation, stating, that it is impossible for him any longer to endure the wavering and irresolute conduct of the congregation here; that he must either himself form, independently of the congregation, an association for worship, (*Kultusgenossenschaft,*) which will pledge itself to a sound, thorough, and comprehensive reform; or else he must, with pain, request his dismission; with grief, and disappointed hopes, must he part from a congregation whom he had fondly expected to lead forward to a secure and enviable position. At this, some are enraged; others are delighted, and regard it as a step in advance; while others, and these the most sensible and discerning, view with dread the innumerable broils into which the congregation must necessarily be plunged when Dr. Geiger leaves them. In this latter number we reckon ourselves; and we are convinced that the party which now exclusively claims to itself the title of the Geiger party will be scattered in a thousand directions, when the bond that now unites them is removed. To-morrow is the meeting of the congregation; it is also the meeting of the members of the Berlin Reform Association resident here, in order to select a deputy for the Conference at Berlin. The result of both these shall be communicated.—*Correspondent of the A. Z. des Jud.*

There will shortly be carried into effect at Strasburg, one of those useful innovations that nearly concern domestic economy. The Chief Rabbi of Strasburg will introduce into the department of the Lower Rhine the liberty of eating those parts of animals, properly killed, that have hitherto been forbidden, on condition that it is ascertained by a competent person that the veins and arteries are extracted.
Archives Israelites.

We have heard the new Symphony of Felicien David; and it is with regret we state, that *Moses at Sinai* will not be so successful as the symphony of the *Desert*. With all our sympathy for our co-religionist, we cannot but ask, How could he expect to succeed in such a subject? Where is the power to express, ever so feebly, the feelings which man experiences at the sight of his Divine Creator? We will add: There are some subjects so sacred and venerable, that one can scarcely speak of them without profanation; so far do our expressions fall short of what they ought to be.—*Ibid.*

These just and correct sentiments of an unconverted Jew ought to make some *soi-disant* Christians blush, when they assemble, with all the levity of a full-dress multitude, to hear the *Mount of Olives* performed!

The Prussian minister persists in forbidding marriages between Jews and Christians; he goes farther, he even considers such marriages illegal when contracted abroad. As a matter of course, he also forbids a Christian woman to adopt the religion of her Jewish lover.—*Ibid. Strasburg, March 10th.* A few days ago, there appeared the first number of a little lithographed journal, which is to be published from time to time, called, *The Pure Truth*. The Editor, Mr. Blum, known through the Strasburg organ strife, speaks in the introduction in a tolerably high tone. He says, "In an age like this, when personal interest absorbs the whole activity of man, the appearance of a journal which gives itself to all, and sells itself to no one, is such a rare, such an improbable phenomenon, that many persons cannot believe the possibility of such a thing till they see it; and when they have convinced themselves of the reality of this extraordinary fact, the majority will still ask, In what interest does this *Pure Truth* raise its voice? In order to answer this question, I must impart to my readers the motives that have induced me to bring forward this paper." The answer to the question is to this effect: As a member of the administration of Jewish worship in Strasburg, he had for thirteen years rendered the greatest services, and they had been very ungrateful to him. However, he cannot live without the enjoyment of being useful. "To communicate to others is an unconquerable habit with me; a necessary condition of my existence." He adopts as his device: The truth, the whole truth, and nothing but the truth.

After this introduction, people will naturally be curious to know what are the contents of this "Pure Truth;" this "extraordinary and incredible fact," that "gives itself freely to all, and sells itself to no one." It is simply this: The letter of dismission of Herr Ruef as member of the Consistory of Strasburg, with comments thereupon, and the dismission of the Editor himself. The whole thing looks very like a joke. *A. Z. des Judenthums.*

A melancholy shipwreck has occurred near Joppa, in which thirteen Jews, who were on their way to Jerusulem, have been drowned.

We really know not what to think of the story of the Nuns of Minsk. The testimony borne to the humanity of our brethren, in the following passage from "The Nuns of Minsk," lately published by Bogue, of Fleet Street, wears to us so much the appearance of reality, that it goes far to confirm our belief in the whole story. They were pitied only by *Jews*, and why? Because persecution on account of religion is a trial in which the Jews could sympathize from experience.

"After his departure (alluding to Siemaszko the apostate, who played the principal part in this persecution), they compelled us to purify with fire and water the place in which they had received us, for the Czernicks said, we were '*of that cursed Polish blood.*' To humanize this blood, Siemaszko ordered us to plunge into the lake, on the borders of which, Miadzioly was situated. After reading the decree which gave these orders, they made us all, except the blind, put on a sort of *chemise* of cloth similar to what they use for corn sacks. A single sleeve united both arms, and prevented our moving them. They then tied ropes round our necks, and in this fashion we went through the town. A crowd of weeping Jews accompanied us. Small boats were waiting for us at the borders of the lake, in which our executioners placed themselves in couples; the wretched apostates, Wasilewski and Komorowski, of whom the latter was the most cruel, were among the number. At first, the *proto-pope* Skrypin said to us, 'If you will not accept our religion, I will have you drowned like puppies.' 'We will not give up our creed, and, for thyself, fiend, have thy orders executed.' They then dragged us behind the boats which went forwards, each executioner drawing a victim by a cord. When we were up to our chests in water, they stopped. The *proto-pope* uttered the same threats, and received from us the same answer. The weight of our thick chemises, and the forced inaction of our arms, rendered almost useless every effort we made to keep above water, or to assist those who were near us; the cord by which we were drawn choked us; the marks remain on our neck to this day. Occasionally the boats drew us near the banks, and we took breath for a moment in shallow water; the same exhortations to apostacy were repeated, and we interrupted them by crying, 'Drown us, drown us!' We were then plunged in afresh; and Skrypin, foaming with rage, said to the *Papas*, 'Drown them, drown them, as if they were puppies!' *The Jews sobbed aloud*, the *Papas* laughed, and the Czernicks on the top of the monastery clapped their hands. On the first occasion, this punishment lasted nearly three hours. Only one of us swooned; aroused by kicks, she was enabled to drag herself back to her prison. The Jews returned with us in tears, and threw us alms, which we were unable to pick up, our arms being entangled in the single sleeve of our chemises. *A Jewish female*, more bold than the others, threw over the neck of one of our sisters a cord to which some provisions were attached, and these she carried into her prison. There we retained our frozen garments; the floor of our prison, saturated with the water that ran from them, became mud. The cold and the damp seized on us and made us shiver the whole night; our wounds became poisoned, and fresh ones broke out on our bodies. From this, many of our sisters contracted severe infirmities. The first of these *baths* took place on a Saturday, the second on the following Tuesday, the third on Saturday in the same week, the fourth on the following Wednesday, the fifth on the Saturday, and the sixth and last on the Monday following. In the third bath, two of our sisters were drowned, one, alas! by my side, without my being able to render her any assistance. Her name was Joachim Woiewodzka, that of the other, Augustine Romanowska.

We understand that the Rev. Samuel Gobat, Vice-Principal of the Protestant College at Malta, has been appointed Bishop of Jerusalem. We believe he is a very excellent man, but as he is not a Jew, much of the *romance*, at least, of the Jerusalem Bishopric is gone.

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THE PROPOSED JUDEAN CHURCH.

To the Editor of the "Voice of Israel."

Beloved in Christ Jesus,—If I should not be too far encroaching on your space, and you have no objection, I feel a desire to add a few particulars to what I wrote last month, to show why, in "mine opinion," *the time is arrived* for those Jews who believe in Jesus Christ as the true Messiah, to manifest their faith as a distinct visible church.

The Lord in vision showed unto his servant Daniel, in the first year of Belshazzar King of Babylon, "four great beasts which came up from the sea, diverse one from another," (Dan. vii. 3.) which are explained to be four kingdoms. "These great beasts, which are four, are four kings, which shall arise out of the earth, but the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," (ver. 17, 18.) These *prophetic* monarchies have *now* become *history*. The Babylonian, the Persian, the Macedonian, and the Roman, *have been* broken in pieces by *the stone* cut out of the mountain without hands. (Dan. ii. 34—45) The Lord made use of men as instruments to accomplish that work; and so he will to finish what remains to be done. The fourth beast, or kingdom, is noted for persecuting the saints under its last form of ten horns, or crowned heads, and the little horn which subdued three kings; and which furnished the Pope of Rome with his *triple* crown. Daniel saw this "beast slain, his body destroyed, and given to the burning flame" (ver. 11), which is thus explained: "But the judgment shall sit, and they shall take away *his dominion*, to consume and to destroy it *unto the end*." (ver. 26.) This judgment began to be executed in 1789 by the French revolution. But where is this fourth beast, or kingdom, *now* to be found? I answer, it is not in existence; it is *slain*; its *head is cut off*; although its body is not yet entirely destroyed. This kingdom, or holy Roman empire (falsely so called) had the emperor of Germany for its head; but after the battle of Austerlitz in December, 1805, Buonaparte made the emperor abdicate, and take the title of Emperor of Austria; and entirely abolished the holy Roman empire, which has not since been re-established. (This was the beast that carried the woman, or supported and defended the false church of Rome in her abominations. (Rev. xvii. 3.) And now, instead of ten horns, or crowned heads, which composed that empire, we have *sixteen*. A plain proof that we have entered into a different state of things, and that the body of the beast is fast approaching its final destruction; and that Rome itself will soon sink into the fiery gulph prepared for her. (Rev. xviii. 8.) But it may be asked, what has *this* to do with believing Jews forming themselves into a distinct church? Or how does it in any way *prove* that the time is come for them to do so? I answer, much every way. For while "the consuming and destroying" the body of the beast, or empire, is going on, another UNIVERSAL KINGDOM is rising which is to succeed this fourth empire, as is shown both in the ten toes of Nebuchadnezzar's image, and in this vision of Daniel. "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall *not be left to other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.) "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given TO THE PEOPLE of the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations shall serve and obey him." (Dan. vii. 27.) This kingdom our Lord taught his disciples to pray for. "Thy kingdom come, thy will be done on earth as it is in heaven." (Matt. vi. 10.) Babylon was the metropolis of the first empire, and Rome of the fourth; but JERUSALEM is to be the metropolis of the next kingdom. As it is written, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto THEE shall it come, even the FIRST DOMINION the KINGDOM shall come to the DAUGHTER OF JERUSALEM." (Mic. iv. 8.)

It is a remarkable fact, that as soon as judgment began to be executed upon the kingdoms which supported the false church of Rome, by the French revolution, a great interest began to be taken by many Christians in the Jewish people, which has kept increasing to the present time; not only to pray for their conversion, but by sending ministers among them to reason with them out of their own scripture, as Paul did (Acts xvii. 2), and prove to them that Jesus of Nazareth was Christ, or the Messiah they expected. This, it was the *duty* of the Christian churches to do, and was only paying back part of the debt due to the Jewish people, whose first Christian church brought themselves to poverty by sending ministers to the Gentiles, and defraying the expenses themselves. "They went forth for his name's sake, taking nothing of the Gentiles" (3 John ii. 7); and which the Holy Ghost, by St. Paul, tells the Gentile Christians they are in future times to pay back again. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through *your* mercy *they also* may obtain mercy." (Rom. xi. 30.) Blessed be God, it can no longer be said "My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and *none* did search or seek after them." (Ezek. xxxiv. 6.) For *many* are now stirred up to seek the welfare of the children of Israel. But as the lost sheep of the house of Israel are gathered into Christ's fold, let them appear as a "*flock*;" not all hidden or scattered among others. "Lo, the people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9.) God prospered those that returned from Babylon from the day they began to build the temple—"From this day will I bless you." (Hag. ii. 19.) Before that time nothing prospered. "Why? saith the Lord, because of mine house that is waste, and ye run away every man unto his own house; therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." (Hag. i. 9.) And this, I believe, is one reason why so little fruit has been gathered from all the exertions made for years past in sowing the good seed of the word of God among the house of Israel. (Luke viii. 11.) Another reason is, too much dependance has been put upon those exertions, and too little upon *importunate* prayer for an outpouring of the spirit, which God has promised to them that *ask* him. (Luke xi. 13.) For it is "not by might, nor by power, but by my spirit, saith the Lord of Hosts." (Zech. iv. 6.) This God has promised to do. "I will pour out my spirit upon thy seed, and my blessing upon thine offspring." (Isai. xliv. 3.) "Christ is a son over his own house, whose house are we." (Heb. iii. 6.) And he loves to see his own house in proper order. Arise then, ye children of Judah, and *show yourselves* as God's "flock." As "Christ's *house*." Ye are "THE PEOPLE of the saints of the Most High," to whom the FIRST DOMINION is promised; to make you a blessing unto all people. As it is written, "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and *ye shall be a blessing*: fear not, but let your hands be strong." (Zech. viii. 13.) You see that "the *dominion* is taken away" from the Roman empire—its head is cut off—its body is being destroyed—that the *ten* toes of the image have been smitten; and ye are "THE PEOPLE" who are to be at the HEAD of the next UNIVERSAL KINGDOM, when "JERUSALEM shall be called the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to JERUSALEM." (Jer. iii. 17.) Let it now be seen that God is your Father in Christ, that you are blessed in him. For then will your temporal, as well as spiritual captivity be turned. "But I said, how shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, thou shalt call me my father; and shalt not turn away from me." (Jer. iii. 19.) Woe to the Emperor of Russia and all others that oppress and afflict the Children of Israel in that day! "Behold, at that time, *I will undo all that afflict thee*; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." (Zeph. iii. 19.) But this must be prayed for, "Thus saith the Lord God, *I will yet for this be enquired of by the house of Israel to do it for them*.. I will increase them with men like a *flock*. (Ezek. xxxvi. 37.) "I am the Lord thy God which brought thee out of the land of Egypt. *Open thy mouth wide and I will fill it.*" (Psa. lxxxi. 10.) "Verily, verily I say unto you, whatsoever ye shall ask of the Father IN MY NAME, He will give it you. Hitherto have ye asked nothing *in my name*; ASK, and ye SHALL RECEIVE, that your joy may be full." (John xvi. 23.) Christ did not come to disannul, or make void the many exceeding great and precious promises which God made unto Israel of old; but rather to establish and confirm them. As it is written, "Now I say that Jesus Christ was a minister of the circumcision *for the truth of God, to confirm the promises made unto the fathers*." (Rom. xv. 8.) This is not to exalt Israel in pride, but to humble them in self-abasement. *His own* faithful covenant love is the only thing they will have to glory in. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." (Mal. iii. 6.) And they must be humbled at *his feet before* this honour will be conferred upon them. "The fear of the Lord is the instruction of wisdom; and before honour is humility." (Prov. xv. 33). "And I will establish *my covenant* with thee, and thou shalt *know* that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." (Ezek. xvi. 62, 63.)

We may well exclaim with the Apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath given to him, and it shall be given unto him again? For of him, and through him, are all things; to whom be glory for ever. Amen." (Rom. xi. 33—36.)

I remain, yours affectionately in Christ,

W. MATTHEWS.

Rectory Place, Woolwich,
7th March, 1846.

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NOTICE TO CORRESPONDENTS.

Received:—An Inquirer; Odnilag; A. D. S.; C. L. D.; J. E. H.; Rev. W. W. P.; Rev. H. H.; Rev. J. T.; C. H. D.; Alban; H. D.; A Hebrew, though not of the Hebrews.

In reply to Odnilag, we are not aware that there is any tradition respecting the length of time in which the High Priest remained in the most holy place.

We do not at all agree with C. L. D. in his view of vaccination.

We are obliged to Alban for his communication; but we think when he considers the contents of his letter, he will be sensible that the greater part of it would not be interesting to our readers. Comments on former articles are never liked; and though an old subject may not be quite exhausted, it is not always expedient to renew it. Poetry we are obliged invariably to decline.

The notice given in last No. respecting private communications to the Editor, had no reference to orders for the "Voice." Every thing connected with the *business* department, must be addressed to the Publisher, No. 31, Bucklersbury. Those sent to the Editor have, however, been forwarded. The notice had reference to the literary department of the paper.

Received from a Friend to Israel, for gratuitous distribution of the "Voice of Israel," £1.

BOOKS RECEIVED.

The Bible, the Koran, and the Talmud; or, Biblical Legends of the Mussulmans. By Dr. G. Weil. Longman and Co. 8vo. pp. 231.

Notes, Explanatory and Practical, on the Epistles of Paul. By Albert Barnes. Reprinted from the American edition. Aylott and Jones. pp. 390.

Eight Lectures on the Scriptural Truths most opposed to Puseyism. By John E. Howard. Longman and Co. pp. 300.

The Bible in Palestine. Notes of a Tour through the Holy Land. By Mr. and Mrs. Dautrey. John Hatchard and Son. 8vo., pp. 536.

THE VOICE OF ISRAEL,

FRIDAY, MAY 1, 1846.

THE SYMBOLICAL LANGUAGE.

"To the scholar the Symbolical Language of the Bible is so very useful, that every candidate for literature will be but a shallow proficient in the wisdom of antiquity till he work upon this foundation; and for want of it, I have seen many childish accounts of things, from men of great figure, among the learned. It will, however, be found most useful to the Christian believer. The interpretation of this sacred language takes off the seal from the book of life, and opens to man the treasures of Divine wisdom, which far exceed all other learning."—W. Jones.

The mind is turned by nature to symbolical expression, as the tongue is to sounds. This language is, properly speaking, the language of the mind, which understands and reasons from the ideas or images of things impressed on the imagination. Hieroglyphical writing being congenial to this peculiarity of man's intellectual constitution, contributed greatly to its development, and also furnished mankind with ready and apt images whereby to express their conceptions in oral discourse. The primitive language of mankind seems, from what we find of its remains in ancient authors, evidently to have been fashioned according to the mode of the ancient hieroglyphics.* This is the special character of the language of the Hebrew prophets. They use *spotted garments* to denote iniquity; an *intoxicating draught* to signify error and misery; a *sword and bow* to express a warrior; a *gigantic stature*, a mighty leader; a *balance, weights*, and *measures*, a magistrate; *arms*, a powerful nation. They express empires, kings, and nobles, by the names of the *heavenly luminaries*, the sun, moon, and stars; their temporary disasters or entire overthrow is denoted by eclipses and extinctions; the destruction of the nobility, by *stars falling from the firmament;* hostile invasions, by *thunder and tempestuous winds;* and leaders of armies, conquerors, and founders of empires, by *lions, leopards, goats*, or *high trees*. In a word, the the prophetic style may be designated a *speaking hieroglyphic*, of which the following are exquisite specimens:—"The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trode down the thistle."† "The Lord called thy name, a green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled a fire upon it, and the branches of it are broken."‡ "A great eagle with great wings, long-winged, full of feathers, which had divers colours,§ came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs. There was also another‖ great eagle, with great wings, and many feathers; and, behold, this vine did bend her roots toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine."¶

Homer, who contains many fragments of ancient learning, frequently compares his heroes to *trees:* Hector, killed by a stone, is likened to an *oak* overturned by a thunderbolt:—"As when beneath the stroke of father Jove, an oak falls uprooted, and a terrible smell of sulphur arises from it, so rapidly, upon the ground, fell the might of Hector in the dust."* The fall of Semoïsius he compares to that of a *poplar:*—"He fell on the ground like a poplar tree, which grows in the moisture *(i. e. in a moist place)* of a large marsh:"† and that of Euphorbus, to the fall of a *"beautiful olive."* "As a man nourishes a blooming plant of olive, beautiful and sprouting, in a lonely place, where water streams forth in abundance, and which the breathing of all winds agitate, and it buds with a white flower; but the wind suddenly coming with a mighty blast, overturns it from the furrows, and stretches it upon the earth; such was the son of Panthus, the spear-killed Euphorbus."‡ Tully, likewise, compares Cæsar slain to a *tree cut down:* "Excisa enim est arbor, non evulsa. Itaque, quantum fruticetur vides."§ Statius likens Hippomedon to an *oak:*

"He drops, as from some mountain's airy crown,
Torn by the winds, a tall oak tumbles down,
Which late was seen with shading boughs to rise,
Its root on earth, its summit in the skies."‖

In the dream of Atalanta, contained in the same author, a *great oak* is the symbol of her son Parthenopæus:

"In fair Arcadia's blissful bow'rs there stood
A noted oak: * * * *
The lion's brindled hide its boughs adorns,
The boar's sharp tusks, and stag's wide-branching horns.¶
Such honours heap this monarch of the grove,
That scarce the crowded limbs have room to move.
She spies the foliage strew'd upon the ground,
And the hack'd branches, red with many a wound."**

In Sophocles, Orestes is spoken of as a *branch:* in the dream of Clytæmnestra, related by Chrysothemis, a *green branch* grows out of the sceptre of Agamemnon, which spreads and overshadows the whole land of Mycenæ, i. e., a young prince of Agamemnon's blood arises, who takes the government from the tyrant, Ægisthus, and settles in the land of Mycenæ, to govern and protect it.†† To the same purpose, is the dream of Nasserddin Sebektegin, cited by Herbelot,‡‡ that a *tree* grew and increased insensibly out of the hearth in the middle of his chamber, which stretched out its *branches* all over the room, and going out at the windows, covered the whole house; which is explained of his sons conquering the greatest part of Asia. In one of Cassiodorus' epistles, Baltheum *Germen*, is a young prince of the Balthean race. And in Homer, ὄζος Ἄρηος *a bough of Mars* is frequently used for a *son of Mars*. The like expression is also found in Pindar and other Greek authors. A *branch* is likewise the Chinese symbol for posterity.§§

The *Ostenta*,‖‖ related by ancient writers, furnish us with many valuable examples of symbolical expression. Those fictions no more affect the symbolical characters in which they are embodied, than mythological tales do the words of the alphabetical languages in which they are narrated: as the words by which the poets of antiquity convey their wildest romances are as correctly used as those by which they express matters of fact, so, in like manner, the symbolical characters are as accurately applied

* Hieroglyphics are of three kinds, curiological, tropical, and symbolical. The *curiological* hieroglyphic, is, when the principal circumstance in a subject stands for the whole; as two hands, one holding *a shield, and the other a bow*, are put to express a battle; and a *scaling ladder*, a siege. The *tropical* hieroglyphic, is, when the instrument is put for the thing itself; as an *eye*, to represent God's omnipresence; and an *eye and sceptre*, a king. The *symbolical* hieroglyhic, is, when one thing represents another, where any analogy can be discovered between the representative sign, and the object represented; as, the *two eyes of a crocodile* for the sun-rise, because they seem to emerge from its head; and a *grasshopper*, which was thought to have no mouth, for a person initiated into the mysteries, and so under the obligation of secrecy.

† 2 Kings, xiv. 9. ‡ Jer. xi. 16.

§ In the Hebrew, *The great eagle, with the great wings, and the long pinions, full of variegated plumage;* i. e. the king of Babylon.

‖ אחר *A certain* great eagle; i. e., the king of Egypt.

¶ Ezek. xvii. 3—8.

* Il. Lib. xiv. ver. 414—5.
† Ibid Lib. iv. ver. 483—4.
‡ Il. lib. xvii. ver. 54—9.
§ M. T. Cicero ad Attic. lib. xv. ep. 4.
‖ Statius, Theb. lib. ix. ver. 532—4.
¶ These are the distinguishing symbols of this prince.
** Ibid. lib. ix. ver. 585, &c.
†† Soph. Theb. Elect. Ac. i. S. 4.
‡‡ Herbelot, Bibliotheque Oriantale.
§§ Morrison's Chinese Dictionary, vol. ii. p. 262.
‖‖ Signs or tokens of future events.

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when made the vehicle of fiction, as when employed to convey historic truth. They are, in both cases, always used according to their generally acknowledged acceptation. The fables of the ancients may be turned to good account, if taken hold of by their symbolical handle.

According to Pliny, a *deep chasm* or *opening of the ground* is a presage of calamity.* A *deep pit* into which things are falling in confusion, is the Chinese symbol for *destruction, the judgments of heaven,* &c. † A *pit* is also a Hebrew symbol expressive of the same thing.‡ Pliny relates, that in the territory of Cumes, a great tree sunk into the earth, so deep, that only a very small part of the top boughs of it was to be seen; which, according to the books of the Sybil, signified a great destruction of men.§ We learn from the same author, that to *bud* and *put forth blossoms* is the symbol of a revival of power and dignity, after a state of decay and depression. He says, there was at Nuceria, in the grove of Juno, an old elm fell, and after the head was take off, it arose of its own accord, and immediately put forth blossoms and flourished; and from that time, it was observed, that the majesty of the Roman people, which had become decayed and enfeebled by many heavy disasters, began to revive and rise again.‖ This *tree* is the symbol of the Roman people; its fall &c., denotes their depressed state, and its rising and putting forth buds and blossoms, their revival and rising to a prosperous condition. According to Ammianus Marcellinus, *brooms,* (*scopæ*) flourishing presages the rising of despicable persons to high dignities. He says, "when Maximinus was advanced to be Prætorial Prefect, or a little before, the brooms with which the curia of the nobility were usually swept, were seen to blossom; and this portended, that some persons of most contemptible condition were to be raised to high degrees of power and authority."¶ A *bud just opening* was, among the ancients, the symbol of hope.**

God employed this symbol when he made known to Israel the person whom he had chosen to the dignity of the priesthood: "the rod of Aaron brought forth *buds,* and *bloomed blossoms.*"††

The same symbol occurs in the prophet Isaiah: "Israel shall bud and blossom, and fill the face of the world with fruit;"‡‡ which is expressive of their national revival, when they shall be acknowledged of God, and become his priests, according as it is written "ye shall be called the priests of the Lord: men shall call you the ministers of our God."§§ In Ezekiel, this symbol is also used to express kingly or political power conferred on Israel: "In that day will I cause the horn of Israel to bud forth."‖‖ And again: "I will make the horn of David to bud."¶¶

In the interpretation of the symbolical language, considerable assistance may be obtained from the Chaldee Paraphrases, or Targums, which are works of great antiquity,*** and were composed by those who understood the symbolical character. In paraphrasing scripture, they frequently render symbolical expressions into plain language. I shall here present the reader with Jonathan's explanation of a few symbolical portions of the prophets; in doing which, I shall first give the passages of scripture, and then the Targum. Isa. ii. 13. "The day of the Lord of hosts shall be upon all the *cedars of Lebanon* that are high and lifted up, and upon all the *oaks of Bashan.*" *Targum*: "Upon all the *valiant* and *powerful kings of the peoples,* and upon all the *princes of the provinces.*" Ch. xiv. 8. "The *fir trees* rejoice at thee, and the *cedars of Lebanon,* saying, Since thou art laid down, no feller is come up against us." *Targum:* the *rulers* have rejoiced over thee, the *rich* said, from the time thou hast slept, no spoiler hath come up against us. Ch. xxxvii. 24. "By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the *tall cedars* thereof, and the *choice fir trees* thereof; and I will enter into the height of his border, and the *forest of his Carmel.*" *Targum*: I will ascend into the strong hold of their cities, I will also take the house of their sanctuary, and I will slay the *most excellent of their valiant men,* and their *choice princes;* and I will subject the city of their strength, and destroy the *multitude of their army.* Ch. x. 17—19. "The light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his *thorns* and his *briers* in one day; and shall consume the glory of his *forest,* &c. And the rest of the *trees of his forest* shall be few," &c. *Targum:* "He shall slay and consume his *princes* and his *peers* in one day; and the glory of the *multitude of his army;* and the rest of his *warriors* shall be few." Zech. xi. 1, 2, 3. "Open thy doors, O *Labanon,* that the fire may devour thy *cedars.* Howl, *fir tree,* for the *cedar* is fallen, because the mighty are spoiled: howl, O ye oaks of Bashan, for the vintage is come down." There is a voice of the howling of shepherds, for their glory is spoiled. *Targum:* Ye *peoples,* open your gates, and the fire shall destroy your *strong holds*; howl, ye *kings,* because the *princes* are broken: those who were rich are spoiled. Howl, ye *governors of provinces,* because the region of your strength is laid waste. A sound of the noise of kings, because their provinces are spoiled. Jer. xxi. 14. "I will kindle a fire in the *forest* thereof." *Targum:* I will kindle a fire in his *cities.* Ch. xxii. 7. "They shall cut down thy *choice cedars,* and cast them into the fire." *Targum:* They shall slay the *most excellent of thy valiant men,* as the wood of a forest is cut down, and thrown into the fire. And ver. 23. "*In the cedars,*" the *Targum* renders, *Among kings.*

The following is a very fine symbolical description of the extent and power of the Assyrian empire:—Ezek. xxxi, 3, 4. "Behold the Assyrian, a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high, with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field." The *Targum,* on the latter of these verses, is as follows: He was increased among the peoples,* strong in succours, he subjected kings to his kingdom, and constituted his own princes over all the provinces of the earth. Verse 5. "Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth." *Targum:* Therefore he was lifted up in his strength above all the kings of the earth, and his armies were multiplied, and his auxiliaries prevailed over many nations by conquest. Verse 6. "All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations." *Targum:* By his army he subdued all the strongest fortresses, and subjected under his princes all the provinces of the earth, and in the shadow of his kingdom all the multitude of peoples have dwelt. Ver. 7. "Thus was he fair in his greatness, in the length of his branches; for his root was by great waters." *Targum:* And thus he became strong by auxiliaries, and by the multitude of his valiant men, that his terror was over many peoples. Verse 8. "The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty." *Targum:* Valiant kings prevailed not against him by reason of the greatness of the power given him by the Lord God; there was none like to him in power. Verse 9. "I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him." *Targum*: For I had made him fair by the multitude of his valiant men; and all the kings of the east trembled before him, because of the greatness of power which was with him from the Lord.* The fall of the Assyrian is described in the same symbolical style, ver. 12, 13; "Strangers, the terrible of the nations, have cut him down, and left him; upon the mountains and in all the valleys, his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches." *Targum:* Strangers, the most powerful of the peoples, have destroyed him, and thrown him on the mountains; and his army has fallen in all the vallies, and his auxiliaries are scattered in all the rivers of the earth, and all the peoples of the earth have gone down from the shadow of his kingdom, and left him. Upon the ruin of his slain all the fowls of the heaven have dwelt, and upon the carcases of his army all the beasts of the field have rested.

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* Plin. Hist. Natur. lib. xv. cap. 18.
† Morrison's Chinese Dictionary, vol. i. p. 214.
‡ Ps. ix. 15. Ps. xciv. 13.
§ Plin. Hist. Natur. xv. c. 18.
‖ Plin. Hist. Natur. lib. xvi. c. 32.
¶ Marcel. lib. xxviii. cap 1. 42. edit. Lipsiæ, 1808.
** Spence's Polymetis, p. 147.
†† Num. xvii. 8.
‡‡ Isa. xxvii. 6. §§ Isa. lxi. 6.
‖‖ Ezek. xxix. 21. ¶¶ Ps. cxxxii. 17.
*** According to the Jews, Jonathan lived a hundred years before the destruction of Jerusalem; that is, in the reign of Herod the great, about thirty years before the birth of Christ.

* The Chaldee word, עממיא is plural, and corresponds to the Hebrew, עמים *peoples,* which is always used to express the Gentile nations. When the Jewish people are spoken of, the word is used in the singular, עם *people.* Attention to this peculiarity of the prophetic language, which does not appear in our English version, is of great importance to the true interpretation of many passages of scripture.

* According to Justin, Ninus, king of Assyria was the first, who, from a thirst for empire, made war on neighbouring princes, and carried his conquests as far as the frontier of Africa. Although Sesostris, king of Egypt, and Tanaus, king of Scythia, lived long before him, the former of whom carried his arms as far as Pontus, and the latter penetrated into Egypt, yet their wars were with remote, not neighbouring nations; the glory of their own people, and not the desire of conquest, inspired them to these undertakings, and satisfied with victory, they threw up what they had acquired by force. Ninus, however, adopted a different course, and kept possession of what he had once obtained; and having vanquished those that lay nearest to him, he, by the accession of new forces, marched more powerfully against the next, and thus, making his last victory the instrument of that which followed, he soon overcame all the nations of the east.—JUST. HIST. LIB. I. CAP. I. Justin seems to be fully borne out by the symbolical picture here exhibited.

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Modern critics have remarked, that the imagery of the prophets is sometimes not supported with that critical accuracy which characterizes the style of later authors; the reason is, the former, as has been already observed, derived their images and modes of expression chiefly from the *hieroglyphical writing* of antiquity; whereas, the style of the latter is formed upon, and governed by, principles of a different nature. There is danger, lest, viewing the compositions of the Hebrews, the most ancient extant, from an improper situation, and rashly estimating all things by our own standard, we form an erroneous judgment respecting them. A. F.

CABBALAH.

Cardinal Principles of the Cabbalah.

(Continued from No. XXIV.)

A. Everything that has existence has emanated from the primitive source of the infinite light, spirit, and life. The creation of the worlds is a revelation of the intrinsically incomprehensible godhead, called by the Cabbalists טמיר מכל טמירין *the concealed above all concealments*. The creation, therefore, consisted merely in this, that the primordial Being drew forth out of Himself the power of light and life for the gradual impartation to an infinite degree.

B. God is everything, and God is nothing of that which is not God.

As proof for the first of these principles, the Cabbalists adduce the maxim, that, since no being can come into existence from nothing, it follows that no creation can proceed from nothing.* That which is, must, according to its essence, be from eternity, or else it was not at all. The Being, however, that was from eternity, cannot be mutable and inconstant matter, which, since it unceasingly alters its form, has no durability in itself, and cannot therefore, be from eternity; while, on the contrary, that which is eternal must be of the opposite character, *i. e.* of a nature invariably like itself, existing by itself, and unchangeable.

Hence it follows that all that exists, must, in an absolute sense, be a spiritual essence. This spiritual essence is uncreated, eternal, containing in itself the principle of all existence, intellectual, self-determining, immense, absolutely necessary, originating in itself, and therefore nothing else than the Godhead, who is called *Ensoph* or the infinite Being, because it is the primeval cause of all that exists.

That which exists cannot exist by itself, and without God, but in Him and through Him: it can only be regarded as having emanated from, and therefore as a revelation of, the infinite Being.

The second principle the Cabbalists explain in the following manner:—*God is everything*. Not as if He could be divided as to His essence, but He is *all*, because there is nothing that does not proceed from Him alone, exist and cohere through Him. For this reason they call Him also מקום *makon* (place), because that everything is in Him, and הוא *hoo* (he), because He is all.

When they say that all proceeds from Him, they disclaim the idea leading to the conclusion that there is anything material on His part, but that all created beings have their origin in Him according to that which is in them of light, spirit, and life. This kind of becoming and being they designate by the expression נהיר *nahir*, which has the twofold signification of shining and outflowing. Zohar 44.

When they say, that all things exist by Him, it is with reference to this, that all things were brought into existence by the uninterrupted ray proceeding from God which pervades all space, and is called י *yod* (Zohar 40). In a similar sense they understand the expression, *all things cohere through God*, viz., that all things are animated, sustained, and united by means of the spirit of God. In this sense are all beings God himself, which they designate by the expression הוא *hoo* (the being). Zohar 31, 32.

In the same way they most emphatically maintain that, *God is nothing of all that which is not God*, i. e., which belongs to the world. For, they say, the world is but the veil of the most hidden or incomprensible Being, through which penetrates the impression of the highest power and wisdom of God, especially his most exalted attributes. But God himself is not the unity in nature, but the absolute unity *above* nature, and is therefore not subject to number, measure, or any other estimation, but is to man an abstract idea of spiritual contemplation.

(To be continued.)

* When it is said that God created the world מאין (from nothing), it is not to be read *mēayin*, but *meensoph* מאין סוף, i. e. from the infinite Being.

DIAS' LETTERS.

No. III.

By the Rev. H. Highton, M.A.

Continued from No. 24.

The great argument of Mr. Dias, on which he seems most to rely, and to which the Editor of the Occident draws the most particular attention of his readers, as being the most satisfactory and conclusive of all against the claims of Jesus, is, that the prophecies of the Old Testament were not fulfilled in and by Him.

His objections on the ground of non-fulfilment of prophecy fall naturally under two heads: First—That there are many great prophecies concerning the Messiah, which were never fulfilled by Jesus; and second—That the prophecies quoted in the New Testament, and particularly by St. Matthew are inapplicable to the purposes for which they are quoted. We will begin with the latter objection:—

And first of all, we will candidly allow that there are several passages from the prophets quoted by St. Matthew, in a manner which we cannot understand; and that we never saw any explanation by any Christian divine which thoroughly satisfied our minds. For our own parts we would make the Jews a free present of this admission—let them make the most of it. Of course I do not mean to assert but that there may be many Christians who after having fairly examined the question may feel themselves honestly satisfied with the explanations given; but every man must fight with his own weapons, and for my own part I feel that there are some of St. Matthew's quotations which I do not understand, I think it the best and honest-est course fairly to allow it. The prophecies which I particularly have in view, when I say this, are Isaiah ix. 1, 2, Jer. xxxi. 22, and Hosea xi. 1.

There is again another class of prophecies, which, after we have on other grounds allowed Jesus to be the Christ, appear naturally and obviously to refer to him; but which, if we were arguing with a Jew, and proving to him that Jesus was the Christ, would be unsuitable to our purpose and inconclusive. And it is plain, that, as the writers of the New Testament were writing not for unbelieving Jews, but for Christians, several of such prophecies must be quoted by them and applied to Jesus, and that it is quite easy for a Jew to assert that they are or may be equally applicable to others besides Jesus. Of this kind would be the prophecies in Isa. vii. 14, Ps. xxii. 18, Zech. xi. 13, ix. 9, Isa. vi. 9, Deut. xviii. 15, &c.

These two observations will be found to clear away many of the quotations to which objections are raised by Mr. Dias.

But the whole question of prophecy with regard to Christianity, really turns, not upon this, namely, whether there are quotations made by St. Matthew, the interpretations of which by him we cannot explain; nor upon this, namely, whether the interpretation given by Christians of other passages, be more likely to be right, if we leave out of consideration the other great elements of the question, than that given by Jesus—but the whole question at issue between us depends upon this, namely, whether in examining the prophecies and the other books of the Old Testament, fairly and honestly for ourselves, we do find them to accord with the great principles of the Christian faith—whether we do find distinctly appearing there a second person of the Godhead such as we believe the Messiah to be—whether we find the Messiah spoken of in such terms, as can be satisfied by no other interpretation, but that of his being at once God and man—whether we find sufficient intimations given of his sufferings and rejection, and death before entering on his everlasting kingdom;—and on these points we would join issue; if the prophets of the Old Testament require this interpretation, then let the Jews worship Jesus as their Messiah and their God; if they do

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not admit of this interpretation, then will we renounce Him as an impostor.

We give up altogether what is commonly, but falsely, called the spiritual interpretation of the prophecies, (except by way of analogy and deduction;) we give up that unreasonable and dishonest application of the prophecies, which gives all the curses to the literal Hebrew nation, and takes all the blessings for the Gentile Church; we acknowledge, that, according to the scheme of interpretation so generally and so long adopted by Gentile divines, the writings of the prophets become one unintelligible, confused, and almost uninstructive mass; we will also acknowledge, that if we had been born Jews, and as Jews had read the prophecies, we should probably have had our minds and hearts so filled with the future glories that shall be revealed, that we should have overlooked the intimation of the sufferings of Christ, and the long, long blindness, rejection, and dispersion of Israel—and why should we not acknowledge this when we know that such was the case with the apostles themselves, and that such continued to be the case notwithstanding the oft-repeated warnings of their Master? We acknowledge all these things, and yet still we say—Let us look at things as they are? let us look at Christianity as a great fact, the existence of which our own eyes and ears inform us of, let us read its history, let us study its earliest records, the writings of its first propagators, the history of Jesus, and his teaching as recorded in the gospels, the anticipations which He and his apostles held out as to things which have come to pass, and which are to come to pass?—let us then read through the Old Testament with a special view to the doctrines of Christianity, and candidly consider whether the whole of these things, the things recorded and revealed in the New Testament and in the Old Testament, do not hang together as consistent, connected parts of one grand scheme of God, a scheme beginning in eternity and stretching on through the call of Abraham, the past glories of his race, their past and present sufferings and dispersion, the death of Messiah, the preaching to the Gentiles the future restoration of Israel, the coming of Messiah in glory, and his mediatorial kingdom, to the everlasting reign of God, as the days of heaven upon earth—let us, I say, candidly consider this, and it is impossible that we should reasonably come to any other than an affirmative conclusion.

But in these matters if we trust to our own hearts they are swayed by prejudice, not by reason;—to secure an honest and true conclusion we must ask for wisdom from above; and so confident are we in the truth and reasonableness of our own views, that we only say to the Jews, let us examine, let us discuss the question together; let us call on the God of your Fathers, to guide both parties into his truth, and to bless the cause of truth, and we feel assured what would be the result. In the beginning of the present article we placed Mr. Dias' objections to the Christian religion under two heads, the second of which we discussed first. But in our remarks on this head, we have already very much anticipated what we had to say on the first head. This, it will be remembered, was, that Jesus did not fulfil, and has not fulfilled the greater portion of the prophecies concerning the Messiah. The prophecies particularly alluded to, are those which foretel the restoration of the Jews, and a glorious reign over all the earth. Now, as we have said before, we fully allow the meaning attached to these prophecies by Jews—we believe it to be the only reasonable, fair, consistent method of interpretation—we disavow altogether the explaining away of these prophecies by what is called a spiritual interpretation; we allow that the Jews are to be restored to their own land, and we believe in the personal reign of the Messiah upon earth. We also allow that these prophecies have not yet been fulfilled by Jesus. It may be asked, how then can we be his followers and worshippers? Because we believe his own words, that he shall come again in glory—in his own glory, the glory of his Father and of the holy angels; that every eye shall see Him, yea even they that pierced Him; that He shall destroy his enemies, restore the Jews, and reign for ever and ever. But we do not do as the Jews do, viz.: take one part of the prophecies concerning the Messiah and reject the other; we believe those prophecies which speak of his rejection, sufferings, death, atonement for sin, casting off of Israel for a season, as well as those which speak of his recovering them again, of his reign, of his glory;—nay, in these latter prophecies we go beyond the Jews; for while they are looking for a mere mortal man for their deliverer and king, we are looking for the Lord, the Son of God from Heaven, to reign over the Jews then as ever their only true and proper Sovereign, and reign according to the most clear and emphatic prophecies, for ever and ever. On these points, then, we are at issue with the Jews. Was the Messiah to suffer? Was he to be God as well as man? And on these points we appeal in full confidence to the prophecies, and to the God of the prophecies. If in any points our views of the Messiah be erroneous or defective, we beseech the God of Heaven and Earth, the God of Abraham, Isaac and Jacob, to guide us into all truth, and we also beseech Him according to his promise to take the veil from the hearts of his ancient people, and to reveal to them at length their true Messiah. Alas! it is but too true that, as among the Jews there is a lamentable ignorance of Christianity, so among Christians, generally speaking, there is a lamentable misconception of the Jewish subject and ignorance as to the Jews; and this cannot but have a most mischievous reaction on the whole of our Christian doctrines and views of the Messiah. May God grant that the time may soon come when error and prejudice shall disappear on both sides. The world has seen many great and joyful occasions, but never yet one so joyful, so glorious, as that shall be. Let Jew and Gentile join in common prayer for it, and God assuredly will not refuse it.

QUERIES ON MATTHEW XXIV.

Dear Sir,—There are some parts of our Lord's prophecy on which I should be glad to have the opinion of your readers. What is the true meaning of Matt. xxiv. 28? Rev. H. Highton in his essay on this prophecy, p. 33, thus explains it, "as wherever there is a carcase, there the eagles are sure to be guided by the instinct given them of God, so God shall take care that wherever and whenever Christ comes, there his people shall be gathered, &c." Bishop Newton however explains it, "Wherever the Jews are, there will Christ be taking vengeance on them, &c," and Rev. H. McNeale in his lectures on the second Advent, p. 19, paraphrases it, "Wheresoever sinners shall dwell, there shall my vengeance overtake them, and there will I interpose to protect my faithful servants," and Dr. Bloomfield (on the passage) says, "Wherever there is flagrant impiety, thither will my vengeance from heaven surely and suddenly light upon it." Which opinion is most correct? To me that of Mr. Highton has always appeared the most simple.

As to Matt. xxiv. 29, and Luke xxxi. 25, 26, should not these words be taken more *literally* than many take them? The Rev. H. McNeile in his Lectures on the Second Advent p. 90—92, explains them *figuratively*, but says in a note, "Though I believe this to be the true interpretation, I would not be understood as excluding the possibility, or even probability, of concomitant *literal* signs in the heavenly bodies. Of the facility with which such signs might be exhibited, we have a specimen in the supernatural darkness on the day of the crucifixion." Now it has often occurred to me that possibly the *literal* interpretation may be the true one, and I will just set down for the consideration of your readers some remarks collected from various writers on them. "There shall be signs in the sun, and in the moon, and in the stars." A former part of this prophecy "and fearful sights and great signs shall there be from heaven," (Luke xxi. 11.) received a literal fulfilment thereof before the destruction of Jerusalem in the *comet* which overhung Jerusalem. (Josephus, quoted by Bishop Newton and Highton.) May not this give us a clue in looking for a literal fulfilment in the several cases, especially as several *new comets* have been seen during the last few years? "The sun shall be darkened, and the moon shall not give her light." Mr. Highton says, "we can hardly give any other than a literal meaning to this." (p. 38. On the passage "the moon into blood," (Acts 11, 20,) Dr. Bloomfield observes, by αιμα is here to be understood that obscure sanguinous hue, which the heaven assumes when the atmosphere is filled with smoke and vapours; and especially the *livid* appearance it presents when smoke and flames are thrown up by earthquakes."* "And the

* On Acts ii. 19, αιμακαι πυρ Dr. Bloomfield remarks, "A formula exactly corresponding to our *fire and sword*. The αιμιδα καπνου (alluding to the smoke of burning towns) is *graphic*, and *completes* the picture of devastation." There seem now to be wars and rumours of wars, *e. g.* the recent bloody engagements in the East.

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stars shall fall from heaven." Dr. Bloomfield remarks on this that it "is to be understood of the falling of the heavenly bodies from the apparent conclave sphere in which they are fixed; of course producing darkness which may be felt," and on Mark xiii. 25, he says, "Reader, 'the stars of heaven shall be waning,' *i. e.* gradually lose their light." In connection with this subject, it may not be amiss to quote a note from the Churchman's Monthly Review, for Dec. 1845, in an article on prophecy in which the writer does not seem to be referring to the particular passage of scripture which I am noticing. "The intimate connection between the movements of the heavenly bodies, and the prophetic epochs is beautifully shown by Mr. Birks, in his chapters on the year day theory, for the truth of which the universe itself would seem to vouch. In connexion with the events expected by Mr. Fyshe about A. D. 1867, it is curious to watch the calculation of a German astronomer, Olbers, who announces (of course without a thought of the prophecy, an *unprecedented display of fire balls and falling stars* on the 12th and 14th November, 1867!" (p. 938 note.) To the expression "the sea and the waves roaring," Mr. Highton (p. 38) thinks a *literal* interpretation is to be assigned, as the writer of "A True Prophetic Almanack for 1844," (Scriven and Williams, London,) seems to do in the following passage: "Suddenly the canopy of the calm sky will change for blackness. *Suddenly the unruffled face of the vast ocean will turn to turbulence.* Suddenly the winds which sing so sweetly amid the bowers, or whisper around their palace walls, turning to hurricane, shall scatter their towers of strength, and rend from earth forests of a thousand years. Suddenly the rocks, and hills, and mountains unmoved as adamant from age to age, shall reel to and fro, and totter and fall, &c." (p. 35.) "And the powers of the heavens shall be shaken." Dr. Bloomfield says it is an expression frequent in the Sept. to denote the heavenly bodies. There is no vain repetition, but a strong emphasis intended by the expression of the same things in other words; or there may be a *system-protem, q. d.* "they will be tossed to and fro, and will then fall." If it is not a fanciful idea however, I wish to ask whether it may possibly have any allusion to "principalities and powers in *heavenly places*," (Ephes. iii. 10,) and to such a scene as that described in Rev. xii. 7—17? To what is the appearance of "the *sign* of the Son of Man in heaven" generally supposed to refer? Mr. Highton says, "This may either mean the glorious appearance of our Lord himself in the heavens, or of some unequivocal sign betokening his near approach, like the star which guided the Magi to the stable where he lay at his coming in humiliation." (p. 40.) The *Churchman's Monthly Review* for Dec. says, "As there is evidently an interval, however short, between the appearance of the 'sign' (or stetival) of the Son of Man in the heavens; it is possible that this same half-week or three years and a half, may define the interval between the 'first resurrection' of the saints at the time of the epiphany, and Antichrist's destruction at the παρουσια of the Lord." (p. 936.) As to the words in Matt. xxiv. 34, "this generation shall not pass away, &c.," Mr. Highton says, "By the word generation is plainly not meant here what we commonly call a generation of men," and he quotes Gen. vi. 9, Isa. xii. 7, xiv. 5, xxii. 30, xxiv. 6, lxxiii. 15, cxii. 2, Prov. xxx. 11, 12, &c., in illustration of this, (p. 40, 41.) Mr. Cunninghame in "Political Destiny of the Earth," observes that the word rendered fulfilled "is often used to signify not the *completion*, but the *beginning* of that to which it refers," as in Matt. viii. 16, 24. Rev. i. 1. (p. 23.)* The following remarks of Rev. J. Baylee's may, perhaps, be intended for this prophecy, "If the prophecy be of a continuous series of events, it is said to be fulfilled as soon as the predicted series commences. It is severally fulfilled, inasmuch as it begins to exhibit the truth and prescience of God; it is actually fulfilled, although but inefficiently, inasmuch as some of the predicted events have taken place." (Principles of Scripture Interpretation, p. 59.) Mr. Habershon thus explains it; "Our Lord likewise added, that this generation should not pass away until he should come with power and great glory; that is, the *generation* who shall behold *the signs* of which he spoke," (The shadows of the evening, p. 20, 21.) Luke xxi. 25, 28, 31, 32, would seem to countenance this interpretation. I fear I have already trespassed too long on your pages and patience, and therefore conclude, remaining,

Dear sir, yours truly,

Feb. 4th, 1846. C. H. D.

P. S. I must add one more interpretation of this passage, viz: Mr. Birks quoted in Bickersteth's "Promised Glory," p. 173, 174. "Verily, I say unto you, this generation shall not pass away till all *these* things, (*i. e.* the events connected with the destruction of Jerusalem) be fulfilled. But of that day and that hour (i. e. of the Lord's return) knoweth no man, but my Father only." Mr. B. thinks that these two statements "bear on their face the clear marks of a decided contrast" and "answer to the two inquiries on which the discourse is founded," (Matt. xxiv. 3.) I have abstained from quoting the opinion of Bishop Horsley, and some others lest I should trespass too much on your space.

THE JUDEAN CHURCH.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

My dear brother,—I watched the reception of my proposal respecting the formation of a Jewish Church of Christ with much interest,—I was not disappointed in my expectation that many would, with gladness, hail my proposition, and have to acknowledge the receipt of several most kind and encouraging epistles on this interesting and important subject. I was happy also to perceive the discussion which it readily provoked in your journal, and from the several letters of our dear brethren expressive of such cordial sympathy in this undertaking (by whatever *name* they like to call it) I am very sanguine in my hope that it will not be suffered to drop till a perfectly satisfactory result shall be effected through our united cogitations.

Reviewing your remarks, and the epistles of our friends, I deem it necessary to address you again by way of reply, and further to explain my views.

In the first place, you acknowledge *the lawfulness* but doubt *the expediency* of constituting a Judean Church, but while contending for *the former* (when you so touchingly allude to "*the tie of a common father, a common orphanage, a common affliction,*" you forgot, my dear brother, that you were, yourself, furnishing a most powerful motive and appeal *for the latter*; and which state of things, although there be "many difficulties that stand in the way," ought to remain no longer without remedy or amelioration. Respecting the "invidious task," or rather the painful duty of "separating the precious from the vile," this should be no obstacle; it had to be exercised by the first disciples, and such vigilance is still more necessary now, in these "perilous times." However artfully the ravening wolves may disguise themselves in the sheep's clothing,—by their fruit we shall know them; and we are "commanded by the Lord Jesus Christ to withdraw from every brother who walketh disorderly." Your correspondent, G. S. observes "Some persons may indeed object to a Judean Church, from the erroneous idea that it implies the retention of Levitical forms of worship,"—the manifestation of such a church would not only prove the futility of such fears, but most likely tend to correct the fallacious notion which exists, viz., that Jewish Christians ought to keep the law. (My proposal was mistaken by some for a design to restore such an establishment, and by whom I have been strongly exhorted to proceed,—I need scarcely say, I soon undeceived the parties.) It would very simply and clearly show that we have no design to become transgressors by rebuilding things which have been destroyed. (Gal. ii. 18.)

"BEFORE faith came we were kept under the law;" but AFTER that faith IS come, we are no longer under a school-master" who has fulfilled his mission in bringing us to Christ.—Without faith it is impossible to please God, "*and the law is not of faith.*" (See Gal. iii.)

Your correspondent, J. S., thus writes: "Amongst the benefits proposed by the establishment of the Judean Church, *three* are more particularly dwelt upon;" but J. S. omits in his enumeration that principal feature, to which I endeavoured to give the greatest prominence, viz.. "*the glory of God.*" Mr. W. Matthews, who so warmly and eloquently seconds my views, justly observes, "a Judean Church would be as 'a city set upon a hill,' and attract universal attention,"—while its very APPEARANCE would glorify our heavenly Father, it would at the same time prove a beacon to our benighted brethren, a ready haven for sympathy, succour, and advice, for who can better compassionate the stranger than those who have been strangers themselves!

Again, standing aloof from all sects and parties in the Christian Church, it would be conspicuous and desirable ground where all who love our Lord Jesus Christ in sincerity, could meet and forget their party strifes and sectarian differences, and it has yet to come to pass "that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with

* In the following passage from Thucydides, γενηται is also used in a similar sense, ες τε τὴν Λακεδαιμονα πεμπων ὁπως πολεμος γενηται αυτοις προς Πελοποννησιους. (L. i. c. 57.)

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you," (Zech. viii. 23.,) and eventually may be the blessed instruments of causing many people and strong nations to seek the Lord of hosts, and to pray before the Lord.

Why should we longer delay boldly pushing ourselves forward and UNITEDLY avowing in the face of all people, Jesus of Nazareth as our adored Messiah? Time has sped; irrecoverable ages have rolled away since He who bore the sins of the people, hung on Calvary's height! Our nation still, alas! denies her king and glory! The Heathens are leaving their many gods, and congregate together to worship the one true Jehovah. The Cannibals forsake their inhuman feasts, and now break the bread of life in peaceful and harmonious concert! Hymns of praise, from the rejoicing hearts of all sorts of people, around the world, ascend to the Light which has lightened the Gentiles! But why, O, why is that voice silent which should ring loudest in its hallelujahs? I behold myriads of diversified congregations, but where are those, in whose flesh *He* was clothed, among whom *He* laboured, for whom *He* wept and prayed? These may indeed well prove painful reflections! The long rejection will add increased bitterness to the mourning of the house of David, when it shall turn to the Lord; as they are last in acknowledging, oh! may they yet be *first* in *serving* Him!

But what shall we do who as individuals believe? Allow me to reiterate my suggestion,—compose a church; it matters not so much about numbers, and we must not regard obstacles: very few was the number, and how incalculable were the difficulties and dangers of the first Judean Church, assembling in an upper chamber for fear of their unbelieving brethren: his grace was sufficient for them, surely it will be sufficient for us.

I propose that an immediate conference shall be held, that all interested shall be invited to attend, and I trust that we shall be enabled forthwith to devise some means for gathering the scattered links and binding them together into a visible body. This is the first necessary step. It was when the disciples were *assembled together* that Jesus stood in the midst, and directed them what they should do.

I remain, dear brother,
Faithfully and affectionately, Yours,
A. D. SALMON.

Rochester, Apr. 13th, 1846.

REVIEW.

Lays and Laments for Israel. Poems on the present State and Future Prospects of the Jews. With an Introductory Essay by the Rev. JOHN ANDERSON. Blackie and Son, Edinburgh, Glasgow, and London, pp. 216.

We ought ere now, to have introduced this charming little work to the notice of our readers. To the lovers of elegiac poetry, and to the lovers of the Jews, it will be alike acceptable. It is a collection of poems, original and selected, of which Israel is the subject. Their merit, of course, is unequal. In some, where the poetry is very good, there is an evident ignorance of the Jewish subject; but in others its leading features are distinctly recognised. The volume is prefaced by an excellent Introductory Essay, by the Rev. John Anderson, of the Free Church, Helensburg. We give a short extract from the conclusion of it, which explains the object of the work. After giving an account of the commencement of the Church of Scotland's Mission to the Jews, the Deputation to Palestine, &c., it proceeds as follows.—

"In 1843, took place the disruption, and the Church of Scotland, long struggling for liberty, at length became free. Not only did its first assembly resolve to maintain all the schemes, it placed first on its list the Mission to the Jews, and the first public collection made by the Free Church of Scotland was for God's ancient people. Thus did they resolve to preach the gospel to all nations 'beginning at Jerusalem.' On the walls of the assembly it seemed as if these words were written, 'The Jew First.' May we not hope that they are written on the hearts of its ministers and its people. May we not hope that their 'hearts' desire and prayer to God for Israel' will continue with increased earnestness to be, that 'they may be saved;' that 'the time to favour Zion, the set time were come;' and that they 'who make mention of the Lord will give Him no rest till He establish and make Jerusalem a praise in the earth.' 'Oh that the salvation of Israel were come out of Zion.' To create this desire in hearts where it does not exist, and to cherish and increase it in hearts where it does, and where it has long continued to burn like 'the fire on the altar that never went out,' these 'Lays and Laments for Israel,' have been written and selected, and are now sent forth in the hope, that they may be found 'like bread on the waters, after many days;' and in the certain and cheering faith that ere long a voice from heaven will be heard, saying, 'Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy; for there is hope in thine end, saith the Lord, that thy children shall come again to their own border.'"

1. *Conversion de M. le Docteur Capadose, Israelite Portugais.* pp. 68.
2. *Recit. Authentique des plus importantes circonstances de la vie de deux rabbins allemands, Selig et Mendel.* pp. 48.
3. *Omar, on Histoire Abrégée du People Juif pendant les soixante-huit année qui out précédé la noissance du Christ.* pp. 238

[London: PARTRIDGE & Co., 34, Paternoster-row, Depôt of the Religious Book Society of Toulouse.]

We are happy to see that the excellent publications of the above society are finding their way into this country. Those of our readers who are conversant with the French language, will find these interesting little works, both from their purity of style and evangelical tendency, well worthy of attention. We know of few publications better adapted for circulation among French Jews. With the one at the head of this list, our readers are already familiar, through our translation of it in No. 11, of this Journal. The others, we shall hope, when time and space permit, to introduce to their notice.

ADVERTISEMENTS.

THE CHURCH IN THE MOUNTAINS, OR THE TIMES OF DIOCLETIAN. From the German of DR. SCHUBERT, 6d., cloth extra, 1s.

TRUE HAPPINESS, OR THE BLESSEDNESS OF DIVINE CORRECTION. By JOS. CARYL. 32mo. 9d.

ON AFFLICTION AND SPIRITUAL DISTRESS By REV. JOHN CHARLESWORTH, Rector of St. Mildred's, Friday Street, 2s.

WILLIAM FOSTER, 6, Amen Corner, Paternoster Row.

APPEAL ON BEHALF OF TRINITY CHAPEL, JOHN STREET, EDGEWARE ROAD.

MY DEAR CHRISTIAN FRIENDS,—I feel great pleasure in expressing my gratitude to those friends of Israel who have so very kindly responded to my appeal in the last number of the VOICE OF ISRAEL, on behalf of Trinity Chapel. I have now to state that we hope, God willing, to open it for the worship of God, on Wednesday, the 27th inst. I am sorry to have to state that we are still Fifteen Hundred Pounds short of the amount required, yet I feel the fullest confidence in the Lord who has hitherto so wonderfully aided me in this great undertaking, by inclining the hearts of his people to help me; I may say that never has any place of worship been built to which such hearty contributions were given by Christians of different denominations, even clergymen of the Church of England have kindly aided in this good work. I fully hope and trust that many hearts will be inclined to help still more, that I may be enabled to begin to work without debt or embarrassment.

I will only add my earnest entreaty that all who may read this letter should unite with me in very earnest prayer on the 27th of May, and also on Lord's day, the 31st, when I hope, God willing, to begin my ministrations in the New Chapel. As it happens to be the Feast of Weeks or Pentecost, I purpose, God willing, to begin by discoursing one part of the day on the Dedication of the Tabernacle in the Wilderness, and the other part of the day, the day of Pentecost, as celebrated by the first disciples in Jerusalem: may the Lord grant a renewal of that day.

Once more expressing my sincere thanks to all those Christian friends who have aided in the work, and praying that the Lord may reward them ten thousand fold for it by enriching them with the choicest spiritual blessings.

I am, my dear Christian friends,
Yours in the bonds of peace and love,
RIDLEY H. HERSCHELL.

Newnham Street, Edgeware Road.
May 1, 1846.

DONATIONS RECENTLY RECEIVED.

Viscountess Acheson	£5	0	0
Miss Lees	10	0	0
Mrs. Shaw	10	0	0
Misses Bligh	10	0	0
A Friend to Israel	10	0	0
Tithe-offering to the Lord	5	0	0

This day, May 1st, is published,
Under the superintendance of THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS,
No. V. OF
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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE CONDITION OF BAPTIZED JEWS.—No. II.

So many persons have expressed their satisfaction with our last article on the condition of the baptized Jews, that, having still much to say on the subject, we are induced to resume it.

A very erroneous idea prevails, not only among unconverted Jews, but also among Christians, that it is only the very poor among the Jews who profess Christianity. It is doubtless true, that as the poor form the majority in all communities, they also form the larger number among baptized Jews; but Jews of all ranks from time to time embrace Christianity. It will readily be supposed that when a respectable merchant or tradesman is about publicly to profess his faith in Christ, he does not publish the event in the newspapers, in order to collect a gaping crowd; he prefers making his solemn declaration that he is buried with Christ in baptism, and risen with Him to newness of life, in the presence of a chosen band of Christian friends. Such events, therefore, are neither known nor chronicled; and it is not the public at large, but only the circle of their own immediate friends, who are cognizant of the change in the religious profession of such individuals. We find no fault with this in the first instance. Persons of a certain degree of refinement naturally shrink from exposing their most sacred feelings to the public gaze, and becoming, as is too often the case on such occasions, an object of mere impertinent curiosity. We make every allowance for the indulgence of such feelings at the time of first making a profession of Christianity; when, in addition to the excitement of religious feeling, there is too often in the case of the baptized Jew, the painful excitement of severed family ties—the rage of father and brothers—the heart-rending lamentations of a weeping mother and sisters. But what we make no allowance for, and what we must protest against, is, that the class of whom we speak content themselves with silently withdrawing from the Jews once and for ever, and think they have no further connexion with their unconverted brethren; that they are, in fact, Jews no longer. They forget that, as believing Jews, they have a testimony to give, both to their unbelieving brethren and to the world at large, such as only a believing Jew can give, in a country where the great majority of the people imagine they are born Christians; or if not so born, are made so in their infancy. Every baptized Jew who walks worthy of his high vocation, is a witness to the truth of Christianity, which the infidel cannot well set aside; whose testimony troubles his conscience more than that of thousands of those whom he chooses to consider hereditary Christians. Nor is the testimony of the believing Jew less needful and important to his Jewish brethren, who, with strange inconsistency, think it perfectly natural and right that a Gentile should be a Christian, as if it could ever be right that any one should believe a lie! For these reasons we consider it a decided dereliction of duty in a baptized Jew not to stand forward as such; and it is the general omission of this duty by baptized Jews in the upper and middle ranks of society, that has given rise to the erroneous notion that none but needy Jews either inquire into, or embrace, Christianity.

A due consideration of what we have now stated will solve many difficulties that occur to the minds of Christians in regard to baptized Jews, "Why is it impossible for a baptized Jew to support himself?—why should he be thrown on the charity of the Christian public after his conversion?" This is a question we are frequently asked. The answer is very simple:—If he could have supported himself, the Christian public would probably never have heard of him. Societies for the conversion of the Jews, in this country particularly, can only reach the upper classes of Jews by means of lectures and publications; it would be absurd to suppose that respectable Jews would apply to them or their agents for instruction in Christianity, in preference to conducting their inquiries more privately, by the help of some minister of the gospel or Christian friend. We by no means undervalue the assistance that might occasionally be derived from the advice and conversation of a person who had previously devoted himself to Jewish learning; and therefore think it a righteous thing that the Christian Church should support an order of men who give themselves especially to the study of what may be called Jewish difficulties. But such applications to Jewish missionaries are but occasional and rare; their labours in the work of conversion must, from the habits of English society, be chiefly confined to the poor. In this country we are apt to look upon the poor as necessarily ignorant and uneducated. But this is by no means universally the case in the class of Jews of whom we now speak. Their wandering habits, occasioned in many cases by the hardships they endure on the Continent, render them liable to great vicissitudes in their outward condition. Many a well-educated young man, accustomed to all the refinement of a comfortable home, is reduced to poverty in this country, whither he has come, with all the sanguine expectations of youth, in order to make a fortune. Without troubling ourselves about the use which either Jews or Gentiles may make of the admission, we candidly avow, that a large portion of Jewish converts have belonged to this class. This, we think, will be found in accordance with God's general plan of dealing. He sees the children of men eagerly running after the empty vanities of a perishing world, and He brings them to Himself through affliction.

> "He breaks our schemes of earthly joy,
> That we may find our all in Him."

The position of Societies for the Conversion of Jews on the Continent is very different from that of similar societies in this country. The wide prevalence of Popery in some states, and of Rationalism in others, renders the missionaries of such societies in many instances the sole depositaries of evangelical truth; the only teachers of Christianity to whom Jews of any class can apply for instruction in the

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truth as it is in Jesus. But this is not the case in this country; and it is well the Christian public should be aware of the fact, that here, Jewish Conversion Societies are for the poor, and are applicable to the poor only. This will solve many problems that have hitherto puzzled them, and, when it is generally believed, will go far to settle the vexatious question respecting temporal relief, that from time to time disturbs the harmony of those engaged in the cause of Jewish conversion.

"If we give temporal relief to inquiring Jews, we hold out a bribe to hypocrisy; we are guilty of making hypocrites." One would suppose this might be taken as an axiom, and the time wasted in proving it more profitably applied to the elucidation of some less obvious truth. If you pay Jews for inquiring into Christianity, you will have plenty of inquirers; and if you offer a premium for inquiry into Mohammedanism, or Buddism, or any other *ism*, you will get abundance both of Jews and Gentiles to enter on the investigation. Let this question be considered as settled in the affirmative, once for all; and let it not meet us as the extinguisher to every rational proposal for establishing some means of *surveillance*, such as may reasonably be supposed to secure a knowledge of the characters of the candidates for baptism. It is very difficult to learn this by mere occasional intercourse. There must be something more than usually evil in a man's habits and state of mind, if the evil comes out during an hour's quiet study of the Scriptures. The daily walk and conversation is that by which the man is thoroughly known. After many years of varied and often painful experience, we say without any hesitation, that the *sine qua non* of a Jewish Conversion Society is, a home for inquirers. Let it be as homely as you please; but let it be really a *home*, not a workhouse where they are treated as paupers or drudges. Let the superintendent be one whose love for Israel will enable him to bear and to suffer all the annoyances (and these are by no means few or small) that such a situation necessarily involves. Let them see in him "a living epistle" of Christianity. While he tells them it is a Christian doctrine, that "if any man be in Christ he is a new creature," let them see the proof of it in himself; let them perceive he has a life of which they know nothing, even a life of faith on the Son of God. We are drawing no mere imaginary picture; we know such a home and such a superintendent; and we know from the testimony of those who have had the privilege of inhabiting this home, that, excellent as were the instructions given in it, powerful as were the arguments used in favour of Christianity, these were in their effects very inferior to that of the living example, the embodiment of Christianity, daily exhibited before them in the behaviour of their beloved *Proselyten Vater* (Proselytes' Father). In such a home as the one we now allude to, the character of a professed inquirer into Christianity is better known in a week, than it would be during many months of the slight and occasional intercourse, which in other cases is all that usually precedes baptism.

But it will be objected, that shelter and the coarsest food still hold out a temptation to a starving man to profess a desire to inquire into Christianity. No doubt they do. Well, then, let the man so tempted come in. Perhaps while seeking only the meat which perisheth, he may find that meat which endureth to everlasting life. We have known many such instances. If he be not thus caught by the beauty and excellence of that gospel which points to a glorious inheritance of which it even now gives the earnest, you need not be afraid he will remain long in your asylum. To be ever under the eye and the control of a spiritual Christian, to be in a place whence all levity is banished, where all vain conversation is discouraged, where there is constant reference to man's eternal destiny, where there is perpetual contact with the things of God, would soon become intolerable to him; he would not stay if you would pay him for doing so; if you urged him to remain he would run away. This is the true and legitimate check to an undue multiplication of professed inquirers.

"But then the Jews would say that your converts who do remain, merely make a profession of Christianity for the sake of a home." Let the Jews say so. They say the same now, even in the case of the converts connected with those societies that most strenuously repudiate temporal relief. They say, "Perhaps the society does not afford temporal relief exactly as a society, but the individuals connected with it do so; or some kindred society does it, and thus plays into their hands." And they are perfectly right in saying this much. There is no Jewish Conversion Society existing, whose inquirers do not need temporal relief; and these inquirers are most certainly indirectly relieved through the society, because it is the society that has made their wants known. We have, it is true, known some persons connected with Jewish societies, whose conscience would not allow them to give anything to an inquirer into Christianity, even if he were starving. But what is the consequence of this? Simply, that of throwing him as a heavier burden upon those members of the society whose consciences are not so strait-laced; who have never been able to find in Scripture any of those strict commands against giving, that others appear to have discovered there.

We do not contend for the indiscriminate admission of all applicants into an asylum; nor would we willingly expend on hypocritical pretenders the funds that are so much needed for the deserving: but we think the morbid fear of giving temporal relief, as it is called, stands greatly in the way of the most efficient mode, not only of assisting inquirers into Christianity, but of increasing and exciting such inquiry. And, indeed, a home for inquirers ought not to be considered in the light of mere temporal relief. If it enables a man to obtain a knowledge of Christianity which without it he could not obtain, the money so applied is decidedly used for a *spiritual* purpose, and ought no more to be considered as a temporal matter, than the salary which, by providing for the daily wants of a missionary, enables him to devote his whole time to the spiritual instruction of others.

The combination of industrial pursuits with inquiry into Christianity, has a specious show of usefulness; but whatever it might do in the East, where artisans are scarce, in this country it is of no practical use whatsoever. Ask any master tradesman whether he would willingly employ a man who had merely been taught his trade in an institution. He will answer you, without hesitation, No. He will tell you, that even if he were willing to bear the loss occasioned by the employment of an inferior workman, his men would not submit to it. They would allege that they were obliged to make up for his deficiencies; and that it was unfair that those who had served a regular apprenticeship to the trade should be superseded by one who had but half learnt it in an irregular way. We are here putting no imaginary case; we are stating what has occurred in our own experience. There may be an individual here and there, who has persisted in employing a Jew workman so educated; but these are exceptions rarely to be met with, and never to be reckoned on.

While this industrial plan is inefficient as regards men who are only fit for mechanics, it is highly unjust towards young men of education, who are thus condemned to waste years of precious time in learning a trade they never mean to practise. The excuse for this, is, that it is a good test of a man's sincerity, if he is willing to work at a trade. We think it defective even as a test of this; but granting that it is so, can no test be found that will not involve the loss of three years of precious time? As the object is ostensibly to learn a trade, the daily application to it must be such as almost entirely to preclude mental cultivation going on during the same period; added to which, the irritation of feeling, caused by the knowledge that it is time utterly thrown away, converts the employment into something like penal labour, embitters the mind against those who really intend to be benefactors, and substitutes disgust and enmity for the gratitude that might naturally be looked for.

We believe it to be a grand error in all religious societies, that they aim too much at regulating their affairs by fixed and definite rules, rigidly adhered to. Rules are necessary, and are highly useful when kept in their own place; but men are not machines; and minds and spirits can neither be moved by levers and pulleys, nor re-

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duced to mathematical calculation. Much must be left to the spirit of discernment in those who are engaged in the management of societies. It is a melancholy fact, that if you speak, in the present day, of being directed by the Spirit of God as to how you are to act in particular cases, men turn round sharply on you, and say, "What! do you expect an audible voice from Heaven to tell you what to do?" And so, because there is no audible voice from Heaven, they form a Procrustean bed of rules, stern as the laws of Draco!

The want of mechanical employment in a home for inquirers does not necessarily make it a place of lounging idleness. Direct religious instruction, the private study of the word of God, comparing Scripture with Scripture, with a view to bringing the result, whether of difficulties, or of their solution, under the eye of the instructor, would occupy a considerable portion of time each day; and for the remainder, while an educated man would have no difficulty in employing it properly, it might, in the case of others, be turned to good account in remedying the defects of a neglected education. During a few months of such intimate and confidential intercourse as a plan of this kind would involve, a *Proselyten Vater* who was worthy of the name, would be able to form an estimate of the capabilities as well as of the characters of inquirers. Those who were fit for missionary work, might in due time be removed into a missionary college or institution, and there trained for future usefulness. Those who were more suited to a mechanical trade, and who did not already possess the knowledge of one, might be regularly apprenticed to pious tradesmen; and thus some of the after difficulties we have spoken of would be obviated.

Such an institution, well conducted, would open up various modes of usefulness into which we cannot now enter. Open evenings for conversation and discussion, to which the unconverted Jews were invited, would bring many of them out of curiosity; and truth uttered in a prayerful spirit might cause that in many instances "he who came to laugh, retired to pray."

The length to which we have already extended this article prevents us from entering on some other matters connected with the subject of baptized Jews, we had intended to notice. One, which is of considerable importance, we can only hastily glance at. It has at various times been painfully pressed on our notice, and was recently recalled to our mind by a letter from an excellent clergyman, of which we have given a few extracts in another column; regretting that the "modern instances" with which it was interspersed, prevented us from printing it more connectedly. This subject is, the careless and unconscientious manner in which letters of recommendation are given to baptized Jews. It has happened to us more than once, that we have received private communications warning us against wandering mendicant Jews, who carried letters or certificates from the very men who sent us these warnings. These false attestations have a most mischievous effect, tending to render truthful letters given to respectable men, of no value whatsoever. There may be nothing stated in these letters that is positively false; and yet the impression made by their possession is a false one, giving the public to suppose that the writer of the letter had a good opinion of the individual in question, when he really has but an indifferent, or even a bad opinion of him. This is not Christian charity, but a culpable abuse of it.

We have spoken on a very important subject freely, and without respect of persons. We feel that the Christian public expect this from us, and have a right to expect it, in everything that regards the welfare of our brethren. We dare not follow the fashion of the day in dealing out nothing but smooth compliments. Life is not with us a matter of full-dress, and drawing-room etiquette; it is busy and important, because it is a short and uncertain thing, on which eternal destinies hang. But while we can neither praise defects, nor slur over evils, we willingly commend whenever it is in our power. The Hebrew college of the "London Society for Promoting Christianity among the Jews," is an institution of which we can speak with very high approbation; and its excellent president, Dr. Mc Caul, is a true *Proselyten Vater*. We are truly glad to learn that the Free Church of Scotland's Jewish Missionary Society contemplate a similar institution at Pesth.

To all the friends of Jewish missions, we commend a candid consideration of the topics we have now brought forward, especially what we have said in regard to a home for inquirers.

P.S. Since the above was written we have seen an advertisement in the *Record*, inserted by the Rev. Mr. Grimshawe, warning the public against a Polish Jew named Herschell, whom he baptized a short time since. This case is a practical illustration of all we have said in this and previous articles. A foreign Jew comes to a clergyman, goes through the process of inquiry, is baptized, sent out with letters of recommendation — begging letters—and in a few weeks is advertised against by the very person who introduced him into the Christian church, and gave him these begging letters. This is but one instance out of many. And is this a state of things that ought to continue, while the Christian public are paying annually £25,000 and upwards, for the conversion of Jews?

We have no wish to speak harshly of Mr. Grimshawe, and other clergymen, who act thus, doubtless, with the best intentions. But the mischief they do is incalculable. They make the very name, "converted Jew," a stench in the nostrils of all men. Since they find their own incapacity to detect impostors, let them join in establishing some better plan for inquirers than any that subsists at present. A well-managed home for them is the only thing to prevent the recurrence of such scandals as this baptism and repudiation.

We feel it right to state that we have no knowledge whatsoever of the Jew above alluded to. We honestly confess it was with feelings of anything but pleasure, that we learnt the baptism of a person of that name under such circumstances. We had no expectation he would do much honour to the *clan*.

We cannot refrain, however, from expressing our disapprobation of the advertisement. The case is stated to be *doubtful*; we think nothing but *certainty* on the subject, could excuse the infliction of such an injury on character.

JEWISH INTELLIGENCE.

The following letter from Sir Moses Montefiore appeared in the *Jewish Chronicle* of May 1st. Its contents are pretty nearly such as we expected. The Emperor is very desirous for the improvement of his Jewish subjects, and this object engages much of his attention at present. We shall be curious to learn the tenor of the ukase issued when his scheme for their improvement shall be perfected. If his first essays towards it may be taken as a sample, we shall not be surprised if our poor ignorant brethren are rather disposed to shun such an amelioration of their condition. We are glad, however, to hear that Sir Moses means to visit his brethren in person. We doubt not, when he comes amongst them, he will "look upon their affliction" with other eyes than he does when in the court of St. Petersburg.

"St. Petersburg, 10th April, 5606.

"Dear Sir,—The very lively interest which yourself and the other members of the Great Synagogue expressed for the success of the object that brought me to this Imperial Capital, will, I trust, render a few lines from me acceptable.

"I have the pleasure to inform you, that, with the blessing of God, I have had the opportunity of pleading the cause of our brethren in this empire before its mighty monarch. On Thursday, I was honoured with an audience by the Emperor, was most graciously received, and all my statements listened to most patiently. His Majesty said I should have the satisfaction of taking with me his assurance, and the assurances of his ministers, that he was most desirous for the improvement of my co-religionists in his empire, and that object engaged his attention at present. His Majesty intimated a desire, that I should visit my brethren in those towns in which they were the most numerous, and he would put me in communication with his minister.

"Wishing you many happy returns of the approaching festivals, believe me, my dear sir, with great regard, yours truly.

"(Signed) MOSES MONTEFIORE."

"S. H. Ellis, Esq."

Another letter from Sir Moses states tha t

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the Emperor has consented to the emigration of 10,000 Jews from Russia to Palestine, or some other settlement which Sir Moses may fix upon. This cheering news having reached the Chief Rabbi (who also had a letter from Sir Moses) on Friday last, the reverend doctor, in a sermon delivered on the following Sabbath, at the Duke's Place Synagogue, most emphatically exhorted the congregation of Israel to thank the Ruler of Providence for the blessing conferred on the missionary labours of Sir Moses, whose example of devotedness to our God, to his people, and to his cause; whose readiness at all times to "stand in the breach" for his oppressed brethren, the reverend preacher impressively pointed out for emulation.

The *Voice of Jacob*, after giving the above letter from Sir Moses, makes the following quotation from *The Times*, and adds some further information regarding his future movements, which we subjoin:

The Times' "Own Correspondent," writing from St. Petersburg, 6th April, says—"The operation of the ukase commanding all Jews to remove from the frontier, and relinquish their occupation as hawkers, will, it is believed, be delayed four years; not however, as the result of Sir Moses Montefiore's intercession, but because the scarcity, amounting almost to famine, of several districts—the result of two successive bad harvests (followed up by insurrection and military occupation of the frontier)—renders Jewish activity, local knowledge, and erratic habits, so advantageous to the Russian population in the way of ferreting out and procuring supplies of provisions, as to make the suspension of the ukase a matter of good, if not necessary, policy; and these circumstances were announced as likely to lead to a postponement of the infliction, before Sir Moses had left London on his benevolent mission. It is, however, far from improbable, that the Emperor will make a grace, if not a virtue, of necessity. I have said this intention was announced; but I beg to guard against the supposition that it was so here. Nothing is announced in this capital as likely to be, but only what has been determined by the supreme power. . . . . So perfect, indeed, is the system of espionage in Russia, that I should never dream of this letter reaching you, were I not able, through the kindness of a friend, to have it dropped in a post-office on the Prussian side of the border."

It is understood, that the question has been put by Sir Moses, whether, if desired, a body of Russo-Polish Jews would be permitted to emigrate to Palestine or elsewhere; and that the answer was in the affirmative. Our readers will remember, that our columns have long since alluded to the probability of Sir Moses's making a tour of the principal Russo-Polish congregations, in order to learn their state and wishes from actual observation. We have always been prepared to find that the Jews themselves might do much to obtain their sovereign's regard, and to remove existing prejudices. The preparations made for Sir Moses's tour (probably of some months' duration) to these several congregations, give warrant for much hope, especially if the intercourse be confidential and unreserved, without apprehension of espionage.

The latest accounts received of Sir Moses Montefiore mention his arrival at Wilna, where he was received with enthusiasm by the heads of the congregation, and with great honour by the authorities of the town. After staying there a few days, and inquiring into the state of the Jews in that populous district—which is said to contain more Jews than Christians—Sir Moses set out for Warsaw, where he intended to have an interview with the governor, Prince Paskewitch. The foreign journals report that Sir Moses intends to return to St. Petersburg from Warsaw; but this is not the case; as letters have been received in London, stating that he purposes to celebrate the Feast of Weeks at his seat near Ramsgate.

The following account of the state of the Jews in, Russia, though somewhat highly coloured, is yet substantially true. We do not believe that some of the atrocities at which the writer hints, are quite so common as to be the general rule; but we believe them to be of occasional, if not of frequent occurrence:—

Two millions five hundred thousand Jews are scattered over the soil of Poland, nearly as many as there are in all the rest of Europe; and the recital of the persecutions they have undergone during the last thirty years would appear like the vision of a distempered brain, did not history assure us that the sufferings they endure are but too true, the evils that overwhelm them but too real, the flail which decimates them only too palpable.

The Polish Jew is not only a taxable material, an instrument of statute labour, at discretion; he is the victim of every one who has the power to vent his ill-humour on one weaker than himself—that is, the victim of every one in the kingdom who is not an Israelite. Nobles, burgomasters, *employés* of the police, agents at the barriers, custom-house officers, pounce upon him like a cloud of insatiable leeches, and gorge themselves with his blood. His wife belongs to him only by the good pleasure of the Russian official; his daughter remains pure only if the Muscovite delegate despises her; his son is torn from him for the maritime service, from whence he never returns; his friends are, from time to time, sent to the caverns of Siberia; his house may be pulled down by a mandate from St. Petersburg; his trade will be annihilated on the day the caprice of the Czar desires it; and his religious faith—that which is most sacred in man, his relationship with the Deity—he will be obliged, at a signal given by an apostate bishop, to conceal in the deepest recesses of his own bosom, or else to submit to martyrdom. This is what a Jew calls *life*, in Poland!—*Archives Israelites.*

Berlin, April 14th.—The conference about to be held here is merely preliminary to a general council, to be held at a later period, of all the Reform Associations of Germany. Seven deputies have already arrived, and more are expected. The first preparatory sitting was held on the evening of the 13th. We may state from good authority, that the following points will come under consideration:—Shall a central place of meeting for all the friends of Reform be appointed, and what place? Also, they will consider the appointment of a central Committee; the procuring of funds; the rate of contributions; what places are prepared for the establishment of public worship similar to that at Berlin; what support can be given to congregations that are unable to support religious teachers and preachers, &c.—*Algemeine Zeitung des Judenthums.*

Breslau, April 20th.—Permission has been received from government for holding the *Rabbiner-versammlung* (assembly of Rabbis) in Breslau; but with this restriction, that the sittings are not to be public.—*Ibid.*

Berlin, April 3rd.—I have been long silent, but my heart is too full; I must pour it out into the faithful bosom of believing Israel. I dare no longer be silent, lest it should be trampling under foot the sign of divine fate. May, therefore, my words ring far through the homes of Israel, and be a soothing balm to them who weep over the religious aberrations of their brethren, and a warning to their abettors.

After long drilling of Reform recruits, under the command of the "late" Stern, preparatory to the manœuvre which was to take place on the 2nd, the great day arrived at last. Yesterday was the day for consecrating the house built expressly for the bran-new religion of Mr. Stern; and the well-known, though not celebrated, Holdheim was present on the occasion.

I confess I entered the building with some prejudice. The assembly sat, in obedience to the behest of the "late" Stern, "bareheaded." The organ began to sound, and the choir to sing in a manner that would have done honour to any serenade or private theatre. We had bravuras in mass.

The "Shema," frightful desecration, was painted in golden letters. The "Thora" was brought in—I fled; for I could not remain sitting there uncovered in its presence, but looked through the door, to behold the things that were to come.

Then came a long discourse of two hours and a quarter, by Holdheim; and if you ask me its contents—"*Parole d'honneur*—I cannot tell you. Did the slow and measured gait of Holdheim when advancing to receive the Thora, and his solemn mien, evidently show his hypocrisy? No! but that the dramatic art has lost a man who might have earned laurels on the stage.

The individual members of the Reform share my opinion respecting Holdheim's discourse, though the body applaud.—*Treue Zions Wächter.*

Berlin, April 6th.—Rabbi Oettinger has declared he would no longer oppose the building of a Jewish principal synagogue (Haupt-synagogue), if he and his members were left unmolested, and for ever in the possession of the old synagogue. The condition was accepted, and 45,000 dollars have been already subscribed for the new edifice.

PRUSSIA.—*Breslau.*—The government has granted a petition for a meeting of the Rabbis in this place. They are, however, to sit with closed doors. This is the death-warrant of such assemblies on the part of the Prussian government. The two previous assemblies have given proof conclusive of their exciting tendency—feeding the prevailing unbelief, and destroying the basis of revealed religion. The most vulnerable spot which this infliction has struck by far, is, the vanity of the Reformers, deprived, as they now are, of the applause of the attending multitude. It is more than they can well bear. Add to this the aversion of the supreme college of rulers (Ober-Vorstcher Collegium), and especially that of the worthy G——, to the whole of this union, and you will easily perceive that it is their caprice which still induces them to assemble. But their utter discomfiture shall be seen.—*Ibid.*

Breslau, 7th April.—What would have been considered a year ago as a mere phantasy, has now an actual existence, and appears as a living form in the regions of reality. When, in the past year, a circle of estimable men plainly and simply spoke out their confession of faith, as they acted together to establish a harmony between the life and the faith of Judaism, this earnest appeal sounded as a discord, both in the homely and peaceful tabernacles of orthodoxy, and in the respectable houses of the indifferent; and the prophetic voice must, while misunder-

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stood, be silent. Behold now, this voice again sounds; and men flock to it as if driven by a warning from heaven. The circular issued by the Committee of the "Friends of Reform," has united about 150 members of the congregation in a general effort for a thorough reformation. "How," I hear it asked, "has the short course of a single year produced this effect? Have the intellects of men been all at once enlightened, and their spirits suddenly stirred up?" No, but they have become impatient. It is not enough for the renovation of Judaism that a few barbarous prayers be omitted, and the lively trills of a chasan* be superseded by a well-arranged choir. Must not the contents of our prayers still make us blush? Must we not turn pale with shame, while seeking to strengthen ourselves by the exercise of a ceremonial which we perceive to be a contradiction to our better feelings!—*A. Z. des Jud.*

Breslau.—We have already seen in the public prints that Dr. Geiger is likely to join the Berlin Reform Union. Allow me to communicate to you the cause of this circumstance. Two of our most respected rulers, Messrs. Levy and Millich, declared themselves in opposition to Dr. G., stating that it was not on personal grounds, but simply on account of his principles, which were such that if permitted to carry them into execution, he would in a short time recommend the abrogation of circumcision and the change of the Sabbath, and the like. It was, therefore, high time to arrest the reckless helmsman, who was rapidly steering the Jewish religion to destruction. The determined opposition of two men of such influence as Messrs. L. and M. may have taught Dr. G. that his career in Breslau was at a close, and that he should now think of an honourable retreat.

Do not imagine that the two Berlin Reform gentlemen appeared there providentially on the scene to call Dr. G. to another sphere of labour. Negotiations were in progress more than four months since. We think, with fear and trembling, of the possibility of failure. There is now but one view on the subject, that the call of Dr. G. to this place was a terrible mistake, and its consequences have avenged it. How has the peace of our united community been broken, and how have the seeds of discord and suspicion been scattered among us! It would be well for Judaism if one or two dozen more of German Rabbis were nominated preachers of the Reform views; they would then be clean severed from Judaism, and be rendered harmless to the orthodox synagogues.

This circumstance, however, affords a solemn warning to communities and Rabbis never to introduce the so-called "innocent reforms and modernizings." Once entered on this downward course, there is no hope of standing still, and much less of retrogression. Reckless, and with accelerated speed, the Reformer rushes on until he has abjured the religion of the Jew, and seeks safety on foreign ground. Solemn lesson!—*Treue Zions Wächter.*

Teplitz, April 19th.—During the recent feast of the Passover, Herr Pick, the district Rabbi, in three discourses from the pulpit, has given the congregation a striking proof how much he is interested in the onward progress of Judaism; and how diligently he occupies himself in endeavouring to bring the necessities of the times and the requirements of Judaism into harmony together. He showed how pressingly necessary it is, that those things which are incompatible with the spirit of the age, as well as those customs which have now lost all their meaning, should be declared by the Rabbis to be no longer binding, in order that men may not throw away both shell and kernel; may not, in rejecting the temporary and accidental, reject also the fundamental and sacred.—*A. Z. des Judenthums.*

At the reception at the Tuileries on the 1st of May, it was remarked that Ibrahim Pacha advanced with curiosity to examine the central Consistory, at the moment when this body was admitted into the presence of his Majesty. He showed great astonishment at finding that the Israelites were not in any way distinguished from other Frenchmen.—*Archives Israelites.*

On the 17th of April, the news of the attempt upon the person of the king was made known in the Israelite Temple at Paris, during divine service. The Rabbi immediately recited a thanksgiving for his deliverance. A thanksgiving service was also celebrated at Metz, on Friday, April 24th, in the great synagogue, immediately before evening prayers, for the miraculous deliverance of the king and his august family.—*Ibid.*

At the Israelite Temple in Paris, on the last day of the feast of the Passover, prayers were recited for the success of the journey of Sir Moses Montefiore to Russia.—*Ibid.*

Dr. Cæsar Rovighi is publishing a *Jewish Review*, at Parma. (*Rivista Israelitica.*) In a preliminary discourse the editor explains his views, which are those of all enlightened and religious Israelites. Civilly and politically, the Israelites do not form a separate community. Those of Italy seek to deserve the sympathy of their fellow-citizens, and to obtain emancipation, that they may render themselves more useful to their country.—*Ibid.*

At Constantinople, on the 25th of December last, three Armenians came to a Jew, a dealer in amber mouth-pieces, named Elias Seviglia. They professed to come from a rich merchant, who wished to purchase these articles, to the amount of 1000 francs. At the invitation of these individuals, Seviglia put the articles in a box, followed the Armenians, and since then has never appeared. His family complained to the Sultan, who gave orders that the police should make the strictest search into the matter. One Armenian was seized on suspicion; but was soon afterwards liberated for want of proof against him. On the 8th of April, three Armenians came to another dealer in mouth-pieces, to have one mended. An agent of the corporation of amber dealers happened to pass at the time, and asked them where they had purchased it. At this question two of them took flight; the third was secured, and conducted to the shop of Seviglia, when his brother recognised this Armenian as the one previously arrested, and affirmed that the mouth-piece had been taken from Seviglia's shop. The Armenian protested his innocence, and declared he bought the mouth-piece from a traveller. On being searched, nothing was found on him to excite suspicion; and they were about to set him at liberty, when the brother of Seviglia cried out that his cap had not been examined, and he insisted that this should be done. His request was complied with; they took off his cap, and there were the mouth-pieces of the unfortunate Seviglia. On being threatened with the torture, the Armenian confessed the murder. They had taken him to an inn, introduced him to the pretended merchant, and treated him with a pipe and coffee, the latter being poisoned. A few minutes after taking it, Seviglia was seized with giddiness, laid his head on the sofa, and was immediately strangled. His body was then buried in a ditch. The police, accompanied by several of the Israelite community, went to the spot described, the body was exhumed, and was buried next day in a manner befitting a person of his wealth and respectability. There have been about ten persons arrested. Let us suppose for an instant—what never has happened, and, with the help of God, never will happen—that the murder had been committed by the Jews upon a Christian, should we not have had a renewal of all the atrocities of Damascus?—*Archives Israelites.*

In the beginning of this year a musical society (*Gesangverein*), consisting of ladies and gentlemen, was established at Halberstadt; the object of which was, the cultivation of singing. Jeresky, the singer, was engaged as teacher, and had several times given instruction. But he is also the *Shochat*;* and it was intimated to him that, as such, it was not becoming in him to take any part in an association where ladies and gentlemen thus met together; as such unseemly intercourse is strictly forbidden by the Jewish law.—*A. Z. des Jud.*

* Singer.

LITERAL AND FIGURATIVE INTERPRETATION OF PROPHECY.

To the Editor of the Voice of Israel.

Dear Sir,

If you think worthy of attention the following remarks, bearing upon a subject on which you have invited the opinions of Christians, they are at your service.

Question proposed, "*What are the criteria by which we are to judge, whether a passage of prophecy is literal or spiritual?*"

Your correspondent has not, I think, drawn the distinction he meant to do, by using the terms "literal or spiritual." Should they not rather be "literal or figurative?" It is a common mistake to suppose, that if a prophecy is to be literally fulfilled, it ceases to be spiritual, but as the whole of scripture is dictated by the Holy Spirit, the word *spiritual* is obviously out of place, when used with reference to one class of prophecies, as distinct from another. *Literal* and *figurative* are opposite terms, but *literal* and *spiritual* are not. Your correspondent will, I trust, pardon these observations, which however appear to be necessary to a clear elucidation of the subject.

It is in the power of God alone to give understanding concerning his own revelation, but it is attainable by all to whom this word is accessible, to compare his scriptures one with another, according to the directions given in 2 Cor. ii. 13, and thus the mind of the Spirit is exhibited to the diligent seeker, if his work be carried on, not for the sake of disputation, but with prayer, and in a spirit of humility, in order that he may know more of God.

I would therefore suggest, as an axiom, in endeavouring to understand the meaning of God's word, and, as regards the subject before us, in endeavouring to ascertain the interpretation of the prophecies, that such is to be found in that word itself, by a comparison of its various parts, taking it as a whole, which is at unity with itself.

It is material also to observe the difference between the interpretation of a prophecy, and the application of a prophecy when interpreted; for although we have an infallible interpreter, we have not so sure a guide when applying the interpretation. To make plain what I mean—Daniel, in his vision, saw four beasts (vii. 2, 3); the *interpretation* to him was, that they were "four kings" (or kingdoms) "which shall arise out of the earth" (vii. 17); the *application* has been, that they are the Babylonian, Persian, Grecian, and Roman empires.

There are three ways in which prophecy seems to be given in the scriptures; namely, by type, by symbol, and by word.

* The killer of animals for the Jewish market.

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Prophecies by type are acts done, showing other acts to be done at a subsequent time; such as the overwhelming of the old world by the flood, and the saving of Noah and his family, which foretold typically the destruction of the ungodly, and the saving out of this destruction the righteous at a future day (Matt. xxiv. 36—39; 2 Peter iii. 5—7). The peaceful reign of Solomon, typifying the reign of Messiah "the Prince of Peace," is also a prophecy of this kind (Ps. lxxii; Isa. xi).

Symbolical prophecies are such as are contained in visions, in which future things are shown under emblems and figures; such are the visions of Ezekiel, Daniel, John, and some others. The parables of our Lord also come under this head.

Verbal prophecies are much the most numerous, and are given, either by the Lord's own voice, as those to Abraham, Moses, &c., or through the mouths of his servants, "holy men of God, who spake as they were moved by the Holy Ghost," as those by Isaiah and the prophets generally.

It is quite consistent with reason to suppose, that each of these kinds of prophecy has its own mode of interpretation, and revelation will bear out this supposition.

Typical prophecy may be of two kinds. Either it is a past act, which is declared to be the type of another; as the salvation of that quoted above: or it is the first fulfilment of a prophecy that has a double accomplishment, which thus becomes a type of the second fulfilment; as the siege of Jerusalem by Titus, which partly fulfilled our Lord's prediction, in Matt. xxiv. and became itself a typical prophecy of the last siege, at the end of the present dispensation. With regard to the former of these, I consider that no event standing alone, and not itself the subject of prophecy, can, only as an event, be looked upon as a type of a future one, because it reveals nothing but the fact of its own existence; but when from scripture we are arrived at the knowledge of any purpose of God yet in futurity, and then see a similarity in an event that has taken place, such event may be considered as a type of a future one; but each part that is looked upon as typical must be borne out by some plain declaration of scripture, otherwise we are not warranted in applying it typically. I think the same rule should also be applied in interpreting typical events, which have themselves been the subjects of prophecy. There is a greater advantage in viewing these as types, because, as they have been used once to bring to pass the word of God, we have true delineations of the future fulfilment set before us.

Next, as to symbolical prophecies. These differ from typical ones in their construction, and consequently in their interpretation. The interpretation of symbols must be sought for in the word of God, and I would rather remain ignorant of the meaning of a symbol, than seek for its signification elsewhere. If once a meaning unauthorized by scripture is attached to prophecies of this kind, there may be no end to the fanciful theories such a course may engender; and it is much safer to leave the symbol, than to affix a meaning to it that cannot be substantiated by the word of God. The visions recorded in scripture are for the most part of a mixed nature, some sentences having a literal, and some a figurative signification; such as Rom. i. 13, when John saw "in the midst of the seven candlesticks, one like unto the Son of man;" the seven candlesticks are interpreted in v. 20 as emblems of the seven Asiatic churches, but "the Son of man" has not a figurative, but a literal meaning. It is not of necessity therefore, in the interpretation of a vision, to consider that it must be all either literal or figurative, but as other parts of scripture show it, so must the interpretation be. My remarks above, on the difference between the interpretation and the application of a prophecy, relate more particularly to the symbolical predictions.

Verbal prophecies appear to me to require no interpretation, because I think we are bound to suppose that the Lord has spoken what he intends to bring to pass, and if we believe the Bible to be plenary inspired, I cannot see how we dare alter the meaning of its words, so as to attach other than their literal acceptation to them. Besides this, if we observe the accomplishment of verbal prophecies already fulfilled, we see that they have, without exception, received a literal one.

The answer that I would suggest, then, to your correspondent's question, is this; that where a prophecy is verbal, we are to take it literally; where it is symbolical, we are to take it figuratively, and to seek for the interpretation of the symbols in the scripture; and where it is typical, we are to ascertain the facts which it appears to show from other parts of scripture, before we apply them to it as a fulfilment.

I offer these observations merely as hints, hoping that some one better able to elucidate the subject may take it up.

DELTA.

THE NAME "ABRAHAM."

To the Editor of the "Voice of Israel."

Sir,—In the extracts from Mr. Herschell's work on the restoration of the Jews, lately inserted in the "Voice of Israel," we find repeated the (present) Jewish derivation of the name "Abraham;" according to which it is a contraction of "Ab-rabhamon," "father of a mighty multitude." A writer who has lately published on the subject of Hebrew Etymologies, (Mr. Beeston,) has, however, and on the authority of Saint Jerome, propounded a very different analysis of the appellation. He treats the name as compounded of "Ab-raah-am;" signifying, the father, (or rather Patriarch) that has beheld (that shall certainly behold) the people." In proof of this derivation he adduces, in addition to the teaching of Jerome, who explains the name by "Pater videns populum," the words of Saint Paul in the epistle to the Romans: Abraham, says the apostle, is in the eyes (κατεναντι) of Him whom he believed, God, who quickeneth the dead and calleth the things that are not as though they were, the father of us all (the great head of all believers, whether Jews or Gentiles): as it is written "A father of many nations have I made thee." That is to say, God, thus speaking, not only treated the future people as already born; but in the name Abraham, "The patriarch that has beheld the people," he gave his servant the promise of a speedy resurrection of the dead; the fulfilment of which promise is evidenced by the words of God to Moses: "I am the God of Abraham, &c.;" I, Jehovah, am the God whom Abraham, at this moment, worships and adores; thus proving, as God "is no God of the dead but of the living," the resurrection of Abraham from the dead.

The inquiry appears to be peculiarly interesting, and I would, therefore, as one of your readers, venture to ask, whether the present derivation of the name in question is more ancient than that of Jerome; and whether the latter has ever been adverted to by the commentators on the scriptures?

I am, Sir,
Your obedient servant,
Philologus.

We are not aware that this derivation was ever adopted by any Jewish commentator. We think the omission of the radical ע in the word עַם, *people*, conclusive against it.

NOTICE TO CORRESPONDENTS.

Received:—C. H. D.; A Christian Brother; Rev. H. H.; Alban; Antiquarius; One who would pray for the peace of Jerusalem; F. W. H.

We do not agree with C. H. D. in regard to the meaning of John iii. To say more would lead into a discussion for which this is not, the fitting place.

We should have inserted Alban's summary of his views had it not been that we believe he has made an omission that alters the sense of a sentence: He says: "the formation of a Jewish Church would now be fully scriptural:" From the tenor of what follows, we think he meant to say, "would *not* now, &c.," If he will satisfy us on this head, it shall be inserted.

We shall take up the subject suggested by "One who would pray for the peace of Jerusalem," at a future time. It is impossible to reply to such questions in the answers to correspondents.

In reply to F. W. H., we fully believe that the Old Testament saints had personal private communion with God; and that such communion was not confined to the seasons of Temple worship. No sacrifice was offered anywhere but at the appointed place; but the daily sacrifice might be viewed by the devout Israelite as his warrant for approaching a reconciled Father.

BOOKS RECEIVED.

The System of Prophecy generally held in the Popish and Protestant Churches, historically and scripturally proved to have originated in or after the fourth century. By James Scott, Preacher of the Gospel; 8vo. pp. 239. Edinburgh: John D. Lowe, 69, George-street; Groombridge and Sons, London.

Appels de Dieu a Israel, Esquisse Historique. Toulouse.

A Guide to Prayer. By the Rev. Isaac Watts. London: Aylott and Jones. pp. 162.

RECEIVED FOR TRINITY CHAPEL.

	£.	s.	d.		£.	s.	d.
J. Davies, Esq.	5	0	0	Rev. J. Williams..	2	0	0
A Friend, by Dr. Batchelour	2	0	0	Rev. E. Walker ..	5	0	0
Coll. by Miss Ford	2	0	0	Mr. Murray	2	0	0
Rev. A. Thompson ..	2	0	0	Collected by Mrs. Cookman	4	11	0
A Friend, 2nd don.	5	0	0				

THE VOICE OF ISRAEL,

MONDAY, JUNE 1, 1846.

SHALL SAINTS ESCAPE THE GREAT TRIBULATION?

Dear Sir,—Though I am very sensible of of your kindness in permitting me the opportunity of replying to the letter of "a Christian Brother," in No. XXIV. *Voice of Israel*, and though, did I follow my first inclination, I might wish to correct the unfair inferences which he has drawn from what I have written in my former papers; such as leading his readers to suppose that I have built the doctrine of the first resurrection upon Ps. xxx. 5; whereas, I have rested it upon its true scriptural foundations, and have devoted to it above one column and a half, in No. XIX., of a hitherto unanswered argument; and again, more than half a column to the same subject in No. XXI., having only referred to Ps. xxx. 5, *in connection with* Ps. xxix. 14 (which a Christian brother ought not to have separated), in support of the use of the word, "Morning," as the inverted commas plainly shew; but I forbear taking advantage of your kindness, considering your remarks, at the close of your correspondent's letter, as the best winding up of the subject. May I venture to propose, instead, another subject for our consideration, being one of overwhelming interest to that generation of whom the Apostle Paul spoke, when he said, "Then we, which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (I Thess. iv. 17.)

I remain, dear sir,
Very sincerely yours,
William W. Pym.

Question.—*Will that generation of living*

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saints, which shall witness the coming of the Lord in glory, pass through the great tribulation?

That the prophet Daniel foretold a time of trouble which had never been surpassed, and which was to come upon them that dwell upon the earth, has been generally admitted to be a scripture truth; and reference appears to be made to the same appalling fact in other passages of holy writ. Some, I believe, have supposed that the Lord intended by this, the 1260 years, during which the saints were to be given into the hands of the little Papal horn; and as we are all learners, or ought to be, on the subject of unfulfilled prophecy, it becomes us not lightly to reject an opinion suggested by those who have devoted time and attention to them. That the troubles through which the true church has passed under the persecuting power of the Papacy, have hardly ever been exceeded, I readily allow; for her agents appear, on occasions of exercising that power, to have forgotten their common nature as men, and, not only to have racked their utmost ingenuity to invent and apply tortures to those who differed from them for conscience sake, but to have called in to their aid the inventive genius, as well as the malice, of demons, to uphold that "mystery of iniquity," that "master-piece of Satan," and to eradicate, if possible, every fibre of civil and religious liberty from among the children of men. But, though all this be true, what the scriptures say concerning this time of trouble appears to confine it to narrower limits, and to connect it with the battle of the great day of God Almighty, when the hour of his judgment being come, he will plead with his fiery sword with all flesh; which seems to intimate that this will be the winding up of the tribulation after which we are seeking. This being, according to my judgment, the conclusion of truth upon the subject, I proceed in the following enquiry with this idea in my mind, namely, that there will be, for a longer or a shorter period, "a time of trouble, such as never was since there was a nation, even to that same time," (Dan. xii. 1.) This time of final trouble, let it be observed moreover, is connected by the prophet with the deliverance of Daniel's people; so that, whensoever their deliverance shall take place, this time of trouble takes place also. We turn now to our question: "*Will that generation of living saints,*" &c. That there shall be one generation of living men upon the earth, privileged beyond every other in being excepted from that part of the curse of Adam's broken covenant, of "dust thou art, and unto dust thou shalt return," is clear; of which, earnests or intimations have been sparingly given, namely, Enoch, the seventh from Adam, in the patriarchal dispensation; and Elijah, that holy prophet, in the Jewish or Mosaical. These, of whom we speak, are represented by a part of "the quick," as they are designated in one of the creeds of the Christian Church. These, we learn from divine revelation, are to be changed "in a moment, in the twinkling of an eye;" and that in their own order, namely, after the bodies of the dead in Christ have been raised from their graves. *When, therefore, will this thing take place?* We are not left without direction in our inquiry; and we may gather information from the word in two ways: one, by types or figures; another, by plain announcement of the subject.

I turn to the first, and here I observe the history of Noah's flood as standing foremost. In this we find a sweeping desolation, one which, as it extended to the whole human family, (whether that family were spread over a part, as some suppose, or over the whole of the earth at the time, is immaterial,) is an apt figure of the judgment of the latter day, which is to "come upon all them that dwell upon the face of the whole earth." In that scene of wide wasting judgment, how did God deal with his true church? Did he leave her to pass through it, and to bear, in common with an ungodly world, her share of the judgment? He prepared a place for her security in the ark, and, before he opened the flood-gates of heaven, and unsealed the fountains of the great deep, Noah, with his family, and two and two of all flesh wherein is the breath of life, went into the ark; and the Lord shut them in. (Gen. vii. 15, 16.) "As it was in the days of Noah, so shall also the coming of the Son of Man be." The world had neglected the warning voice of that preacher of righteousness, and the threatened judgment came suddenly upon them, and destroyed them all. *But the church of Christ was first removed into a place of safety.*

The next figurative illustration with which we meet is that of just Lot, and the destruction of the cities of the plain. Before the Lord rained down fire and brimstone from heaven and destroyed them, he took his servant out of the way, directing him to a place of security, and he could do nothing before he reached it. "As it was in the days of Lot, even thus shall it be in the day when the Son of Man is revealed;" beside the fact, that the ungodly went on as usual, heedless of the warning of approaching judgment: *the servant of God was first removed, and then judgment did its appointed work.*

We look now to a visitation of wide extent; I mean that with which the Lord saw fit to humble the pride of Egypt, when he was fulfilling his promises to Abraham and to his seed. That Egypt, in its connection with the people of Israel, is a just type of the world, none, I suspect, are prepared to deny. The fitness of the figure has always recommended it to man's judgment, and so the idea seems to have passed current. If we observe the course of divine judgment in that case, I think we shall gather some information upon the present subject of inquiry. Having saved the people out of the land of Egypt, and having separated them by a course of previous visitations from the Egyptians, among whom they sojourned, he led them through the sea, even the Red Sea, and as soon as he had brought them out with his mighty arm into a place of safety, and Moses, by divine command, had stretched forth his hand over the sea, "the sea returned to his strength *when the morning appeared*, and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea." (Exod. xiv. 27.) Here, again, the same course is observable; *first, the church of God is removed into a place of safety, and then judgment did its appointed work, but not till then.* Before we leave this case, I must call your attention to a remarkable passage in Ps xlvi. 5. "God is in the midst of her, she shall not be moved; God shall help her *when the morning appeareth.*" The very words which are used by Moses in describing the Egyptian deliverance. But there are other circumstances of analogy between the cases which I am now comparing; between the deliverance of the church at that time, and that which shall be wrought out for her in the day of the Lord.

In the case of Israel we read, "It came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." And when the same Lord shall return in the morning of the day of God, "Behold, he cometh with clouds," and "then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." (Matt. xxiv. 30.) The rejoicing time of the world will be over, as will also the lamenting time of the saints." (Job xvi. 20—22.)

We now turn to an historical fact connected with the church of Christ, but which, having occurred after the close of the canon of scripture, is necessarily not found therein. I here refer to some of the circumstances attendant upon the siege of Jerusalem by the Romans, under Titus. Eusebius, the ecclesiastical historian, informs us, that "the congregation of the faithful in Jerusalem was commanded by an oracle, revealed unto the best approved among them, that before the wars began, they should depart the city, and inhabit a village beyond Jordan, called Pella; into the which, when the Christians leaving Jerusalem had entered, and the holy men had forsaken the princely and head city of the Jews, together with all the land of Judea, the heavy hand of God apprehended that wicked generation, utterly to root them from among men, which had practised so presumptuously against Christ and his apostles." (B. iii. c. 5.)

The course here followed by the early Christians who were found in Jerusalem and the neighbouring parts at the commencement of the Jewish war, has always been considered as obedience to that command of their Lord recorded in the gospel, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." (Luke xxi. 20, 21.) In this case again we meet with the same course of divine dealing. *At the approach of judgment the saints were removed, and then the vials of wrath were poured out upon the people.* One particular which may also be noticed in the present case is, that our Lord has closely connected the judgment upon the once holy city, and his visitation at the end of the age, together. Deriving the answer then from these cases, we can but arrive at one conclusion: *That the generation of living saints which shall witness the coming of the Lord in glory, will not pass through the great tribulation.*

In confirmation of the above idea, I adduce the parable of the tares and the wheat. (Matt. xiii. 24—30.) Both are permitted to grow together until the harvest, a fit similitude of the intermixture of the godly and ungodly until the end of the age. When that arrives, the time for separation has arrived also. Then the command is given, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (ver. 30.) The word, "*first,*" in these instructions of the Lord of the harvest, has occasioned some difficulty, but a little reflection will remove it. The tares are separated from the wheat when both are severed from the ground; the tares are bound in bundles, as they are separated, to be ready for the burning; and when the wheat is gathered into the barn, the tares, which are left behind for the burning, are destroyed. This appears the simplest solution of the parable, for, to set fire to the tares whilst the wheat was in the field, would be running the same risk of destroying the wheat, for which, the owner of the crop commanded his servants not to gather up the tares before the time of harvest, "lest ye root up also the wheat with them."

WILLIAM W. PYM.

(To be continued.)

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LECTURE V. — The Messiah, as Revealed in the Law, the Psalms, and the Prophets.

By the Rev. H. Highton, M.A.

(Concluded from No. XXI.)

Now, with regard to the translation of the 6th verse, "For unto us a Son is born: and the government shall be upon his shoulders: and the Wonderful, Counsellor, The Almighty God, the Everlasting Father, called his name The Prince of Peace," I will only remark that it is so forced and unnatural a way of taking the words, that no one would have thought for a moment of making it, except it were to answer some especial purpose. And indeed the translator himself seems to feel that ours is the proper and obvious translation, for he adds in a note, "The latter clause may also be rendered agreeably to the authorized version, And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace; notwithstanding no more divine character could be claimed for that person, than for חזקיה, Hezekiah, signifying, strength of God; or for Jerusalem, of which we read, (Jer. xxxiii. 16.) And this is the name wherewith he shall be called יהוה צדקנו, The Lord our righteousness." (*Voice of Jacob*, No. 15.) Now I contend that such a name as this given to a person stands on an entirely different footing from such a name as Hezekiah, (The Strength of God,) or Jehovah Tsidkenu, (The Lord our righteousness;) for the first merely means that God was his strength, that true strength is only to be had in God, who by his strength strengthens his people; and the second, as we before showed, meant no more than that the Lord is the righteousness of every inhabitant of the restored Jerusalem, (in accordance with our doctrine of justification by faith,) whereas of the name Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, no other explanation can rationally be given, but that the bearer of that name is really what the name professes, that he is no less than the Lord God himself. But the writer is apparently not fully satisfied with either of these explanations, for he gives us a third version of the name; he says, "Another possible version of the name given to this child is, A wonderful Counsellor is the Mighty God; an everlasting Father is the Prince of Peace." But this third interpretation, though a forced and unnatural one, fails in effecting the writer's object quite as much as the other two, and is as favourable to our purpose as the translation of our authorized version; for when we read it prophesied of the king spoken of, "Of the increase of his government and peace there shall be no end," it is plain that no one else but he can be meant by the Prince of Peace; and if, according to this third version, the Prince of Peace be an Everlasting Father, who can he possibly be but the Lord God himself, become incarnate as the King of Israel? But at any rate, whatever translation of the passage we choose to take, whether that of our authorized version, or either of the two suggested by the writer, thus much is clear from the place, viz., that the Messiah, the King of Israel, whom we have before shown to be no other than the Lord God, was to be also a child born into the world, in order to take up his kingly power. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder;" and when it is possible that any child shall be born into the world, upon whose shoulder the government of Israel shall be, and of the increase of whose government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever, who shall not also be, as we believe him to be, God incarnate, then, and not till then, can Dr. Leeser's assertion be proved, "that the incarnation of God, though a beautiful and poetical idea, is yet one not to be found in the Scriptures." But to the minute student of the Scripture, (and Scripture ought to be studied minutely,) there is a passage in the 11th chapter of Isaiah, which will have considerable force in proving the two-fold nature of the Messiah as God and man. (Isa. xi. 1—11.) "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." You will ask, perhaps, how this passage is a proof that the Messiah was to be an incarnation of God. It is a minute point, but not therefore to be overlooked, for by minute words, as well as by long passages, do the Scriptures intimate to us the truth; and in small points, as well as in great ones, the Scriptures cannot be broken. The point to which I allude is that the Messiah is called at once both on the one hand "a rod out of the stem of Jesse, and a branch growing out of his roots," in the 1st verse, and on the other hand in the 10th verse, he is said himself to be "the ROOT of Jesse, standing as an ensign to the people, to whom the Gentiles shall seek, and whose rest shall be glory." Now, we assert that no one can answer to this description, who is not at once God and man; to be the root of Jesse he must be God; to be a branch out of his roots he must be man, and no one consequently but God incarnate can say of himself, "I am the root and the offspring of David." There is one other place which I have to bring forward to shew that the King Messiah is the second person of the Deity become incarnate, and I have then done with this particular portion of my argument. It is the prophesy of the Messiah's kingdom in the 7th chapter of Daniel, parts of which I have already quoted with another object. It may be as well to read the whole passage once again, and then draw our conclusions from it. (Ver. 9.) "I beheld till the thrones were cast down," (perhaps it should be rather, "I beheld till the thrones were placed or set,") "and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me; I came near unto one of them that

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stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and behold the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Now it is a thing very worthy of remark in this passage, and one which perhaps I ought to have spoken of in a previous part of my subject, that in the 11th, 22d, 25th, and 27th verses, it is not as in the English, the Most High, in the singular number, but the Most High Ones, in the plural number, including very plainly, as I think, the two persons mentioned, the one who is called the Ancient of Days, and the other called the Son of Man, who was brought near before him, and to whom was given the universal and everlasting kingdom. It is plain, at any rate, that the one called the Son of Man is included under the title, because it is said in the 27th verse, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," which is the very thing which had been said before of this Son of Man. And from this circumstance, as well as from the universality and eternity of his kingdom, we before drew an argument for the divinity of the Messiah. But our object now is to shew the converse of this, viz., that the Messiah is God *become incarnate;* and our argument for this we draw from the 13th verse, where he is called the Son of *Man*, or rather, one like a son of *man*, of *poor, frail, mortal man*, for such you will allow to be the meaning of the word *enosh*, the word for man again used in this place.

These, then, are the *direct* arguments for the doctrine that the Messiah is an incarnation of the second person of the Deity. There is yet another class of arguments which I shall adduce in my concluding Lecture, viz., that the Messiah was to die and to rise again before he entered on his glorious kingdom; a subject which will open to us another point in our views of the Messiah, which is a matter of discussion between us and the house of Judah.

But before I conclude, I would again most earnestly press it upon the minds of all who hear me, that no mere *intellectual* discussion and examination of the Scriptures is ever likely to guide us into truth, except we also, in our very hearts and spirits, pray for a spiritual guidance and understanding from above; for if we rely on our own intellects, without laying our desires for truth before the throne of the Most High, and beseeching heavenly instruction from him, he will doubtless, as a punishment of our neglect to acknowledge him in all our ways, harden us in our errors, and make us grope ineffectually after truth, like men that are blind: whereas, on the other hand, if we trust in him with all our heart, and lean not to our own understanding, he will give us both spiritual light and intellectual accuracy; for while no human intellect can find out God, and God's truth, God can give to those who worship him, and make it their first point to ask wisdom from above, clearness of intellect as much as they require. God gives wisdom to the simple, while the wisdom of the wise he turns to folly.

To the Editor of the "Voice of Israel."

Dear Sir,—I thank you for inserting my letter in your last Number. As the printer has in one or two places so mistaken my writing as to make mistakes which quite alter the sense, (or rather, turn it into nonsense,) perhaps you will kindly allow me to notice them.—

At p. 58, col. 3, Luke xxxi. 25, and Acts xi. 20, ought to be Luke xxi. 25, and Acts ii. 20. In the quotation from Dr. Bloomfield, instead of "livid" it should be "lurid." At p. 59, col. 1, in the quotation from Dr. Bloomfield, instead of "render" it should be "render;" and a little below in another quotation from the same author, instead of "*system-protem*," it should be "*hysteron-proteron*." In the quotation from the "Churchman's Monthly Review," instead of "stevival," it should be "shekinah."

These remarks seem necessary to explain the meaning of some facts.

I remain, dear Sir,
Yours truly,
C. H. D.

Nailsworth, May 2, 1846.

THE YEAR OF JUBILEE.

The year of Jubilee was always the first of a sabbatical week; that is, the *fiftieth* year was the *first* of the next week of years after *seven times seven*, or *forty-nine years* had expired. So that every forty-ninth and fiftieth year were, the former a sabbatical year, and the latter, a year of jubilee, without any interruption of the sabbatical cycles by the jubilees. Maimonides, and all the Jewish writers, distinguish between the שמטה year of *Remission* and the יובל year of *jubilee*, even when these solemnities immediately succeed each other. That the year of jubilee was not the seventh sabbatical or forty-ninth year, as has been supposed by some Christian writers, is very evident from the express words of the law, (Levit. xxv. 10—12.) It is not said, that the jubilee is the *sabbath of the land*, as the seventh year is designated in verse 6.

According to Maimonides, the Hebrews began their reckoning of the sabbatical years, from the fourteenth year after their entrance into Canaan: they were seven years in conquering the land; and seven more in dividing to every one his portion of it; hence, the *first sabbatical year* was the one and twentieth year after they arrived at the land. He, moreover, observes, that they numbered *seventeen jubilees*, from that time to their captivity in Babylon, which happened in the end of a sabbatical year, and in the thirty-sixth of the jubilee.*

With respect to the observance of the year of jubilee, scripture affords us but little information. We have intimations, regarding transgresions of this ordinance; as in the case of Ahab who desired to buy or exchange Naboth's land, (1 Kings, xxi. 23;) and in the conduct of those referred to by the prophet Isaiah, v. 8. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the land." This was a direct violation of the *Lex agraria* of the Hebrews, by which estates were preserved in the family to which they originally belonged, and contrary to the ordinance of the jubilee, when every man was to return unto his possession. (Levit. xxv. 13, 23.) We find also an allusion to the year of jubilee in Isa. lxi. 1, 2, where several forms of expression occur which seem to be borrowed from the observance of this solemnity,—"proclaim liberty to the captives, the opening of the prison to them that are bound, proclaim the acceptable year of the Lord."

Maimonides infers from Levit. xxv. 10. "Proclaim liberty throughout all the land unto all the inhabitants thereof," that, after the tribes of Reuben and Gad and the half-tribe of Manasseh were carried captive, (1 Chron. v. 26,) jubilees ceased.† The passage, however, does not appear to warrant this inference. Moreover, express mention is made of the observance of a *sabbatical year*, and of a *year of jubilee* immediately following it, by the prophet Isaiah in the message which he sent to king Hezekiah. "This shall be a sign unto thee, ye shall eat this year such things as grow of themselves (according to the appointment of the sabbatical year, Levit. xxv. 1—7,) and in the second year, that which springeth of the same (as they were always to do on the year of jubilee, Levit. xxv. 11;) and the third year, sow ye, and reap, and plant vineyards, and eat the fruits thereof." (2 Kings, xix, 29, and Isaiah xxxvii, 30.) Hezekiah is here assured, that, so far from being dis-

* Tract De Juribus Anni Septimi et Jubilaei, cap. x. sect. 2, 3.

† Tract De Juribus Anni Septimi et Jubil. cap. x. sect. 6.

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turbed by Sennacherib, of whom they were, at this time, in great fear, they should be able to observe their two years of rest, the *sabbatical year* and the *year of jubilee* which immediately succeeded it, without being molested by this powerful enemy; and should resume their ordinary occupations on the third year, as they were wont to do in times of peace and quietness.

There is no mention made of the observance of the year of Jubilee after the return from Babylon. It is remarkable, that, in the account of the covenant entered into, (Neh. x.) although the sabbatical year is mentioned, (v. 31,) the jubilee is not. That the *former* of these festivals was observed, subsequently to the restoration of the Jews from Babylon, we are expressly informed by Josephus, who tells us, that the year in which Antiochus Eupator came against Jerusalem, (An. 163,) was a *sabbatical year.** The year in which Sosius and Herod fought against Jerusalem and took it, (An. 37,) was also, as the same historian informs us, a *sabbatical year.*†

There can be no doubt, that, during the periods of the Jews' apostacies from God, the sabbatical years and the years of jubilee were not duly observed, at least, as respected the rest of the land. That such was the case is clear from express declarations of scripture, where mention is made of the non-observance of *seventy years* of this rest. The sacred historian, speaking of the captivity in Babylon, tells us, that it was to "fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil three score and ten years." (2 Chron. xxxvi. 21, comp. with Levit. xxvi. 33—35.) Hence, it appears, that from the time of the Israelites obtaining possession of the country until the carrying away unto Babylon, they had neglected *seventy years* of the rest appointed for the land. These words, however, afford no ground for the opinion entertained by some, that the sabbatical year and the year of jubilee had not been observed for a continued period of 490 years.

That the Jews viewed the jubilee as a symbolical ordinance, embodying spiritual truth, appears from Aberbanel, who observes on the words, (Levit. xxv. 10,) "Ye shall return every man unto his possession, and every man unto his family;" that *the former clause refers to the body, and the latter relates to the soul, and its return to God.* In the book of Zohar, it is said, *"the divine glory shall be freedom and redemption in a year of jubilee."* The modern Jews, however, have not only no commemoration of this grand festival, they have even lost the reckoning of it; they know not on what year the jubilee falls.

LETTER TO THE EDITOR.

Our readers are well aware we are not in the habit of publishing laudatory notices of our periodical; but, for various reasons, we give the following extracts of a letter from a clergyman, to which we have alluded in the leading article. The extracts are somewhat disjointed, from the letters being interspersed with references to particular individuals.

Among the numerous periodicals of our time, none can surpass, in importance, that to which you are devoted; for the interests of the Christian Church are so connected with, or, rather, involved in, those of God's ancient Israel, that we Gentiles can understand our own position under the covenant of God in Christ, only as we accurately view that of the Jewish nation. To this your *"Voice"* calls attention, speaking in a language not to be misunderstood; and I pray that the Holy Spirit will guide you, and all who contribute to your succeeding numbers, into truth, and grant you to reap the reward of your labour of love among your brethren after the flesh, of whom, according to the flesh, came that Blessed One, who died and rose again, and lives exalted to give repentance unto Israel, and remission of sins. The times in which we live are pregnant with much that will prove of vast importance to the church and to the world; and, as we know not what a day may bring forth, may we wait, and watch, and pray, with our hearts continually Zion-ward!

In former years I felt much interested in the Jewish cause, but gave up in consequence of some sad deceptions I experienced from "converted Jews." I could detail several sad cases of fraud practised upon me by men who could talk well upon New Testament truth, and whose letters of introduction threw me off my guard.

The proposal for a Judean Church is an important matter.

You may make any use you please of this letter, or of any part of it, as expressing my desire for God's blessing upon your efforts for the good of Israel.

I remain, yours, in truth,
May 6th, 1846. J. C. W.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—Your correspondent C. H. D. invites the opinion of your readers respecting the meaning of Matthew xxiv. 28. Is it not to be regarded, as the concluding admonition of the advice given with reference to false Christs and false prophets? Our Lord warns his disciples (v. 24), that such impostors will appear, that they will show great signs and wonders, and will delude many. He exhorts them (v. 26) to give no heed to such deceivers, not to listen to their invitations to the desert, or the secret chamber. Then as a reason why their hope should not be excited by these vain professions, he assures them (v. 27) that when he comes again, it will not be in seclusion, or with privacy, but as the lightning, which shineth out visibly, before all men, far and wide. And having thus shown them *the folly* of going after the false Christs and false prophets, he gives emphasis to his caution (v. 28), by declaring to them *its danger.* For these impostors, being at the same time leaders of rebellion against the powers that be, will, with their followers, inevitably meet with the punishment their crimes deserve; just as the carcass is the lawful prey of the eagle: and what he foretold was fulfilled to the letter, for these deceivers were hunted down by the Roman government, and most of those who joined them were slaughtered or enslaved.

I am, Sir,
Yours sincerely,
A CHRISTIAN BROTHER.

At Copenhagen, in 1816, four men were sentenced to death for exciting their fellow prisoners to revolt. Three of the number had been beheaded, and the fourth refused to place his head on the block, on the ground that the person before him had been a Jew, and that he being a Christian, could object to having his blood mingled with that of a Jew. After some parley, the magistrate granted his objection; and the man having cleaned the block of the blood as well as he could, placed his head down tranquilly and underwent the sentence.

ON MATTHEW XXIV.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Rugby, May 16, 1846.

Dear Sir,—As your correspondent C. H. D., who asks the opinions of your readers on parts of our Lord's prophecy, quotes some of my interpretations of that part of scripture, will you kindly allow me to say a few words on the subject?

Since writing my essay on the meaning of that prophecy, I have changed my opinion as to the proper explanation of the passage, "Verily I say unto you, this generation shall not pass till all these things be fulfilled," being convinced by Mr. Dallas, in his little book, "Look to Jerusalem," that his is the proper solution of the difficulty. He translates the passage, "Verily, I say unto you, THAT generation shall not pass till all these things be fulfilled." The Greek word is exactly the same as the one which in Luke xvii. 34, is translated, "I tell you, in that night, there shall be two men in one bed," &c.; and according to this translation the whole passage becomes very simple, instructive, and forcible. "Immediately after the tribulation of those days, the sun shall be darkened, and the other signs of Christ's coming shall take place. When ye see these signs, lift up your heads, for your redemption draweth nigh. Christ shall come in the clouds of heaven very soon afterwards. As surely as the fig-tree putting forth its leaves shows the coming of summer, so surely shall these signs show my near approach. The same generation that sees the signs shall see also my coming in glory, and shall witness the gathering together of the elect unto me from the four corners of the earth." All is thus simple, intelligible, and indeed of the highest importance to all of us.

In respect to my interpretation of the passage, "Wheresoever the carcase is, there will the eagles be gathered together," will you allow me to quote the following most striking illustration from a modern traveller in Palestine?

"As we began to descend from the heights, a large eagle floated majestically past us; another and another succeeded until we counted twenty-three. 'Some man or beast has turned into a carcase,' I observed, as we saw this formidable procession. 'Depend on it,' said my companion, 'S.'s or Denitii's horse has died.' We found out afterwards that such was the case; and it is a curious fact, that however lonely or lifeless the most secluded valley among these mountains may appear, the moment an animal falls dead, specks begin to appear in the horizon, which soon swell into eagles or vultures, THAT HAVE RECEIVED SUMMONS BY SOME SENSE WE KNOW NOTHING OF, TO ATTEND THE BANQUET,*

How beautiful an illustration is this of the manner in which God will call together his elect to meet the Lamb at his marriage-supper!"

Yours very truly,
H. HIGHTON.

Pope Gregory the Great, in the seventh century, treated the Jews of Italy with kindness and toleration. Their conversion was the object of his most ardent wishes. He exhorted the clergy and the faithful to treat the Jews with humanity: "They shall one day," said he, "enter the fold, and be united to the flock of Jesus Christ. Mildness is the true way to convert them to the faith; violence can only have the effect of repulsing those whom gentleness and love might gain."

* Joseph Antiq. lib. xii. c. 9. 5; also, Macc. vi. 49, 53.

† Lib. xiv. cap. 16—2.

* "The Crescent and the Cross," vol ii. p. 292.

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MESSIAH, A DIVINE REDEEMER.

"And this is his name by which he shall be called, Jehovah, our Righteousness." JEREM. xxiii. 6.

וזה שמו אשר־יקראו יהוה צדקנו

[We had ourselves intended to review the discourse of Dr. Raphall; but having received the following from a friend, we are so well satisfied with it, that we insert it instead].

Among the recent productions of the press, there has appeared a remarkable discourse on the unity of God; written by the Rev. M. J. Raphall, a Jewish Rabbi, of the Synagogue of Birmingham. The preface informs us that the discourse was composed "at the request of the Rev. Hugh Hutton, minister of the congregation of Christian Unitarians assembling in the old meeting-house, Birmingham, who was desirous of placing before his hearers an authentic Jewish statement of the doctrine of the Divine unity, as an evidence that the Jews neither entertain the idea of a plurality of persons in the Godhead, nor regard any portion of their Scriptures as favourable to such an opinion." The preface further informs us, that "after being preached by the author, it was *re-delivered* by Mr. Hutton; first in the Unitarian chapel, Warwick, and afterwards in the old meeting-house, Birmingham; on both of which occasions it was listened to by large and attentive congregations.

The discourse is founded on the words of Moses, Deut. vi. 6, "Hear, O Israel, the Lord our God is one Lord;" or as the Jews prefer rendering the original, "Hear, O Israel, the Lord our God the Lord is one."

At page 15, the following extraordinary passage occurs:—"When in after ages the doctrine was propounded, that divine justice required a vicarious sacrifice, a *divine Redeemer*, who should redeem mankind by taking upon himself and removing their sins, these sacred records (the Jewish Scriptures) *rejected* the doctrine by declaring, (Isaiah xliii. 25), "*I*, even I, am he who blotteth out thy transgressions because of *me*, and thy sins I will not remember." From these observations we learn that the doctrine of a divine Redeemer, and, consequently, of a divine Messiah, (for the ideas must, of course, be reciprocal), has no place at all in the creed of a modern Jew. Such is the conclusion to which the words of the preacher necessarily conduct us. Be it so; but what then, we would ask, is the meaning of passages like the following? what do they import? Will the preacher or his friend, the Rev. Mr. Hutton, inform us?

It is written of the Messiah, Psalm ii. 12, "Blessed are all they that put their trust in him." Can *words* like these be interpreted of a *mortal man?* Is it not written, "cursed is the man that trusteth in man, and that maketh flesh his arm?"

"I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isaiah xlix. 6.

"I will make him my First-born, higher than the kings of the earth." Psalm lxxxix. 27.

"He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." Isaiah xlii, 4.

"His enemies will I clothe with shame; but upon himself shall his crown flourish." Psalm cxxxii. 18.

"The Lord said unto my lord, sit thou at my right hand until I make thine enemies thy footstool." Psalm xc. 1.

"Thy throne, O Jehovah, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, &c.; therefore God, thy God, hath annointed thee with the oil of gladness, &c." Psalm xlv. 67.

"For thus saith the Lord of hosts: yet once it is a little while and I will shake the heavens and the earth, and the sea and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill *this house* with glory, saith the Lord of hosts." Haggai ii. 67.

"And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts." Malachi iii. 1.

"And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." Isaiah xi. 4.

"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old from everlasting." Micah v. 1, 3.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counseller, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah ix. 6.

"This is his name whereby he shall be called: Jehovah our Righteousness." Jeremiah xxiii. 6.

Such are the great and glorious things which the prophets have spoken concerning him who should come into the world in the fullness of time, "a light to lighten the Gentiles and the glory of his people Israel." Who then can hesitate to acknowledge in the Messiah a *divine Redeemer?* But the Jew repudiates the doctrine. Let him do so if he will: let him count it as a figment, an idle dream; so did not his *fathers*; we say, so did not his fathers. We appeal to the Rabbies, let *them* be his judges.

"By what name," inquires Rabbi Abba, "shall Messiah be called?" He answers out of the passage in Jeremiah just quoted, "He shall be called *The Eternal Jehovah.*" Comment in Thren. v. 16. Misd. Thehilim, cited in Father Persons' Christian Directory, unabridged edition, p.p. 123.

Jonathan Ben Uzziel, in the Chaldee paraphrase, also expressly interprets this passage of the Messiah. His example is followed by Kimchi, Ben Melech, Jarchi, and the Talmudists. The Targum, however, reads as follows:—"And this is his name by which they shall call him 'righteous things shall be done for us in his days from the presence of Jehovah.'" *(Gurney on the Deity of Christ, page* 357, 8*)*

On the passage in Zephaniah, (3, 9), "Then will I turn to the people a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." Rabbi Moses Hadarson writes: "In this place Jehovah signifieth nothing else but Messiah," on Gen. xli. cited in Father Persons, *page* 123.

Moses, son of Rabbi Nehemannus, speaks of the Messiah as "The Angel," "the Redeemer," who is called "the face of God," "that is," says he "God himself," the same that appeared to Jacob, at Bethel, and said to Moses in the bush: "I am the God of thy father, &c.;" "The Lord that should come to his temple;" and "the Angel of the covenant," prophesied of by Malachi, iii. 7. *Leslie's Address to the Jews, part* 2.

Rabbi Solomo, on Gen. xxii. 18, acknowledges that God might take upon himself human nature, and thinks that he had done so for a time. And the Talmud upon Taanith, from Isaiah xxv. 9, "Lo this is our God, we have waited for him," says, that "at that time God would be pointed at, and shewn even with the finger." *Ibid.* The Christian reader is here reminded of the words of the Apostle John, (chap. i.), "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."

On the passage in Exodus, (xxiii. 20) "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared."—The Rabbinical doctors, assert, according to Jarchi, that this angel is the same as Shaddai, the Almighty.—*Gurney, page* 231. Moses Ben Nachman, when commenting on the appearing to Joshua of the captain of the host of the Lord, says:—"This angel, that I may explain the subject, is the Angel Redeemer of whom it is written, "For my name is in him!" He is the angel who said to Jacob, "I am the God of Bethel." He it is of whom it is said, "God called to Moses out of the bush;" and he is called an angel because he governs the world. For it is written, "Jehovah (that is the Lord God,) brought us up out of Egypt; and elsewhere: "*He sent his angel* and brought us up out of Egypt." Again, it is written: "And the angel of his presence saved them"—that angel, namely, who is the presence of God, of whom it is said, "My presence shall go with thee, and I will give thee rest." Finally, this is the angel of whom the prophet says: "He whom ye seek shall suddenly come to his temple, even

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the angel of the covenant whom ye delight in."—*Gurney, page* 246.

In the Zohar—"The Book of Light"—a Jewish commentary on the Pentateuch, supposed to have been composed in the second century, the pre-existent Messiah is expressly described as being "Jehovah," "The Angel of God," "The Shekinah," "The Divine Majesty," "The word of God," &c. Among other titles applied in the Zohar to this divine person is צֶלֶם אֵל "The Image of God."—*Gurney, page* 188.

The author of the *Zohar* also applies the title *Son of God*, to the Shekinah or Angel of Jehovah. For example, in his commentary on Genesis, he says: "This Son is the faithful Shepherd. Of thee it is said: Kiss the Son: and again: Thou art my Son. He is the Prince of Israelites, Lord over things below, Lord of ministering angels, the Son of the Highest, the Son of the good and great God, and the gracious Shekinah."—*Gurney, page* 257.

In the *Nezach Israel* we read יהיה משיח מפני תוהו "Messiah existed before Chaos—(i. e.) before the creation of the world." So also in the *Zohar* it is written in Gen. i. 2. "The Spirit of God moved on the face of the waters. This was the Spirit of King Messiah: and again in the *Bereshith Rabba*: "This Spirit of God was the Spirit of King Messiah."—*Gurney, page* 63.

In the Targums and other ancient Jewish writings, reference is frequently made to a divine person denominated "The word of God." The modern Jews would have us look upon this phrase as nothing more than a circumlocution for *Jehovah*, or what they are pleased to term a Chaldaism; but the truth is that the Messiah is often clearly and unquestionably referred to under this title. But whether so referred to or not, there is marked out to us on many of these occasions a Being clothed with the attributes of deity; one whose character and functions are distinctly represented in the person of *Christ*, whose name is called "*The Word of God*," (Rev. xix. 13); and who is afterwards styled in the same chapter: "King of kings, and Lord of lords."

Bath. E. T.

(To be continued.)

PAPAL LAWS REGARDING THE JEWS.

(Continued from the Voice of Israel, No. VI.)

Our narrow limits, and superabundance of matter, sometimes cause unseemly gaps between the commencement and the end of articles not necessarily continuous. This has been the case with the present article. We have in our former volume given the first twenty-five enactments of the Papacy regarding the Jews; and now, though somewhat tardily, give another portion.

26. The Jews may not, either directly, or through the means of others, have any traffic, business, bank, or partnership with Neophytes or Catechumens, under penalty of nullifying the contract, and of fifty scudi, three lashes of the cord in public, and other punishments at discretion.

27. According to the tenor of the constitution, (61) of St. Pius V., and of the decree of Alexander VII. of 10th July, 1659, Jews may not hold shops, depositories, magazines, or stables, out of the Ghetto, and only in case of particular need or necessity, may the Bishops of the place grant them suitable licenses; for places, however, not far removed from the Ghetto, and not in the public squares; with the understanding that they must not pass the night there, nor hold large meetings there with Christians, nor even with Jews, but only attend to their business; under a penalty of fifty scudi, and other corporal punishments at discretion, as well as the loss for perpetuity of the said magazines, shops, depositories, and stables.

28. The Hebrews may not invite, much less introduce, Christians into their synagogue; and on the other hand, it is not permitted to Christians to enter there, under the penalty on both sides of fifty scudi.

29. That following out the provisions of the law, (ult. Cod. de Judæis, cap. 16, e. 18, eod. tit.,) and of the decree of Benedict XIV. of holy memory, dated 26th August, 1745, the Jews may not, either in their own name, or that of any Christian, or of any other person, hold or make contracts, leases, or societies, whether public or private, of goods of any description whatever, belonging to whatsoever personage, even to the reverend apostolic chamber, nor to lend their name, or become security, or possess any, even the least, participation, under pain of the loss of the same amount as may be agreed to in the lease or contract, to be incurred *ipso facto*; of the nullity of all such contract; and other punishments at discretion; and for this reason Christians are commanded, from this time forward, to abstain from making contracts in such matters with Jews, under the same penalties as those expressed above.

30. In conformity with that which is decreed in the chap. *ad hace* (6) in the chap. *et si Judæos* (13) *de Judæis*, and in the second Constitution of Innocent IV. of holy memory, and in the third of Paul IV. of holy memory, the Jews may not provide themselves with wet-nurses and nurses from the Christians, under a penalty of 100 scudi, and of imprisonment at discretion; and on the other hand, Christian ladies may not provide themselves with Hebrew nurses or wet-nurses, under a penalty of fifty scudi for the first offence, and for the second, of the lash in addition, to which punishment the husbands, as well Christian as Jewish, shall be subjected for their wives.

31. According to the tenor of what is prescribed in the *Leg. Unica Cod. ne Christianum Mancipium Hæreticus, vel Judæus, vel Paganus habeat* and in the chap. 2, 5, 8, 13 *de Judæis*, as also in the already-cited second constitution of Innocent IV., of the 3rd Paul IV. c. 4, in the decrees of the Holy Congregation of 14th Feb. 1606, 15th March and 17th March, 1612, 12th October, 1627, and 20th June, 1652, the Jews may not keep Christian servants, men or women, nor employ either the one or the other for the shortest moment of time, neither to clean the Ghetto, nor to light a fire, nor to wash their clothes, nor to render them any service whatever, under a penalty of twenty-five scudi, and other corporal punishments at discretion; and to insure this it is enjoined on all Christian fathers of families, guardians, or trustees, to forbid their children, and the young people under their direction, to offer such service to the Hebrews, otherwise they will be proceeded against with punishments at discretion.

(To be continued.)

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE REAL QUESTION AT ISSUE, IS CHRISTIANITY TRUE OR FALSE?

We insert in another part of our paper extracts from our French and English contemporaries, the *Voice of Jacob*, and the *Archives Israelites*, relating to *the Voice of Israel*. We feel no anger at what they say; far from it. But we do feel surprised, that acute men, such as the editor of the *Archives*, do not perceive that their observations on apostates and apostacy are so wide of the mark, that they can produce no other effect on any of their brethren in a doubting state of mind, than that of convincing them there is something unanswerable in the arguments in favour of Christianity, when its opponents are obliged to take refuge in abuse, more or less refined, of those of their brethren who profess it. We have never brought forward the conversion of any Jew to Christianity, as a proof of the *truth* of Christianity; but we have given narratives of the doubts and difficulties, the trials and consolations, of those whose minds have been exercised on matters of infinite and eternal importance, for the instruction and comfort of those whose minds are similarly exercised. We are well aware that a great number, not of Jews only, but of men who call themselves Christians, are utterly ignorant of such exercises of mind. With them, religion is one of the easiest things in the world; consisting simply in absence from gross crimes, and the practice of the neighbourly virtues. Such men, of course, must regard any anxiety about the salvation of the soul, as mere folly, until that *grace of God*, so sneeringly referred to by the writer in the *Archives*, enables them, as it did Job and David, to see their own sinfulness in the sight of a holy God, and leads them to cry out as those did, "Behold, I am vile!"

It is beside our present purpose to defend the characters or the motives of the Jews who have professed Christianity. Our present object is,—we cannot say, to *inform* the editors of the above-mentioned periodicals, that the character of converted Jews has nothing to do with the truth of Christianity—for this, we are convinced, they know as well as we do—but to remind them, that if they make no more relevant reply to our oft-repeated challenge, either to refute Christianity, or to acknowledge its truth, than that of snarling at converted Jews, and ringing the changes on apostates and apostacy, not only we, but the Jewish public at large, will begin to think it is because they have no better answer to give. If every Jew professing Christianity in the present day, were a hypocrite and an evil-doer, the truth of Christianity stands firmly on its own basis, as it did before these men were born. Let the editors of the Jewish periodicals form what opinion they please of us as individuals, but let them not shrink from answering the plain and reasonable question we have put to them. We challenge not the editors of the *Archives Israelites* and the *Voice of Jacob* alone; we call upon all the editors of Jewish journals, now too numerous to name individually,—publicly, and before Europe we call upon them, to give a plain, straight forward, answer to the question, IS CHRISTIANITY TRUE OR FALSE?

WHAT WAS THE MESSIAH TO DO?

The disclosures made at the last Assembly of Rabbis, of the notions entertained by educated Jews in regard to the doctrine of the Messiah, exhibit one of those strange anomalies in the history of the human mind, the existence of which we could never have supposed to be possible, if experience had not shown us that it does exist. A transition state of doubt, in the progress from unbelief to faith, is natural and reasonable; but a settled habit of mind, of which we know not whether to say that it is neither faith nor unbelief, or that it is a compound of these seemingly incompatible qualities, is a state which, *a priori*, we could never have conjectured. Yet the history of mankind in all ages has displayed instances of this strange and anomalous condition, especially in matters connected with religion. A more striking illustration of it cannot well be imagined than the debate of the Rabbis above alluded to on the doctrine of the Messiah. "The idea of the Messiah is the centre point of Judaism." "Judaism does not consist merely in Monotheism; the Messiah idea is one of its most important elements." "As revelation is the foundation, the doctrine of the Messiah is the top-stone, of Judaism." Should we not, then, expect this important idea to stand out, clear and well-defined, in the mind of every Jew? Could we suppose it to be as vague and indeterminate as the imaginary pictures formed by the passing clouds, where that which seems to one of the fanciful gazers to be a castle, appears to the others as a ship? Yet so it is. "As various notions are formed regarding the Messiah, so much the more general must the expressions in the prayers be, in order that each individual may attach his own convictions to it." "The future is uncertain; every one may form his own opinion about it without injury to the present time. There ought, therefore, to be no defined idea of the Messiah in the prayer-book, but only a general idea, so expressed that those of all opinions may coincide in it." *

Recognising the existence of the contradictory state of mind above alluded to, we can still give the authors of those statements credit for honesty; that is, we can suppose it possible that they believe—or, at least, *imagine* they believe—their own absurd declarations. But that such sentiments are a virtual denial of divine revelation,—are tantamount to a complete renunciation of the authority of the Holy Scriptures, must be evident to every unprejudiced mind. No one who has a settled belief that the Law, the Psalms, and the Prophets, are a revelation of the

* These quotations are taken from the debates of the fifth and sixth sittings of the Assembly. See *Voice of Israel*, No. xviii., p. 179.

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mind of God, can for a moment suppose that this revelation is so utterly unintelligible, that every man may entertain his own mental vagaries in relation to "its most important elements." A collection of such riddles would not be a revelation, but a mystery. We fear such loose and unsettled views in regard to the inspiration of Scripture, will, ere long, draw the more thinking and intelligent portion of our reformed brethren into the gulf of infidelity and atheism.

Believing, however, that there are still many of the house of Israel, who would shrink from denying, that "God, at sundry times, and in divers manners, spake in time past unto the fathers by the prophets" (Heb. i. 1), we earnestly entreat them to examine with us those records which we both acknowledge to be divine; in order that we may discover from them what the work of the Messiah was to be. We shall seek to obtain this knowledge, not by confining ourselves to isolated texts, but by taking in the whole scope of that revelation which it pleased the Eternal (blessed be He!) to make to his ignorant and sinful creatures. Most heartily can we join in the prayer offered by our brethren at the Feast of Weeks: "Faithful art thou, O Lord our God! and thy words are faithful; for not one of thy words shall return back without being fulfilled; for thou, O God! art a faithful and merciful King."

In the midst of heathen darkness, a thoughtful mind was here and there enabled to grope its way towards the knowledge of a great First Cause; thus illustrating the truth of the statement in Rom. i. 20, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But our gracious Father did not leave us dependent on those rays of truth, which to our enfeebled vision appeared faint and indistinct, but was pleased to send a sunbeam direct from the fountain of eternal light, to disclose to us, not his mighty power alone, but his everlasting love. From the earliest recorded revelation we learn, that "in the beginning God created the heaven and the earth:" that He who from all eternity dwelt "in the light which no man can approach unto," completely happy in his own perfections, saw fit, in his infinite wisdom, to call into existence intelligent beings, composed of a material body and a spiritual soul. These he placed in a material habitation, suited to the faculties with which he had endowed them: "And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." "And God saw everything that he had made, and behold, it was very good." (Gen. i. 28—31.)

How glorious must that state have been, which Infinite Wisdom pronounced to be "very good!" What visions of bliss must have risen to the view of the host of heaven, "when the morning stars sang together, and all the sons of God shouted for joy!" (Job xxxviii. 7.) A happy creation, with man, the vicegerent of God, as its head and ruler; the lower creatures happy under man's gentle rule; man infinitely happy in the glory of that Creator with whom he lived in communion; and God rejoicing in the happiness of man, and in the perfection of everything that he had made. "He rested and was refreshed." (Exod. xxxi. 17.) What an "exceeding weight of glory," incomprehensible to us, must the Divine Mind have perceived in that whereby He "was refreshed!" And shall we dare to say that this glory is gone for ever; that there shall never again be a time when God shall look on this earth and its inhabitants, and "be refreshed," because they are "very good?"

But God's "ways are not as our ways, nor His thoughts as our thoughts." In His inscrutable wisdom, He permitted this "very good" condition of the creation to be interrupted by sin. The origin of evil is one of those mysteries that the wisest of men have in vain attempted to solve. Why a benevolent Being permitted the existence of that evil which His omnipotence might have prevented, is a question that must remain unanswered until that great day when our renovated powers and faculties shall enable us to comprehend the utmost depths of those "deep things of God" which are now but partially "revealed to us by the Spirit." (1 Cor. ii. 10.) To the true Christian it is no cause of doubt or anxiety. He sees that through the existence of evil there is that developed in the character of God which could never have been known without it; and to him the knowledge of God is "life eternal." The "knowledge of good and evil" has taught the creature his own fallibility—his dependence on a Higher Power than his own. The act which was to make him "as God" (Gen. iii. 5) has shown him that he is not God, but a frail and limited being.

When the mind of man ceased to be in harmony with the mind of God, the whole work of creation was marred; man was condemned to labour, sorrow, and death; and his habitation was cursed for his sake. The scoffing infidel has often attempted to throw discredit on the Scripture narrative, by asking how it is possible that a merciful God could inflict so great a punishment for an offence so trivial. This is fallen man's estimate of sin. He views the commands of God as so many arbitrary prohibitions; and regards the outward breach of them as alone constituting the sin. But God looketh on the heart, and marks the sin that defiles it; the outward act is often but a slender off-shoot, when compared with the strength of the "root of bitterness" that lurks within. "Thou hast done evil things as thou couldst." (Jer. iii. 5.) If the power to do evil were equal to the will, what a scene of confusion and ruin would this earth present! Our first parents had received from God a blessed existence; they enjoyed, in a degree of which we can form but a faint conception, spiritual and temporal blessings suited to their twofold nature. Even those who know what it is to draw near to a reconciled Father by Him who is "the way, the truth, and the life," can but dimly imagine the ineffable communion which the unfallen creature enjoyed with his Creator at those seasons when he was wont to hear "the voice of the Lord God, walking in the garden." We can understand but little of this blessed intercourse; but we can understand something of the nature of its interruption. When the poison of suspicion has been injected into the mind, when we are led to doubt that love which we had believed pure and perfect, the joy of intercourse is gone; all communion has ceased; distrust and alienation take the place of confiding affection. "Yea, hath God said ye shall not eat of every tree of the garden?" Has he selfishly withheld that which would raise you to a dignity like his own? But it was not the love of God alone that the father of lies called in question; he sought also to disparage His moral character. When Eve repeated the denunciation attached to the transgression of God's commandment, the tempter dared to accuse the Most High of falsehood: "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil." (Gen. iii. 4, 5.) The reception of these poisoned words was the entrance of sin into the human heart. The Being whose moral perfections and fatherly love had formed the enjoyment of their existence, now seemed stript of His glory; that in which they had trusted and delighted was gone; there remained a great, and a wise, and a terrible God; but the God of truth and love was no more; nay, had never been. Who can conceive the revulsion of feeling that must have taken place in the hearts of our first parents! When the love which had filled those hearts was thus rudely expelled, must not cold alienation, yea, even bitter hatred and contempt, have rushed in to fill the empty void, and the happy and confiding children have been changed at once into strangers and enemies?

Vain man, in his puny wisdom, asks, "Why did not the Omnipotent at once remove this evil? Why must its bitter consequences drag on through centuries and chiliads, making this fair earth a charnel-house, and its inhabitants either oppressed or oppressing,—tyrants or victims?" Because so it seemed good in the sight of the Omniscient. Sin has entered into His dominion, and the whole intelligent creation must be taught the awful nature of sin,—must learn that it is an evil and a bitter thing to depart from God. (Jer. ii. 19.) We poor creatures of a day cannot sit in judgment on the plans of Him who sees "the end from the be-

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ginning;" we must either humbly yield ourselves to these plans, and so obtain the honour of being "workers together with God;" or madly oppose them, and be "taken out of the way," along with all obstacles that let or hinder the purposes of God. The unfallen portion of God's creation are represented in Scripture as watching with intense eagerness the development of that glorious scheme which is to bring good out of evil; as deriving instruction from His dealings with His fallen creature, man. That "salvation," respecting which "the prophets inquired diligently," is a matter which "the angels desire to look into," (1 Peter i. 12), and "unto the principalities and powers in heavenly places," "the manifold wisdom of God" is made known "by the church." (Eph. iii. 10.) The dispensation that commenced in Eden, and concludes at "the restitution of all things," is a drama in which we are the actors, and of which the spectators are the unfallen intelligences. Well might the poet say, that we

"Play such fantastic tricks before high Heaven
As make the angels weep."

What a scene must this world present to an unclouded intellect, removed from the influence of its passions and prejudices! How strange must appear to them our paltry aims, our petty squabbles, our eager contests about painted bubbles, that burst when we grasp them! With what pity must they regard the folly of those who, while thirsting after happiness, forsake "the Fountain of living waters, and hew out to themselves broken cisterns, that can hold no water!" (Jer. ii. 13.) And, again, what holy delight must they experience when they see the bold rebel changed into the weeping penitent—the prodigal returning to his father's house—the persecutor of the truth "preaching the faith which once he destroyed!" Yes, "there is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 10.)

Those who had seen the new recipients of the bounty of the Eternal installed into the dominion of that beautiful creation which had just been called into existence, who had heard them receive the blessing of the Highest, and His command to bear universal rule over a replenished and happy earth, were now called upon to behold the sad reverse occasioned by sin. The God of wisdom, and power, and love, must now be proved to be the God of truth; faithful in judgment, "just and true in all his ways." The forbidden crime had been committed; the threatened penalty must follow. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. iii. 17—19.)

What! The blessed of God sunk into degradation and misery! The creation which He pronounced "very good" become an accursed thing! Even so—for a season. But is the Almighty foiled in his designs? Has he abandoned his original plan through the machinations of an enemy? Has Satan indeed gained the victory? God forbid. He who is "mighty in counsel, and excellent in working" has permitted a temporary interruption of His purposes, in order to bring out of this obstruction a higher glory, a brighter manifestation of the character of the Supreme Good. The Creator and Upholder must be known as the Redeemer and the Saviour. How are we constantly constrained to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.)

To bring back rebel man to his allegiance to God;—to bring this earth and its inhabitants once more into a condition in which their Creator can again pronounce them to be "very good;"—this is the work of the Messiah.

JEWISH INTELLIGENCE.

We present our readers with the following letter from Sir Moses Montefiore. Its contents rather took us by surprise. One would imagine from the tenor of it, that the compassionate people of this country had been expending a vast amount of sympathy on the calamity of exchanging a Polish fur cap for a German hat. But we remember it was written for the Russian Post-office, and so forbear further comment:—

"Warsaw, 20th May, 1846, 5606.

"Our journey to this city has not been rapid, having spent a little time at most of the villages and towns on our way, the principal inhabitants of which were Israelites. We were eleven days at Wilna, and I am happy to say, that before we left it we had the satisfaction to find that all our co-religionists were desirous to comply with the wishes of his Majesty, the Emperor, in every respect. Thousands would engage themselves in the cultivation of the land. Several of the Talmud Tora Schools have undertaken to have the boys instructed in the language of the country, and in other branches of useful knowledge. The fur cap has nearly disappeared at Wilna; the change of costume will, in my opinion, be followed very cheerfully by our brethren in Poland. The population of Wilna is 80,000, of whom 45,000 are Israelites, and most religious ones too. I was delighted with their schools; among boys of nine and ten years of age, many were masters of the Hebrew language, and admirably acquainted with the Talmud and our Laws. In several of the girls' schools, we met pupils who could read and write four different languages.

"There is much yet to be done in Poland, where our co-religionists are one-fourth of the whole population of the kingdom. Here I have already received the promise of many of the Hasidim to change their fur caps for hats, and to adopt the German costume generally. I think this change will have a happy effect on their position in this kingdom, and be the means of producing a good feeling between their fellow-subjects and themselves. The Viceroy has most considerately allowed an extension of three months for the change of dress, and this is a great boon to the poor, as it will enable them to procure the new dresses. I have received in this city the assurance of many, that they would willingly engage themselves in agriculture if they could procure land; and his Highness, the Viceroy, is desirous that they should do so. I therefore hope that those Jews in this kingdom who have the ability, will purchase land (which I am told is very cheap), and will employ their brethren in its cultivation. Our co-religionists are most willing to work; they are good masons, bricklayers, carpenters, &c., and of course tailors, shoemakers, bookbinders, weavers, &c. I was pained to witness how some labour for a bit of bread; there were thousands of them on the roads breaking stones, and truly happy when they could get even that humiliating employment. The crops have failed for the two last years, and consequently there is a great poverty in the land; but I hope the merciful goodness of God will crown the present year with plenty. The government has been very kind to the Jews as well as the Christians, and has mitigated as far as it could the distresses of the people.

"At Warsaw there are nearly 40,000 Jews in a population of 90,000. The Jewish hospital is a magnificent establishment, with 400 beds; and I regret to add, that on the day I went over it all the beds were filled. Its management is admirable, and well may our brethren be proud of it. The schools are also most deserving of commendation; here also the females are quite equal in talent to the males.

"We reached this place four days before his Imperial Majesty entered it, and I remain here during his Majesty's sojourn, to be in attendance if it be his Majesty's pleasure to see me again before my return to England. My presence in the city will be made known to the Emperor, but I shall not solicit the honour of an audience, as I cannot possibly have a more gratifying assurance than that I have already had the happiness to receive; nevertheless, it is most gratifying to me to be able to assure his Majesty that my brethren, one and all, that I have spoken with, are most anxious to comply with the wishes of his Majesty and his government in every particular. I have satisfied them that the measures proposed are by no means intended to interfere with their religion. * * * My poor wife continues an invalid. I hope she will be better on our return to happy England." * * *Voice of Jacob.*

The same paper gives the following additional particulars from the German journals:—

"Wilna, 18th May. We can communicate the following details concerning the visit of Sir Moses Montefiore. At St. Petersburgh, one of the state carriages was placed at the disposal of the honoured guest, and a government official ordered to be in constant attendance. When he visited the Prayer-chamber of the Jewish soldiery, it was prepared and handsomely decorated on the occasion, at the charge of the Emperor. In our own town, the military Commandant and Governor General, Von Mirkowicz, waited upon him immediately after his arrival, and had a lengthened interview on the subject of Jewish interests. On the following day, Sir Moses was invited to meet all the principal authorities at a grand dinner, which the honoured Sheriff (as he is here called) declined, on account of his strict adherence to the Mosaic ceremonial and dietary

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regulations; the entertainment was therefore converted into a public breakfast, at which the most intimate friends of the governor, and other persons of distinction attended. Soon afterwards, the lady and daughters of the Governor waited upon Lady Montefiore, to manifest their reverence for her, and the young ladies kissed her hand. This interview lasted also some time.

"Here, as well as at every other place he has visited, Sir Moses left orders with his attendants to admit all who sought his presence; so that he was often occupied until late in the night, either with those who desired the honour to be presented to him, or who wished to appeal to his charity. He gave donations to the poor of all confessions, without distinction, and left on his departure, 10,000 silver rubles to the Jewish poor of the town.

"In Kowno, through which he passed on his journey to Warsaw, the rejoicing among his co-religionists was so great, that business was altogether suspended during his stay. Altogether his visit to Russia cannot fail to be of essential service to the Jewish people, even though nothing grow out of it for the improvement of their position; for the people, who usually regulate their own conduct by that of persons in higher stations, when they see the honours which the government pays to merit, without reference to the quarter in which it is found, will learn to conquer many of their existing prejudices."

"*Posen, 16th May.*—The Jewish colonization plan progresses admirably in this province. The greatest zeal for it is manifested in all quarters, far exceeding previous expectations. Since the 1st instant, no less than 1064 families have declared for agricultural pursuits; among them many are quite able to provide dwellings, live and dead stock, and everything else from their own resources; while others are prepared to invest smaller amounts in the undertaking. When it is remembered that these people cannot dispose of their lands for fifteen years, nor employ Christian labourers after the first four years, this is a highly gratifying mark of the confidence with which they devote themselves to the enterprise, and a practical disproof of the unjust imputation upon the Jews—that they detest work. Their desire to be usefully employed, and their love of industry, are now sufficiently manifest. Some of the promised crown lands are already at the disposal of the Central Association, and colonies will be commenced already this summer. Each colony is to consist of twenty to thirty families, under an experienced director."—*D. A. Z.*

We rejoice to learn from the *A. Z. des Judenthums* that the Russian Government have begun to pursue a milder course towards the Jews. The liberty to keep inns and public houses is to be extended to 1847, and they are not to be compelled to change their costume until the 1st of October. The following requisitions of the Russian government also appear to us very reasonable. Previous to January 1st, 1850, the Jews are required to enrol themselves in one of the four following classes: 1st, Burgesses of a town, by the purchase of a piece of land or a house; 2nd, in a corporation of artisans, after having given the proof of ability required by law; 3rd, in one of the three corporations of traders; or 4th, in the great body of tillers of the earth, whether on their own property, or under other proprietors. Such Jews as shall not have placed themselves in one of these four classes by the appointed time, will be subjected to such restrictions as the government will think fit to adopt. The journals do not seem disposed to give the influence of Sir Moses Montefiore as being the occasion of the milder tone of the Russian government; but we think it more than probable, that his visit, combined with the sympathy so largely manifested in different parts of Europe for the sufferings of the Jews, has tended to produce this good effect.

Sir Moses and Lady Montefiore returned to England about a fortnight since.

Dr. Frankel has published an appeal for an assembly of Jewish Theologians, to oppose the assemblies of Rabbis that have been hitherto held. This was to be expected, after his leaving the second assembly, without having at all attended the first; and there is no doubt this assembly will take place. Nor is there any doubt as to what will be its consequences; since Dr. Frankel's appeal is already polemical. There must be an open schism. At all events the assembly will do good in this respect, that the Rabbis will have to declare exactly what they are aiming at.—*A. Z. des Jud.*

The *Voice of Jacob* gives this appeal, with which we now present our readers. Those of them who took an interest in the last meeting of Rabbis at Frankfort on Maine, will remember the Dr. Frankel attended the first three sittings, but then took fright at the amount of innovation, and withdrew.

"Religion, in our days, admonishes with a two-fold appeal; it demands preservation and also development. The present, which is impregnated with decomposing and destructive elements, in which external and internal circumstances threaten to distract and undermine religion, asserts the urgent need for preservation, imposes the high obligation to guard and protect the sanctuary, so that nothing may be estranged, that our faith be not curtailed nor frittered away, that what is of Divine origin may not be represented as an institution subject to the changes of time, nor be thrust into the background by the current of intercourse and of social relations. But though everything demands preservation—though every reflecting mind bears within itself the conviction that remedies must be devised, yet does the same conviction declare, that preservation itself lies in development. Although the claims of life in this respect can never be satisfied—although the object of religion is to raise life to its level, and to secure for what is Divine the victory over external obstacles, yet must the claims of life be considered,—because the enlarged notions and advanced education of the age spurn many a thing immaterial in itself; because—religion is also to be preserved for our children and our latest posterity; and lastly, because refinement itself enhances faith. The problem which our age has to solve, is to harmonize two apparently contradictory, and yet indivisably connected notions—preservation and development. Every one truly imbued with the religion of our fathers, will easily comprehend that such harmonization can be secured only by continuing to build upon the foundation extant, and that what Heaven has sanctified must form the basis beyond which it is not permitted to pass. That basis is to be what Heaven has sanctioned in its proper and true signification, but not exhibited as a deceptive picture, with which it is allowed to sport at pleasure and with which one may conceal his real purpose to remove or to destroy it. The only safe foundatiod for preservation and development is religious earnestness, acknowledging something sacred and incomprehensible; not seeking to commence with the present, and to make it the creator of a religious confession; but acknowledging a past and receiving that sacred boon within its bosom. Judaism has its indelible indestructible history of religion; throughout its pages a divine spirit manifests itself, struggling and suffering for divine objects; and they have been preserved. It is a censurable levity alone which can disregard this spirit, which can slight the hallowed events of the past, and by conceding and nugatory comments, treat it as though it had never existed. The development must take place upon historical ground. If the object be the preservation and not the annihilation of religion, then its fundamental pillars, deeply laid in the past, must not be destroyed, but must form the props of the further structure.

"In recent times, rabbinical assemblies have been held, in which the Divine word has been in a lamentable manner thrust into the background, and which have been productive of results by no means preservative of Judaism. Their resolutions have, moreover, nowhere found admission; for there still exists in our congregations a lively sense for historical Judaism, as transmitted by our fathers; there is still felt the influence of early impressions; we still appreciate how exalted a boon we have to guard, how sacred is the task imposed upon us, and we feel that if we wish to outlive time, we must not listen to the insinuations of such as render to time a servile homage. But this sense must not grow cold; endeavours must be made to the end that the historical ground beneath us should never give way, and that there be incessantly present to the mind of the community, the obligation imposed by Judaism to continue firm even amidst spiritual storms. To effect this, isolated acts are not sufficient, nor is the opposition in word or writing sufficient; operations must be carried on with united forces. Although our congregations are not satisfied with the proceedings above alluded to, they yet unwillingly miss a prop upon which they might lean—a centre whence information might proceed. To assert that 'from the sole of the foot even unto the head, there is no soundness,' is to misunderstand the present state of things; for, on the contrary, activity is manifested everywhere; yet it is nevertheless true, that distraction is to be met with everywhere. There are parties in our communities, one of which desires a progress leading to destruction, whilst another spurns even such advances as have only preservation for their end; thus exhibiting misunderstandings which, in the one case, consist in a mistrust by the congregation of its Rabbi, disapproving every attempt towards improvement; whilst, in another case, it is the Rabbi who progresses too slowly for his flock, by whom he is considered a bigot! Again, in the one case we see a Rabbi, who, from a modest doubt of himself, ventures not to attempt anything; and in another we see one who, in foolish self-conceit, estranges himself by rapid strides from his flock and from Judaism. Discord within, and isolation from all sides without,—each community sundered from its fellow, each pursuing its own way,—such is the picture which exhibits itself to the glance cast towards the future. But if merely to look on rarely obtains confidence, if inactivity is not productive of blessing, then the standing aloof at a period when so many changes threaten Judaism, incurs a serious responsibility.

"The demand becomes, therefore, imperative, that men zealous for our religion shall join and deliberate on our religious concerns. Thus originates the appeal for an *Assembly of Jewish Theologians*, which is not only the wish of the

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undersigned, but as he asserts with certainty, is longed for by the vast majority in Germany.

"An Assembly of Jewish *Theologians*. Historical Judaism, in the spirit of which this appeal is made, declares that office and position do not confer privileges, but that these are found in science alone. Natural as it is, that Rabbis and preachers, acquainted with science and with the wants of their congregations, should be called to such deliberations, the taking part therein by other Theologians, possessing a general scientific education, cannot be but desirable;—hierarchy and autocracy being foreign to sincere efforts.

"Let there be a meeting then of many similarly intentioned, equally desirous for preservation and development, and recognising preservation in moderate progress. Such a meeting will find beneficial results in mutual intercourse; it will be useful to religious education and information; it will promote many a discussion in the interest of the science of Judaism, and for its revival; it will, in short, strengthen the confidence of our nation, by a due representation of our sacred religious interests: for its origin and progress will be moderation, and its results will not aim at agitation and ostentation, but evince a religious earnestness, which, equally distant from immobility and from contemptible frivolity, seeks only to advance. True, such a meeting will fall short of the wishes of those that impatiently rush onwards; its results will appear insignificant to many; but such are the characteristics of moderation—progressing always moderately; its fruits will ripen the more certainly, and produce results which will consolidate and promote religion.

"The undersigned, impressed with the necessity of such an assembly, feels himself emboldened to make this appeal, encouraged thereto by several of his official brethren who have promised their adherence. It is hoped this appeal will induce many office-bearers and theologians holding similar views, and desirous of moderate progress, to join in the movement.

"He will feel himself honoured by receiving the letters of such as promise their accession; and he cannot suppress the wish that the meeting should take place at the beginning of next autumn, after the Festival of Tabernacles. The letters addressed to him on the subject will decide the point; and should the majority consider the period as unfavourable, then the spring of next year will be appointed. He also expects suggestions as to the place of meeting, or as to whether that arrangement should devolve upon him. It is very desirable that he should soon be honoured with letters from such as will join, and that the meeting be not deferred for too long a time. The arrangements as to time and place of meeting will, so soon as possible, be made known through the public organs.

"The undersigned refrains from submitting any proposal as to the constitution and statutes of the assembly; and he trusts, in the Supreme, in the God of truth, that this appeal will be responded to.

"Dr. Z. Frankel, Chief Rabbi."

"Dresden, May 6, 1846."

Breslau, May 1st. Although the sittings of the *Rabbiner-versammlung* (Assembly of Rabbis), are not to be public, visitors will be admitted to them by tickets. They are going busily to work here, and the committee will soon announce the arrangements. We trust the attendance will be numerous. It is especially desirable that those who havs attended the two previous meetings, should allow nothing to prevent them from coming to further the work already begun. *A. Z. des Judenthums.*

A communication from Breslau of a later date, states the propositions to be discussed at the ensuing assembly. They are eight in number, and the following is the substance of them:—

The first proposition suggests a change in the mode of performing the rite of circumcision.

The second proposition, acknowledging the propriety of divine worship on Sunday, repudiates its being called *Sabbath* service, as being contrary to the letter and spirit ot Judaism.

The third proposition suggests the establishment of a prize essay every two years; that the subject for the next term should be given; and a committee appointed to receive and examine the manuscripts of the competitors.

The fourth proposition proposes that the not wearing leather shoes on the Day of Atonement, the day commemorating the destruction of the Temple, while the priests pronounce the blessing, and on the days of mourning—being only founded upon Oriental notions—be declared contrary to religion. (This was occasioned by a question from the Congregation at Papa.)

The fifth proposition proposes that the second days of festivals, and the eighth day of the Feast of Passover, be abolished, with the exception of a short synagogue service. Also the first day of *Rosh ha Shanah* (the new year.)

The sixth proposition suggests that the prohibition against eating unleavened bread on the day of preparation, be abolished, as being connected with the sacrifice of the paschal lamb, and therefore having ceased to be obligatory.

The seventh proposition is, that the numbering the days between the Passover and the Feast of Weeks, resting on a doubtful, and even improbable exposition of a text of Scripture, and being connected with the offering of First Fruits, do cease henceforth.

The eighth proposition proposes that the blowing the trumpet on New Year's Day, be restricted to the blasts commonly performed during the prayer *mussaph*; and that, according to the precepts of the Mishna, the trumpet be accompanied with other wind instruments. (Rosh Ha Shanah, 3. 3.)

In the name of the committee,

Geiger.

Breslau, May 13th, 1846.

Berlin. What tends to support the cause of reform is, that the reformers chiefly consist either of the gold-aristocracy, or their favourites. They have little root in the affections of the people; but they scatter money with a liberal hand. The hired preachers who come hither are splendidly paid. After Holdheim came Hirsch of Luxembourg; and as soon as he was gone, Frankfurter came. Like those that were before him, he sounded the praises of reform. His Sunday's sermon was founded on the text, "Let us go into God's house" (?) He lamented that until the second of April, 1846, Judaism had wandered about shelterless; and reminded the reformers, that although they now stood nearer the Deity (in the Diorama?), they ought not to forget that the rest of the children of Israel were also Jews! (How condescending!) And in this tone he went on.—*Treue Zion's Wächter.*

Breslau. What I feared in my last communication, has now come to pass, G. (Geiger) has declared his determination to remain here. This will really put the crown on all his former good works, if, in spite of the expressed wishes of ninety-nine parts of the congregation, he insists on continuing to bestow on us the benefit of his spiritual care. We must, of course, wait to see who is to get the upper hand in this strife; a consistent president, supported by nearly the whole congregation, or a flighty and changeable Rabbi, accompanied and urged on by a handful of extravagant individuals. It is, however, undeniable, that schemes such as these will tend to open men's eyes to the object and tendency of the *Rabbiner-versammlung* and its apostle.—*Ibid.*

The Association for Jewish Reform has issued a second appeal, of which the following is an abstract:—

A year has elapsed since the first appeal from a few men in Berlin, calling for a more intimate union of like-minded professors of Judaism, to restore that harmony between the external form of our religion and its spirit, which has been too long interrupted by a rigid adherence to inherited and antiquated customs.

Far into every province of the German father land and beyond it, sounded these words, and they have found sympathy, not because they were novel and extraordinary, but because they expressed *long-acknowledged truths;* not because they excited new and strange aspirations, but because uttering the language of deep-felt and universal want.

They have resulted in inspiring men with a firm and immoveable confidence in the bright and magnificent future of Judaism, of which they bore witness.

But the call was not for sympathy only, but to action for the regeneration of Judaism through a synodical organ.

The transition from the simple word to action, is often most difficult. Yet more than one thousand men from every part of the German father-land have allied themselves for Jewish Reform.

We will not reflect upon those who, feeling with us on this subject, and who, perhaps, within their own spheres engaged like us, have yet withholden their names. The interests so involved are too grand and weighty not to demand caution; and doubtless these will be our firmest allies, who will first know themselves and know us, before entering this holy communion.

We are not intimidated by slow progress, and will look upon those men only as being of us who have tried and followed their convictions. But our work has begun.

Berlin, long famed for its indifference to religion, has risen up—she has built a house for God, notwithstanding many hindrances. A voice has stepped into existence, which breathes the life of a deep-felt religion, exhibiting at once the true spirit of Judaism, and the religious wants of our age. Who will longer doubt the living power of our word?

You may have wondered whether it be right to attack the ancient forms of our religion

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but you have now seen it done by men of science and of sacred vocation—by the most distinguished Rabbis and preachers of our day.

They have proclaimed the right of *private judgment*. Their word has not been the power of ruin, but of regeneration; not of division, but of union—and the government have not impeded their course. We need not fear, or anticipate any contest. Nor does the Reform Union aim at spiritual supremacy. Berlin, though most active hitherto, claims no other right than that of individual members, nor does she propose her worship as the standard of others.

The aim of the Union is pure and lofty; it is to revise the spirit of our holy religion.

We repeat the words of our first appeal. It is only those who are like-minded with us whom we address. We will not force our convictions upon those who are happy in any other. We will urge them only to open and common efforts with us, who share our convictions, and feel the like necessity. The hour of action has come for Judaism.;—let every one choose his own place. To doubt or to look on indifferently, will be revenged upon us and upon our children.

We then call upon you once more to unite with us as individuals, or as communities, to aid, as *members* of the Jewish Reform, in the devising and executing of such measures as will give back to our holy religion that form in which we may *really profess* it, and hand it down *joyfully* to *posterity*.

Berlin, May, 1846.

The temporary Central Committee of the Association for Jewish Reform. By order of the General meeting of the delegates.

The list of marriages, births, and deaths, lately published at Frankfort-on-Maine, shows a fact equally remarkable, and honourable to the Israelites of that town. There have been 1282 infants born, of whom 224 have been illegitimate; and amongst these last there is not a single Jewish child.—*Archives Israelites.*

In speaking of the recent ukase respecting the dress of the Russians and Polish Jews, a journal remarks the strange destiny of the Jews in certain countries. In the middle ages they were forced to wear distinctive marks; now they are forbidden to distinguish themselves by any particular costume. It might have added, that all this is done by those professing a religion which boasts of being eminently distinguished by love!—*Ibid.*

The Central Consistory at its session of the 28th May, has fixed June 14th, 1846, for the meeting of delegates to proceed to the election of the chief Rabbi of the Israelites of France.—*Ibid.*

His Royal Highness the Duc de Montpensier, has become a subscriber to the *Archives Israelites.*—*Ibid.*

The statement in the *Treue Zion's Wächter*, that the Chief Rabbi of Paris has published a circular, disapproving of any change in the ritual, is incorrect. The Chief Rabbi has published nothing of the kind.—*Ibid.*

Mr. Jost, at Frankfort, has just published the first part of his "History of the Jews from 1815 to 1846," with appendices and correction of the preceding volumes of his "History of the Jews."—*Ibid.*

The *Jewish Chronicles* publishes an interesting letter from Jerusalem, of which the following are extracts:—

"The civil war in Hebron is far from being terminated. The roads are still blockaded. At the end of January last Abd Rachmann would have succeeded in taking the city of Hebron by a cunning trick, had not the inhabitants bravely and simultaneously defeated his design. You must know, sir, that whenever there is rain falling in this climate, it is accompanied by a strong gale of wind, which generally blows with such violence as to prevent people venturing out into the street. On the 30th January, we had a more than usually violent storm and heavy rain, which lasted, without a moment's intermission, throughout the day and following night. Not a human being was seen in the street. Now, thought the artful Abd Rachmann—now is the time and opportunity to take the town by assault. At one o'clock in the morning of the 31st, a violent roaring and dreadful howling (as is customary in the East on such occasions), accompanied by the firing of muskets, guns, and cannons, awoke us frightfully, and spread terror through the city. It was Abd Rachmann, who had marched upon the town with his whole staff and retinue. The inhabitants, however, immediately assembled, amidst the raging storm, and, notwithstanding the sudden surprise by which they were taken, defended themselves so bravely, as to compel the invader to retreat and flee to his village, Chalchul, covered with shame, in the most pelting rain I ever remember. The Pasha of Jerusalem having, on the 15th of January, been translated to another pashalic, Abd Rachmann tried to insinuate himself into the good graces of the *newly* appointed pasha, by flattery and rich presents. Finding, however, these attempts fruitless, he ultimately proposed to abdicate and entirely to resign his claim; not, however, in favour of any of his brothers, but on condition that the pasha is to appoint to the governorship of Hebron any stranger he might please. To his brother, he wrote the memorable words of the harlot to her companion, when pleading before King Solomon, 'neither mine nor thine shall it be.' The pasha consented, and ordered Mohamed Issa, the present governor, to evacuate the town, and particularly the 'Cave of Machpela,' which forms a small fortress. There is a strict prohibition, I must tell you, of long standing with the Turks, even in the most urgent case, and the most pressing danger, not to lay the hand of violence against this cave, in which slumber the holy patriarchs; and it is considered by them the most heinous crime to disturb the peaceful slumber of their ancestors, or in the least to interrupt the tranquillity of their habitation. Indeed the cavern of Machpela, which is built like a fortress, is watched and guarded like a sanctuary. Mohamed Issa, however, refusing to give up his fortress, so irritated the pasha, as to report his misconduct to the Sultan at Constantinople, whence he expects reinforcements sufficient to expel the refractory governor. You may therefore easily imagine in what wretched condition we Israelites live here, where the only hope of the termination of the civil war is in renewed hostilities, siege, and assault. I, therefore, with several other inhabitants of Hebron, at once resolved upon leaving this unfortunate city; and on the 4th of March, by a circuitous road through the villages of Seir and Shuach, not far from the salt sea which forms the south-east border of the Holy Land—a weary journey of two days—we travelled to the much-beloved and godly city of Jerusalem, where we may live at least without anguish and terror. On the 26th ult. a military force arrived here from Constantinople; but the siege of Hebron has not yet commenced, more troops being considered necessary for the attack; as it is calculated that three regularly trained soldiers are required to beat a wild Arab. It is however stated, with some degree of certainty, that to-morrow the pasha will proceed thither; 200 camels having this day been laden with powder. May the Almighty shield and protect his poor people of Israel who reside there.

"*The Ten Tribes.*—On the 16th ult. a letter arrived here from the synagogue authorities of Sapheth, stating, that in consequence of important information having reached them as to the country where our brethren of the Ten Tribes are to be found, a resolution was immediately passed to elect from among their congregation a man ready and capable for a mission to that country. They appeal to us for co-operation, and also to select here in Jerusalem one from the Sephardim (Portuguese Jews) and one from the Ashkenasim (German and Polish Jews), and to send the three messengers together, who will have to travel for several months through enormous deserts. It is stated that these Ten Tribes constitute an empire of their own, have their own king, and possess great quantities of ammunition. They are of high stature, and have altogether an athletic appearance. They are generally occupied with the study of Kabala, are strictly religious and very wealthy, being in possession of many gold mines. They do not permit a foreigner to settle among them; even the sojourn for a few days can be obtained only by the payment of an enormous tax, with the exception of Israelites, who are received as friends by them, permitted to reside among them, and are altogether recognised as their own brethren. The synagogue authorities here have also consented to the mission, though we shall have to incur a heavy expense, which so long a journey requires. It is hoped that the messengers will be despatched after Pentecost, to deliberate with their brethren on Judaism in general.

"*The Famine.*—The scarcity and consequent dearness of price of all means of subsistence are daily increasing; a measure of wheat fetches as much as sixteen to seventeen piasters, and all other kinds of food rise in the same proportion. The people of Israel groan under the oppression of this dreadful famine; they sell the garments from off their backs to buy bread for the children. May the Lord have mercy on us and all our brethren in trouble, and may He be entreated by our prayers. On the 29th of Sivan, the anniversary of the death of Samuel the prophet, of blessed memory, who is buried a little way out of town—an anniversary which is celebrated with great solemnity by the residents of the Holy Land—we shall prostrate ourselves on his sepulchre in prayer to the Almighty for forgiveness of our sins, and the speedy coming of the Messiah."

The following is from the letter of an esteemed brother resident in Jerusalem:—

"April 15th.—Jerusalem is crowded to suffocation with pilgrims and travellers; one can hardly squeeze oneself through the streets on account of the throng. Jerusalem, during the pilgrimage season, assumes the appearance of a place where vanity fair is held, rather than that of a city where a holy solemnity is kept. The finishing ceremony of the Latin Passion week, which takes place the Friday evening before Easter, and consists in subjecting a wooden image as large as life, to a mock representation of the insults and sufferings which Christ once endured, has been attended with one of the most serious and obstinate fights between the Greeks and Latins, that ever the Church of the Sepulchre witnessed. The Latin bishop was thrown down a flight of steps, and nearly killed; his mitre and sacerdotal robes were torn; the monks who followed

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the procession, were scattered and cruelly beaten; and the holy crucifix, or effigy of Christ, an object of great veneration and antiquity, which, but a few moments before, had been carried about with great pomp and triumph, was kicked about as a rejected idol fit for the burning! The confusion and consternation, the tumult and uproar, which this unexpected fight occasioned, it is impossible to describe. The triumphant shouts of the victors, the pitiable groans of the bruised and wounded, the frantic shrieks of the terrified females, and the brutality of the Turkish soldiers towards those of the pilgrims who came in their way, communicated to the Church of the Holy Sepulchre the appearance of a place taken by storm.

"These are the legitimate results of superstition, the end of which is death. How much one's spirit is stirred within him on seeing all this practised in a place where the Christian light once rose and shone in all its brilliancy! And how painful it is when we are led to look on those abominations as connected with a spirit that is now abroad everywhere, beloved England not excepted, the desire of reviving these foolish mummeries! The religious aspect of the world is very gloomy; but God generally brings deliverance when the day appears the darkest.

NOTE FROM ALBAN.—MELCHISEDEC.

ALBAN begs to note the following corrections in the Scripture references of his letter, p. 123, No. XIV., and to record in the VOICE OF ISRAEL the further texts mentioned below, as correcting what he deems to be misunderstandings on the part of the Editor, either of *his* argument, or of the *truth* of God. Although his letter, and the reply to it, p. 152, No. XV., may be forgotten, and comments on former articles are seldom acceptable to the readers of periodical publications, and the revival of an old subject may not be expedient, in the Editor's judgment, it is essential to truth and fairness that an opportunity be afforded of referring to the subjoined texts of Holy Scripture in connexion with the letters that have appeared in the VOICE OF ISRAEL on the very important subject of *Messiah's Priesthood* and *Royalty*, and of His rights as the God of Earth and Heaven. The head of the *woman* is the *man*—the head of every *man* is CHRIST—the head of CHRIST is GOD, 1 Cor. xi. 3, and xv. 28.

In alluding to the letter on the Melchisedec Priesthood at p. 118, No. XIII., Alban refers to Heb. vii. 4, and 13—17.

In Alban's adverting to the reply to his letter, p. 152, No. XV., Alban's texts should stand thus. 1 Epistle of John, i. 1—3; Rev. xiii. 8; i. 5—8; Philippians ii. 5—11.

In adverting to the nature of events to come, Alban refers to Zechariah ix. 16; 2 Thess. ii. 1; Romans viii. 19; Acts i. 6.

Alban agrees in the views expressed in the Nonconformist's tract on the state of the world at the second coming of the Lord, though he is not a *pre*-millennarian (see p. 139, No. XIV.); and believes that *all truth* is connected with the right or wrong interpretation of Romans, xi. 15, 21, 32; v. 14—21.

Alban objects, on the authority of Dr. Adam Clarke, to the suggested *punctuation* of Rev. viii. 8, and gives 1 Epistle Peter, i. 19—25, as expressing his convictions.

Alban believes, that the following passages, when seen in association with those above adverted to, will *fully speak their own explanation* to faithful and inquiring men, Genesis xiii.; Acts vii. 32—41; Gen. iii. 8—15; Gospel by John x. 24—38; xiv. 13, 14; 1 Cor. viii. 6; Zach. xiv. 9; Isa. lii. 8; John vii. 15—17.

Alban believes that the formation of a Judean Church would not be *fully* scriptural or consistent. The disciples have to be *assembled together* in a more enlarged and uniting sense (on Galilee Hill whatever that intends) than A. D. Salmon seems to anticipate, before the blessing he desires will be vouchsafed.

NOTICE TO CORRESPONDENTS.

Received:—R. A. P.; Rev. J. M. R.; H. a Prophetic Student; A Constant Subscriber; R. G.; W. B.; J. C.; P.S.R.

We must decline the insertion of Alban's last communication, differing so entirely as we do from his view of the person of Christ, "the Beloved Son, in whom the Father is well pleased." We earnestly desire that Alban's views may become more clear on this very important subject.

We hope in our next, to notice the communication of the Rev. J. M. R.

We regret as much as H. can do, the typographical errors he points out. Some of them, as he supposes, are owing to very indistinct writing; and others to the unavoidable haste that sometimes attends the final preparations of a periodical.

The translation of the inscription over the Jews burial ground, at Brompton, is as follows:—"Burying place of the Holy Congregation at Westminister, founded in the year 576, according to the minor dates;" that is, omitting the initial 5, to denote the thousands. The marks our correspondent refers to are contractions.

If R. G. will favour us with a sight of the M.S. alluded to by him, we will reply to his question. Very long articles are not generally suitable for our publication; we find our readers tire of subjects that are continued through many numbers.

The article on the name "Abraham," with several others in type, are postponed for want of room.

The Editor requests that any Post-office orders forwarded to him may be made payable at Paddington.

THE VOICE OF ISRAEL,
WEDNESDAY, JULY 1, 1846.

THE JEWISH INQUIRER.—No. 8.

Many of our readers will remember with interest the account given in p. 77, of our first volume, of Mr. Stern, of Frankfort on Maine, the author of an interesting periodical, since discontinued, entitled "Die Auferstehung." We have long been acquainted with the struggles of his mind, and with the reasons that induced him to delay a public profession of Christianity; and therefore it was with great pleasure that we received from him, about three months since, a most interesting letter, giving an account of his baptism. So great is our dislike of parading individual conversions, that we purposely abstained from saying anything at the time, until we should have consulted his feelings, as to how much he was willing to have communicated to the public. We are now, however, relieved from all embarrassment on the subject, by his having himself published a sketch of his history; with a translation of which we now present our readers.

SKETCHES OF MY HISTORY.

My father was Rabbi and Teacher of the Talmud at Prague, at Strakenitz, and somewhat later at Bamberg. I had the happiness to be instructed by him in the Bible and in the Talmud, from my tenth to my twenty-first year, and during this period of eleven years, I also frequented some Christian schools. At the decease of my father, who died in his seventy-sixth year, duty no longer demanded my residence at Bamberg, and having applied to the then "Court Commission," [Hofcommission] at Wurtzburg, for the situation of Israelitish teacher at Höchburg, which was at that time vacant, I obtained it. The Jewish inhabitants of Höchburg were "pious," and previous to my coming there the children of the rich had been instructed by private tutors. But as the former had been unwilling, that the children of the less fortunate Jewish parents should share this instruction, these felt themselves obliged to petition the authorities for the appointment of a public teacher, which was answered quite unexpected by the rich, in my installation. It was therefore to be expected that the wealthier Jews would not be pleased with the new school; and when at last the authorities would no longer suffer the private tutors to remain at Höchburg, obliging the rich Jews to send their children to the public school, the latter became to them an object of hatred. This hatred to the school was now transferred to me, and I was persecuted in every possible way. The wealthier Jews complained of me, because I permitted the boys to sit bareheaded; because I kept no wash-basin in the school-room, and what gave me most trouble, though it was not raised into a point of accusation, because I had often inculcated the duty of love to Christians, whom the Shulchan Aruch * denominated idolators.

I endeavoured to conform in my religious instruction to the letter and spirit of the Holy Scriptures, and could not avoid alluding to the defectiveness and emptiness of the synagogue ceremonial, as taught in the Talmud and the Jewish code Shulchan Aruch.

This course was complained of before the Chief Rabbi, of the district; and for my own security, I requested government that the Rabbi be instructed to superintend the religious instruction of my school, and to subject it to one or two examinations annually. Mr. Bing, the Chief Rabbi, however, begged to be excused from doing so, stating, that my religious instruction did not please him. The government then demanded of the Rabbi, either to propose one of the existing religious compendiums as a text-book for schools, or else to write one himself.

The Rabbi offered to do the latter. In the third year of my public services, the government sent me to the town Heidingsfeld, and before leaving Höchburg, I received a testimonial from the royal school-inspection of the district, expressing the satisfaction my labours had given to the government.

* A Jewish code of laws.—Ed.

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I had been nearly two years in my school at Höchburg, when the government sent me, and all other Israelitish teachers of the kingdom, *the new text-book of the Mosaic religion* which the Rabbinical candidate Dr. Alexander Behr, had written under the surveillance and direction of the Chief Rabbi, Mr. Abraham Bing, and which the Rabbi at Fürth, and many other influential Jewish ecclesiastics had adopted, government signifying at the same time that it was the desire of his Majesty the King to have this book introduced in all Israelitish schools. I received joyfully this book, which promised to meet the urgent necessities of the schools. But I was doomed to severe disappointment; the 160 8vo. pages which this volume contains, are almost entirely filled with ceremonial laws, treating of philacteries, inscriptions, fringes, circumcisions, meats, the prohibition of shaving, the creed, &c., &c. Not a word, and much less an exposition of morality, of conscience, of virtue, of holiness, of the condition and destiny of man.

In that portion of the book which treats of God, there is an entire omission of his power, his wisdom, his goodness, mercy and holiness, and of all the lessons derived from these attributes and perfections. Not even the Decalogue has found a place in this work.

The Messiah, [as well as many other similar predictions] it explains to signify a *period of time* when all men shall know God and serve him.

I directed the attention of the government to this dead skeleton, showing that I could not receive this book as my guide in religious instruction. I prayed for permission to follow my own course of instruction, and pledged myself to have my lessons printed and submitted to the Chief Rabbi.

My petition was granted; this was the beginning of trouble; and my book on the "Confirmation of Israelites" followed in 1829. It was the more gladly received by the public, since I confirmed all my positions by quotations from the Talmud, which I translated literally. The second volume, which I published in 1835, under the title of the "Tree of Life," was as kindly received. Both these books continue as standards in many schools of various countries, and prove that even the Talmudists of the third, fourth, and fifth centuries have drunk from the evangelical source of life. In like manner also, *the Confession of Faith of the Israelites* as delineated in my works the "Confirmation" page 140—146, and the "Tree of Life," page 226—243] remain in full credit among the Jews to this day, nor have the Rabbis ventured to say ought against it, although it refers to the New Covenant both in the text itself and in the notes.

Five-and-twenty years have I been openly inculcating these principles in my schools and in the synagogues, and never have either the Israelitish deputies delegated by government to attend my public examinations, nor the great number of Israelites who assisted on such occasions, uttered an objection; a proof this, that my religious principles were not a baseless fabric, or as is too often the case in the statements of our Rabbis, the result of mere whim or conjecture.

The kindly, but often misconstrued feelings of his Majesty, Ludivic I. towards the Israelites of his realm which had been manifested by his establishment of national schools for them, by the appointment of regularly educated Rabbis, the free admission of the Jews to all the existing Christian scholastic institutions, and the manifold favours enjoyed by Jewish mechanics, &c., were again shown in the year 1836, by his convoking of Jewish committees.

These consisted of Rabbis, Israelite teachers, and delegates of communities. They met in all the provincial capitals of the kingdom in the public edifices, where they held regular sessions under the presidency of a royal commissary, to solve such questions in theological, scholastic, and social matters, as had arisen during the then contemplated Jewish emancipation; and to give government their advice.

One of the questions before the Committee at Würzburg was:—Whether the Jewish doctrines acknowledge or reject the belief in the Trinity as contained in the Old Testament. The Rabbis consulted on this weighty point in private sessions, which I attended, having been chosen by a majority of votes as one of the referees; and they thereupon declared in the public session briefly that the doctrine of the Trinity is *not* contained in the Old Testament, on which account also the Jews did not acknowledge this doctrine.

The president then demanded that every one agreeing with the declaration of the Rabbis should rise. All the Rabbis, all the teachers, and all the delegates [116 individuals] arose. I only remained sitting, and then handed to the president a written notice, stating that I should beg the Rabbis, in a circular which should be printed, to give me an explanation of various difficulties that I entertained on this point, before I could accede to the declaration made by them.

My circular, entitled "Israelitism in its Excellency and its Burden" [*Israelitenthum in seiner Würde und Bürde*] was printed during these sessions [which lasted six weeks] and produced a universal sensation. The Rabbis took it very ill that I had ventured this step, notwithstanding the character in which I had been shown, as in a camera obscura, in glaring colours, my prospective misery, but did not answer my circular. Only Dr. Romann, Chief Rabbi, [Land Rabbiner] at Cassel, and Mr. J. Heidegger, teacher of the Talmud, at Furth, wrote each one a sheet against me. Both of them, however, scarcely touched upon the point, and were contented with abuse, cursing, and persecution.

My school at Heidingsfeld was advised to institute a complaint against me as having through my circular shaken the basis of my religion, and to found thereon a request for my removal. The government, however, declined entertaining the complaint since, by issuing my circular, I had adopted the very course which the Rabbis themselves had pointed out when asked how a Jew should proceed in case that religious doubts should arise, since there was no supreme religious tribunal even in existence to whom the case might be referred; the Rabbis having declared that in such an event a circular letter stating the question should be addressed by the inquirer to all [Jewish] theologians.

These reasons were too weighty to encourage an appeal to the royal "Ministerium," although my opponents anticipated a favourable decision from this event for themselves, notwithstanding their unholy aim.

They, however, preferred to accuse me anew as having transgressed my religion, namely, by having taught in my schools that in case of necessity the Jews were permitted to break the laws relating to the Sabbath in order to relieve a fellow-man.

I was cited and heard, and having confessed the truth of the charge, *the royal "Ministerium" resolved on my penal removal to the school at Main-Stockheim.*

This severe penalty could not have been inflicted, if the Rabbis, though contrary to custom, had not represented that Jews were not permitted to violate the Sabbatical laws in order to relieve a fellow-man.

(To be Continued.)

TRINITY CHAPEL, JOHN-STREET, EDGEWARE-ROAD.

This chapel was opened for public worship, and the preaching of the everlasting gospel, on the 27th of May. It was gratifying to see it attended on that day, by all ranks, from the nobility to the day-labourer inclusive; and by some of all sections of the Christian Church. And during the month that has elapsed since its opening, the attendance has been most encouraging.

When I stated in my last appeal that fifteen hundred pounds was still required for the payment of the building contract, I did not advert to the additions made to the original contract by the additional brick-work, iron-work, &c., ordered by the official referees appointed by Government under the new Building Act. This, I have since ascertained, amounts to nearly five hundred pounds more; so I must increase the earnestness of my appeal to the generosity of the Christian public. Although the additional sum thus expended adds greatly to present difficulties, it is a comfort to know that it is not money thrown away, as a portion of it, at least, will ultimately be saved in repairs. The sum collected at the opening services amounted to £150, and the following sums have been since received:—

R. James, Esq. and friends	£10	0	0
Collected by Miss Roberts	8	0	0
Anonymous (Exmouth post mark)	5	0	0
—— Wright, Esq.	2	2	0
Miss Charlotte Way	5	0	0
John Henderson, Esq.	25	0	0
Small sums	3	15	0

R. H. HERSCHILL.

36, Newnham-street, Edgeware-road.

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THE *ARCHIVES ISRAELITES* ON THE "VOICE OF ISRAEL."

The Voice of Israel, by Jews who recognise the Messiah in Jesus of Nazareth.

Under this title a periodical has appeared in London since May, 1844. It is destined, according to the avowal of the Editor, to serve as the organ of the Jews who, *by the grace of God*, have recognised in Jesus of Nazareth, the Son of God promised to the patriarchs, and revealed to Moses and the prophets; and to invite all Israel to participate in the ineffable joys of apostacy.

It is a pity the talent of writing is not imparted to all those who throw off the yoke of the fundamental laws of society; periodical literature would be singularly enriched, if all deserters from the conservative principles of public order knew how to establish a journal in support of their desertion. Honour to MM. the Editors of the *Voice of Israel!* They have opened this new career.

We have all the numbers of this journal before us; we have read them with the greatest attention, and we know not which to admire the most, the folly, or the audacity, of such a publication. It is folly again to brandish in our day the rusty arms of the middle ages; and to attack the chaste purity of the Mosaic law by the question of salvation; to recount to us gravely how a certain Jew, after having wasted two-thirds of his life in investigating the ways of God, and ascertaining the great question of eternity, found by a providential chance (*un hasard providentiel*) a copy of the New Testament, and suddenly, illumined by a divine light, had no longer doubts and inquietudes. But it is certainly audacious to present to us this story, or this fiction, as a fact worthy of consideration—as an unanswerable argument in favour of apostacy; and, what is still better, making lamentations over our resistance. Well, gentlemen, congratulate yourselves at your leisure on your union with the adorers of the evangelical Trinity; congratulate yourselves on the knowledge that you are saved by the merits of the Redeemer; but do us the favour to dispense with your perfidious compassion. Leave us to live in the faith of our fathers; and may your death be no more troubled than ours!

The conversion of Israel to Christianity is one of the great maladies of the time; and it is remarkable enough that the symptoms of this malady are developed with the greatest intensity at the moment when, in most countries in Europe, the Jews, attentive to the progress of the age, apply themselves to purify their worship from all that could form an inducement to such a conversion. Whilst we lived on the outside of society, or rather, on the outside of humanity, and whilst, in some measure, we justified our exceptional position in the midst of the nations by our blind and servile attachment to all those barbarous traditions that tarnished the divine purity of our faith, people troubled themselves very little about the salvation of our souls; and if they occupied themselves about us at all, it was to make our chains more heavy, to embitter our temporal existence, and thus to darken the cloudy night in which we were plunged. But since the time that, uniting ourselves to the progressive civilization, we have sought to separate the gold from the dross, every one tries who shall cry loudest to us, "Renounce the worship of your fathers, or you are lost in this world, and in eternity!" But this inexplicable cry resounds with most perseverance in England; it is there, especially, where they wish to save us, whether we will or no. The letters of the Rector Oxlee have already brought us justly to appreciate the Propaganda established in London, under the patronage of the Archbishop of Canterbury. The *Voice of Israel*, in spite of its catholic profession of faith, is nothing else than an auxiliary of that fanatical association. And shall one not cry out against such unworthy conduct? In religion, as in politics, the end justifies all, amongst our neighbours on the other side of the water.

I would wish to finish here with this work of darkness; I fear even that I have given it a more serious examination than it deserves; but I submit to those learned apostles of apostacy an incontestible fact which destroys, *ab ovo*, all their polemics, and reduces to nothing all their compassion for those unhappy children of Israel who persist in languishing in the darkness of the paternal faith, and remain deaf to the voice which cries to them to seat themselves at the rich banquet of apostacy, and to refresh themselves at the source of infidelity.

It cannot be denied that in our day there is a general movement among the disciples of the ancient faith; that all the enlightened friends of Judaism recognise the necessity of reform; but it is equally proved, in all the length to which this reform has already gone, or to which the boldest innovators propose to urge it, that the dogmas, the fundamental principles of the Mosaic law, are always respected and placed beyond all innovation. It is not proposed to alter or modify our relations with the Divinity; these relations suffice for our tranquillity in this world, and our hopes for the life to come, such as they were recognised by our fathers, and such as they have been transmitted to us. Our relation with men, as our fellow-citizens, is the subject that occupies us—that is, the external forms of worship. We desire to give more grandeur to the exercises of this worship, now that the Mosaic religion keeps pace with the other religions of the country; to make our prayers in unison with the liberty of conscience which we enjoy under the empire of a charter that is alike for all subjects. Religion does not at all enter into those judicious efforts which gratitude towards the laws that govern us itself commands. Nobody, except the gentlemen of the *Voice of Israel*, and some other apostates—their worthy confederates—thinks of supposing, that, after three thousand years of its existence, the Jewish religion should all at once become barren of consolations for its children; and that Israel should feel the necessity of refreshing its belief at the source of Christianity. No one imagines that the belief in one God, the beginning and end of all things, the uncreated Creator, and eternal Governor of the universe, *One*, and All-powerful, can no longer suffice for the posterity of Abraham. And this observation applies to our brethren in Great Britain, as well as to us, and to the Israelites in all countries in which equality of civil and religious rights subsists. And as to those who have the unhappiness of still living under the dark laws of the middle ages, it is certainly not for them that the gentlemen of the *Voice of Israel* have established this journal.—G. H.

Archives Israelites, of Mya, 1846.

TTH "VOICE OF JACOB" ON THE SAME SUBJECT.

The *Archives* charges us with being the auxiliary of the London Society for promoting Christianity among the Jews; the *Voice of Jacob* states that we are the organ of what it is pleased to denominate "a rival society," the British Society for propagating the Gospel among the Jews. We wish well to both societies; we shall be glad to see all their defects corrected, and their usefulness increased a hundred fold; but we again repeat, what we have already so often stated, that we are not the organ of either.

After some remarks on the conduct of the mission in Jerusalem, the *Voice of Jacob* says,

A rival society, whose organ is the (pseudo) *Voice of Israel*, has this month an extraordinary editorial appeal, pregnant with instruction. It is a sort of denunciation of the system of baptizing needy foreign adventurers, who, neither Jews nor Christians, become, in the words of the editor (himself an apostate from Judaism)—

"Pseudo-converts, who live by preying on the Christian public ..... An ever increasing multitude of importunate mendicants, where the new and hitherto unheard-of applicant jostles the applicant of fifteen years' standing."

The hatred of all Rabbinical influence exhibited by the conversion organs, which denounce it as the sole barrier to their success, is strikingly exemplified in the publications before us. We find Dr. Philippsohn's attack on Chief Rabbi Adler, in the matter of the Burton-street congregation, eagerly caught up; and the journal which re-produced it here, is, as usual, commended to notice. Nay, in a circular issued by the apostate editor beforementioned, he has the effrontery to instance the establishment of a synagogue of "Reformed Jews" (on the understanding that they repudiate Rabbinical authority), as an argument for supplying the same district of London with a chapel for apostates!

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MESSIAH, A DIVINE REDEEMER.

(Continued from No. 26, page 72.)

The following are instances in which the Messiah is referred to under the title of The Word of God.

In the Chaldee paraphrase on the words of Isaiah, "Israel shall be saved in Jehovah with eternal salvation." Jonathan Ben Uzziel renders it: "Israel shall be saved by *God's word*." So again, where it is written in Hosea: "I will save the house of Judah by Jehovah their God:" he gives this sense: "I will save Judah by the word of their God." In like manner where David writes, "Jehovah said unto my Lord, Sit at my right hand," &c., Jonathan renders it thus: "Jehovah said unto his Word sit at my right hand." So Rabbi Isaac Arama, writing upon Gen. xlvii. expounds this verse of the Psalm cvi. 20, "He sent his word and healed them," to be meant of Messiah who should be God's word. And Rabbi Simeon, the chief of the Cabbalists, upon the words of Job, xix. 26, "I shall see God in my flesh," concludes that the Word of God should take flesh and be born of woman. *(Persons, page 126.)*

Galatini quotes the following passage of a Jewish book entitled *Sepher Kibuchim*, or "the book of collections of the sentences of the holy wise men." "Rabbi Sodan in the name of Rabbi Hama said, in the future time the holy and blessed God will cause the King Messiah to sit down on his right hand, as it is said in Psalm cx. 'Jehovah said unto my Lord, Sit thou on my right hand,' which the Targum of Jonathan thus explains: God said to his Word, Sit thou on my right hand."—*Gurney, page* 145.

From the Targumists again we learn that it was "the Word of Jah" that walked in the garden, and whose voice was heard by Adam,—(Onkelos and Jonathan on Gen. iii. 8)—who personally appeared to Abraham as he sat in the plains of Mamre—(Jerusalem Targum, Gen. xviii. 1)—who went before the people through the wilderness, in the pillar of cloud and of fire. (Jonathan on Exodus xiii. 21)—who was seen on Mount Sinai in his glory, and conversed face to face with Moses. (Jonathan on Deut. iv. 33—Onkelos on Deut. v. 5)—who accompanied the Israelites into the land of Canaan for the purpose of expelling their enemies—(Jonathan on Joshua xxiii. 13)—who spoke with Job out of the whirlwind, and restored him to his pristine happiness. (Targum on Job xlii. 9—12,)—who was seen in vision on his throne of glory in the temple, by the Prophet Isaiah—(Jonathan on Isa. vi. 8.)—*Ibid, page* 134.

Psalm cii. 16, "When the Lord shall build up Zion, he shall appear in his glory." The Chaldee paraphrase renders it, "The city of Zion shall be built by the Word of Jah; he shall appear in his glory."—*Ibid, page* 182.

Gen. i. 27, "So God created man in his own image, in the image of God created he him." The Jerusalem Targum renders it, "And the Word of Jah created man in his own likeness—in a likeness from the presence of Jehovah created he him."—*Ibid, page* 136.

Gen. xxviii. 28, "And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go, &c., then shall the Lord be my God." The Targum of Onkelos renders it, "If the Word of Jah will be my help, and will keep me in this way in which I am going, &c., then shall the Word of Jah be my God."—*Ibid, page* 139.

Exod. iii. 14— a passage in which *the Angel* is described as speaking to Moses out of the burning bush in the character of God himself. The Jerusalem Targum reads as follows: "And the Word of Jah said to Moses—He who said to the world Let it be and it was, and who will say to it Let it be and it will be—and he said, 'Thus shalt thou say unto the children of Israel—*I am* hath sent me unto you.'"—*Ibid, page* 140.

In Josephus, *concerning Hades*, sec. 6, the following remarkable passage occurs: "For all men, the just as well as the unjust, shall be brought before *God the Word*; for to him hath the Father committed all judgment; and he, in order to fulfill the will of his Father, shall come as judge, whom we call Christ. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom God and the Father hath glorified, concerning whom we have *elsewhere* given a more particular account for the sake of those who seek after truth. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one according to his works; at whose judgment-seat, when all men, and angels, and demons, shall stand, they will send forth one voice and say, 'Just is thy judgment.'*

The writings of Philo, the contemporary (or nearly so) of Josephus, abound in references to this Divine Person, *The Word of God.* He speaks of him as,

"The Son of God the Father."

"Superior to the Angels, and to all things in the world."

"The Light of the World and Intellectual Sun."

"The First-begotten of God."

"The Second Divinity." "*Deuteros Theos.*"

"The Image and Likeness of God."

"Nearest to God, without any interval of separation."

"Not unbegotten like God, nor created like man, but a medium between the extremes bordering upon each."

"The Instrument by whom the world was made."

"The Fountain of Wisdom."

"The Supporter of the World."

"The Advocate and Intercessor of mortal man."

In his discourse *on the Exiles*, Philo writes thus: "What time may be appointed for the return home of us banished Jews, it is hard to determine: for by tradition we have, that we must expect the decease of a High Priest; but of those some die quickly, and some live longer. But I am of opinion that this High Priest shall be the very Word of God, which shall be void of all sin, voluntary and involuntary, whose Father shall be God; and this Word shall be that Father's wisdom, by which all things in this world were created. His head shall be anointed with oil, and his kingdom shall shine and flourish for ever."

Josephus and Philo do not indeed apply the words we have quoted from them in *avowed* reference to the Messiah, neither do *we* therefore so apply them. We adduce them simply to show that *if it be so*, that the Jews of the present day "*neither entertain the idea of a plurality of persons in the Godhead, nor regard any portion of their scriptures as favourable to such an opinion*," they differ in a wide degree from those of their Fathers, who lived some eighteen centuries ago.

We will here introduce an appropriate reflection from Mr. Bryant's work on the Logos of Philo, "Some of the most learned among the Jews," he observes, "have spoken of the Messiah as the Word of God, and as God antecedent to angels and before creation. This appears from their Targums and other Rabbinical writings, of which Galatini gives a large account. "Hence," he remarks "we learn that these mysterious truths concerning the Second Person, which in these times are rejected by many Christians as impious and idolatrous, were allowed by the very people who were the greatest enemies to idolatry, and who always showed themselves the most hostile to Christianity and the Gospel." Page 79.

How remarkably do the character and offices of this Divine Person, "*The Word of God*," as exhibited in the foregoing citations accord with what is written in the New Testament Scriptures concerning *Jesus Christ!* Thus we read, "In the beginning was the Word, and the Word was with God, and the Word was God.

"All things were made by him, and without him was not anything made that was made."

"In him was life, and the life was the light of men."

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

"And the Word was made flesh and

* The High Priest who condemned Jesus Christ seems to have been aware that to judge the world would be the function of the Messiah. In the Gospel of Mark, we read as follows: "Again the High Priest asked him and said unto him, *Art thou the Christ, the Son of the Blessed?* And Jesus said, *I am*, and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy, what think ye? And they all condemned him to be guilty of death." Chap. xiv. 61—64.

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dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

"And I saw and bare record that this is the Son of God." John, chap. 1.

"Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25.

"I came forth from the Father, and am come into the world: again I leave the world and go to the Father." John xvi. 28.

"I am Alpha and Omega, the beginning and the ending, saith the Lord which is, and which was, and which is to come, the Almighty." Rev. i. 8.

"Before Abraham was I am." John viii. 57.

"Christ, the power of God, and the wisdom of God." 1 Cor. i. 24.

"The brightness of his glory, and the express image of his person." Heb. i. 2.

"By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers: all things were created by him and for him." Coloss. i. 16.

"But unto the Son he saith, Thy throne, O God, is for ever and ever." Heb. i. 8.

"Let all the angels of God worship him." Heb. i. 6.

"Immanuel, God with us." Mat. i. 23,

"And behold, thou shalt conceive and and bring forth a Son, and shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever,* and of his kingdom there shall be no end." Luke i.

Bath. E. T.

(To be continued.)

CABBALAH.

(Continued from No. XXV.)

Principal Doctrines of Cosmogony.

From the cardinal principles alluded to in the preceding article are adduced two most important doctrines of the Cabbalah with respect to Cosmogony—viz., the doctrine of *Emanation* and the *Sephiroth*.

The following is the doctrine of emanation:—Before the creation was begun, say the Cabbalists, was God the Primeval, the primitive source of all light, spirit and life, whom they call (with the prophet Dan. vii. 9) עתיק יומין *Attik yomin* (the most ancient) in the most concealed concealment טמיר מכל טמירין, shut up in himself, as if a *Deus abstractus*, and in him all was comprehended. When this infinite Being now determined to call worlds into existence—not in order to manifest his *essence*, which remains unknown to every one, be he ever so holy (Job iv., 8), but to manifest his most exalted attributes—it was effected by a concentration of his own essence into himself, which gave room for the creation.

The first agency of the godhead about to be manifested they call מימרא *Memra*, or the *Word* (*Logos*).*

And they refer to the Scriptures where it said (Ps. xxxiii. 6), "By the word of the Lord were the heavens made." They call it likewise *Hhochmah* חכמה (*Wisdom*) with reference to the words of Solomon (Pr. viii. 22): "The Lord possessed me in the beginning of his ways, before his works of old." On this account the Chaldee Paraphrast renders the words of Gen. i. 1, בחוכמתא ברא יהוה i. e. "By wisdom God created, which wisdom they do not regard as an attribute of God, but as a personified emanation from the Godhead; hence essential, and therefore denominate it also the primeval power of the generation and conception, or Father and Mother in union (סוד אבא ואימא בזיווגא), and designate it by the divine name יה *Jah*, in reference to the words of Isaiah (ch. xxvi. 4), "For by *Jah* (ביה) was God the creator of the world." This first emanation from the Godhead they call the primitive man אדם הקדמון *Adam Kadmon*, in reference to Ezekiel (ch. i. 26), who saw in the chariot (מרכבה) the figure of a man. The divine power of this first-begotten of God, say they, extends to all grades of light, to all degrees of spirits, and to all kinds of life, from the purest and highest to the grossest and meanest.

The retraction or retirement into Himself (called צמצום *Tsimtsum*), in its progression, say they, left at its sides certain traces, like the circular waves on the surface of the water, after a stone has been thrown in. Just as these waves are gradually lost, the further they are from the point where the stone was thrown in, so may be imagined those traces of the retraction of the primordial Being, which approach nearer the nature of the primitive source, as they are less separated from it by space, and *vice versâ*.

From the doctrine of emanation proceeds the second doctrine—namely, that of the *Sephiroth*, ספירות. The proper signification of the word *Sephiroth* is not determined, since various derivations are assigned to it. Some derive it from the Hebrew ספר *sephor*, number, and accordingly, is supposed here to refer to a special number—namely, *ten*. This, however, is contrary to grammar; for then it ought to have been either the usual מספרים *Misparim*, or according to Ps. lxxi. 18, ספורות *Sephuroth*. Others, though they derive it likewise from the same root, assign a different etymological form, and translate it a *relating* or *recounting*, because the Sephiroth give and recount or relate the divine attributes. But this also is contrary to grammar, and should have been expressed by מספרים *Mesapprim*, relators or recounters. Others again derive it from the word ספיר *sapphire*, a brilliant stone, according to which it is to signify *resplendence* of the Godhead, and refer to Exod. xxiv. 10: "They saw the God of Israel, and there was under his feet as it were the work of a shining *sapphire*." This, they think, indicates that, though they could not comprehend the Godhead according to his essence, they yet beheld his reflection in the Sephiroth, which at the same time, as the emanations of the Godhead, lay at his feet, and are in rank much beneath him. This explanation, however, is likewise grammatically incorrect, as it should have been ספירים *Sapphirim*. Again, others assign to this word an Aramaean origin ספר *sephor* (bound or limit), because God is confined to himself, and the knowledge which the creatures have of his Being is confined to these ten manifestations, the limits of which no creature can surpass, not even the most holy—viz., the Logos. There are, finally, some who maintain (with the greatest probability), that this expression is derived from the Greek, *sphere* (globe), of which the Divine Being forms the centre, surrounded by his divine attributes, of which one encircles the other, whose *radii* all unite in God, as the centre and the fountain-head of all being.

With respect to these Sephiroth, the Cabbalists suppose that the traces of the retraction of God—or the concentration into his own essence צמצום, after having given over to his created word *Memra*, or *Logos*, or which is the same, his first-born son *Adam Kadmon*, the influence upon the whole creation. These traces are ten in number, which manifest themselves in the ten Sephiroth עשר ספירות. The creative essence in God—the *Memra*, or *Logos*—they imagine under *three* subordinate intelligences, though *one* in themselves and in the *Ensoph*, which they call כתר *crown*, חכמה *wisdom*, and בינה *understanding*, They, moreover, ascribe to God seven attributes—viz. חסד *mercy*, גבורה *strength*, תפארת *ornament, glory, or beauty*, נצח *victory, or eternity*, הוד *majesty, or honour*, יסוד *primeval cause*, and מלכות *government, or kingdom*. These seven lower, together wth the three superior intelligences and attributes, constitute the Sephiroth.

At the beginning of these Sephiroth, say the Cabbalists, the power of light and life of the latter flowed from the three upper Sephiroth—viz., that of *wisdom* to the first of the lower Sephiroth, namely, *mercy*—in such a superabundant plenty that it was unable to contain it, so that it burst.

---

* "*The house of Jacob*," not the carnal but the spiritual seed of Abraham, whether Jews or Gentiles, Gal. iii. 7; the partakers of the *faith* of Abraham, who "believed God, and it was counted to him for righteousness," Gen. xv. 6, Rom. iv. 3. "Doubtless, thou art *our Father*; though *Abraham* be ignorant of us, and *Israel* acknowledge us not; thou, O Lord, art our Father, our Redeemer." Isa. lxiii. 16.

"I am sought of those that asked not for me, I am *found of* them that sought me not; I said *Behold me, behold me*, unto a nation that was not called by my name." Isa. lxv. 1.

* The Phenician Sanchociaton designates this primeval Word by the expression *Kolpiah*, which is nothing else than a contraction of the word *Kolpi-jah* (הול-פי-יה), i. e. the voice from the mouth of God. The Indians designate the same idea by the expression *Om*, the Persian by *Honover*, the Egyptian by *Kneph*, the Greeks by *Nous*, by which the latter properly understand the personified wisdom חכמה (*Hhochmah*), as the primordial emanation. (comp. Pr. viii..)

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This occasioned the whole mass to precipitate itself with an incessant force upon the second of the lower Sephiroth, — viz., *strength*; but neither was this able to contain it; the result was the same. Thus, all the rest of the Sephiroth became subject to the same fate, down to the last—viz. *government*, which was entirely crushed. This they call the *broken-vessels* שברי כלים, and pretend that this mystery lies hid in the relation of the seven kings who reigned in Edom before any king reigned in Israel (Gen. xxxvi. 31); for that inserted fragment would otherwise have no connexion with the context, and would refer to a post-mosaic history—viz., a king of Israel, who first appeared in the time of Samuel, and could, therefore, not be written by Moses.

(To be continued.)

THE ALLEGED SUPPRESSION OF THE FIFTY-THIRD CHAPTER OF ISAIAH.

In No. 130 of the *Voice of Jacob*, there is a loud complaint against certain statements made at a public meeting recently held at Bury St. Edmund's, on behalf of the London Society for Promoting Christianity among the Jews. One of the statements complained of is as follows:—

"The Jews were destitute of the Scriptures. In one sense they had the Scriptures, and in another they had not. They did not have the volume; they only had parts, composed of a selection, omitting with other things the 53rd chapter of Isaiah—a selection made just before the time of Judas Maccabeus, but undoubtedly one in which Satan had been engaged, by the omission of that particular chapter."

This is an allegation, respecting the truth of which we have been frequently interrogated, and we feel it but justice to our brethren to state, that the following account of the matter given by the *Voice of Jacob*, is perfectly correct:—

"As for the last quoted assertion of Mr. Cartwright, we at once demand its retraction. That gentleman ought to have known, that the whole Bible circulates, and has always circulated, without the slightest reserve, among all denominations of the Jews; and that the book to which he alludes, and in which certain chapters only of Isaiah appear, is the collection of sixty or seventy Haphtorahs (supplemental sections), introduced, probably, at the age to which he refers, and when the public recitation of the weekly sections of the Law of Moses was interdicted to the Jews on pain of death. The supplemental sections are all selected from the Prophets, especially because of some analogy borne by their contents to some striking feature in the displaced section of the Pentateuch. It is known to all the world, that when the Jews were redeemed from that bondage, they instituted the custom of reading *both* sections; and so it remains to this day. Therefore only is it that the portable editions of the Pentateuch for the synagogue service contain only sixty or seventy sections from the Prophets."

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WHAT WAS THE MESSIAH TO DO?—No. II.

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him?" (Ps. viii. 3, 4.) When the pious Psalmist contemplated these glorious works of God, he learned the insignificance of man; and if we contemplate them in a like humble and reverential spirit, we may learn many other lessons of vast importance. What a contrast does their fixed and unerring regularity form with the shifting and uncertain condition of everything in the world we inhabit! There, all is order, all is harmony: God said, "Let them be for signs, and for seasons, and for days, and for years" (Gen. i. 14); and years, days, and seasons, succeed each other with unvarying exactitude. In the qualities with which God has endowed inanimate nature, man has learnt to place implicit confidence; he knows they will not fail him, and he turns them to such good account that the wonders achieved by science in the course of the last fifty years, exceed the fabulous inventions of an Eastern tale.

But when, from the inanimate creation, we turn to man, how great is the change! Whether we consider his moral or his physical condition, all seems disordered. He "is born to trouble, as the sparks fly upwards." In tender infancy, when watched over with the fondest care, he is attacked with disease, he is agonised with pain, and death, man's invincible enemy, often seizes him as his prey, in spite of all the precautions and all the skill that fond affection calls to her aid. If spared to grow up to maturity, disappointments of various kinds await him; circumstances which he can neither foresee nor prevent, overturn his long-cherished schemes; the events of an hour may undo the labour of years. Or if he is placed in circumstances of outward prosperity, if his garners are full, and his name crowned with honour, then the grim king of terrors enters his banqueting-hall, and carries off "the desire of his eyes with a stroke;" yea, he enters again and again, and carries away one and another of those most dear to him, and his splendid palace becomes a dreary desert.

We have given but a small portion of the catalogue of "ills that flesh is heir to." Time would fail us to tell of all the evils arising from the conflicting passions of men; from pride and envy, from burning wrath and chilling selfishness; from deceit and calumny; from malice, ingratitude, and revenge; from betrayed friendship, and disappointed affection. What man is there who has not suffered from some of these roots of bitterness? What nation is there under heaven, a large mass of whose population is not suffering from a combination of these evils?

The uncertainty and mutability of human affairs, and the disordered state of society, are facts too palpable to be denied. But while philosophers have never attempted to deny these facts, they have been satisfied with assigning very inadequate causes for them. If they believe the Great First Cause to be infinitely good and happy, the eternal fountain of life, can they believe that he originally created a world so unlike himself? What can be more contrary to all that human reason can conceive of God, than death and corruption? It is the custom at present to speak of "great facts." But here is the greatest of all great facts—DEATH! The mighty conqueror, the invincible enemy, the insatiable tyrant before whom all must bend, even the greatest and the proudest, and be mown down like the grass! Whence came death into the creation of God? All the philosopher's analogies about the growth, the maturity, and the decay, of other organized bodies, will never satisfy man's inquiries on this subject; he can never feel that because the flower of the field withers and dies, it is meet and right that he also should become a clod of the valley. Think you that all your subtle reasonings will induce him to put his keen sensibilities, his lively sympathies, his warm affections, his lofty aspirations, into the same category with the stem and the leaves of the weed he crushes beneath his feet? Does the philosopher himself regard his little daughter twining her wreath of flowers with all the glee of childhood, and say, These roses must fade ere to-morrow's dawn, and that is reason enough why my beautiful child should become a livid corpse before my eyes, and then be hurried away as a loathsome thing! Awful sign and seal of the curse, that when once death has seized on the tenderly-beloved, it may be the idolised object of our affections, we are forced to cry out with Abraham, "Give me a burying-place, that I may bury my dead out of my sight!"

No; mere human reason can never account for the existence of death, the great scourge of humanity, nor for the other physical evils that afflict man. Let us see if it is more successful in its endeavours to account for moral evil.

Among all the absurdities that have been affirmed from the beginning of the world to the present time, we are not aware that any one has ever been absurd enough to affirm, that in any place, or at any period, the social condition of man was in a perfectly satisfactory state. There have sometimes been brief seasons when, in some one favoured spot, the winds have been hushed, and the surface of society has worn a smooth aspect: "Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon" (1 Kings iv. 25); yet never has the interior of society been free from those evils to which human passions and human selfishness give rise. And how do the wise men of this world account for all this social disorder? In the great majority of cases, they lay the blame on the outward arrangements of society; on ill-constructed civil institutions; on the tyranny and rapacity of rulers, and the ignorance of subjects. But if it is to be attributed to defects in civil government, how comes it that man, with all his boasted wisdom, has never been able to invent a form of government, or to establish such institutions, as may insure a virtuous and happy population?

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All modes of government have been tried, from the most despotic monarchy down through all the grades and combinations of power, to the most democratic republic, and still the social problem has never been solved. In each special case, we are told, there was some special hindrance, some undue tenacity of power, something that destroyed the social balance. This, however, is merely moving the difficulty a step farther off; the question is not so much, what have the hindrances been, as, why have there always been hindrances?

As civil arrangements have always been thus faulty, let us turn to that simple state of society which is utterly unincumbered with such arrangements. Shall we find the happy and virtuous community of which we are in search, among the wandering Arabs, or in an Indian village, or Hottentot kraal? Or shall we go a step yet lower in the scale of humanity, and seek it amid the infanticide, the horrors, the nameless abominations, of the South Sea Islands? Ah! how do the cruelty, the injustice, the oppression of the weak by the strong, which we constantly encounter in uncivilized life, inspire us with respect for even the very worst form of civil government!

Suppose we admit that despotism and tyranny have contributed the full share assigned them in human misgovernment, we are no nearer the object of our inquiry; for whence comes this tyranny and this despotism? Doth "affliction come forth of the dust, and trouble spring out of the ground?" And if we concede, as concede we must, that man's ignorance has much to do with social unhappiness, then the question occurs, Why is man ignorant? God has created all the lower animals with an instinct that infallibly guides them to their own well-being; has he created the noblest of his works, the lord of all these animals, less perfect?

If human reason did not itself partake largely of the effects of the fall, we think it would long since have come to the conclusion that the discordant state of human society that has subsisted in all ages, in all countries, and in all stages of its progress as to science and learning, must arise, not from its mode of arrangement, for all modes have been tried, but from the nature of the materials of which it is composed. It would have concluded that some change must have come over the nature of man; that he cannot now be in the state in which he came from the hands of a perfect Creator. This, we think, would be a fair and legitimate deduction of reason from the phenomena that society has always presented. Yet this view of human nature has always been denied or evaded, both by philosophers and men of the world; and in the present day, after nearly six thousand years' experience of the depravity of man, grave metaphysicians speak of him as being naturally good, and only becoming evil through contact with others; and popular tale-writers scoff at the doctrine of natural corruption, and turn into ridicule the notion of men being "born bad." Strange phenomenon, that men born good and upright should teach one another all that is false and evil: that a number of good men, by contact with each other, should become bad men!

Blessed be God, who hath not left us to stumble on in darkness, ignorant of the cause of the evil that surrounds us on every side, and ignorant of its remedy. He has communicated to us the fact that "by one man sin entered into the world, and death by sin" (Rom. v. 12); that "the imagination of man's heart is evil from his youth" (Gen. viii. 21); that "the heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) Here is the solution of the mystery of man's social condition; here is the root from whence all the disorder springs; "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit," (Mark vii. 21, 22), and all the numerous train of social evils that disturb the peace of the world, and have disturbed it from the fall of man until now.

If the doctrine of the corruption of human nature were denied only by those who reject divine revelation, though we should still charge them with reasoning contrary to fact, their denial of it would cause less surprise; because one error always makes way for another. But strange to say, many of the modern Jews, who acknowlege the Scriptures of the Old Testament to be a revelation from God, also deny this doctrine which is so plainly taught in the Scriptures. Their minds have become, perhaps unknown to themselves, imbued with the current philosophy of the day; and they have not entered on the inquiry how far this philosophy coincides with those declarations they still profess to consider infallibly true.

If anything is plainly set forth in that portion of God's revelation that was committed to the keeping of Israel, it is the doctrine of human depravity. At the commencement of it we are told of the disobedience of our first parents, and their consequent alienation from God; and the rest of the sacred history is a narration of the effects of this alienation; a series of illustrations of the doctrine of man's natural corruption. The morning of the world was stained with a brother's murder; and scarcely had two generations of the early race passed away, when the wickedness of man had become so great on the earth, that general amendment was impossible, and therefore God needed to execute "his strange work" (Isaiah xxviii. 21), the work of destruction, and sweep off all, save the chosen seed, from the face of the world. Many centuries had not passed away after this awful visitation, until man was again found in mad rebellion against his Maker. And when the sacred record passes from the history of mankind at large, to that of a single nation, a nation placed in most favourable circumstances, what is it but a record of folly and ingratitude; a narrative of the wickedness of the many, and the redemption from wickedness of a very few out of the many; whose painful office it was to "sigh and cry for the abominations" around them, and to intercede with God for the sinners among whom they dwelt.

And if we turn from sacred history to profane history, its testimony is precisely the same. It is little else than a chronicle of crime and misery. And is it not most unreasonable, most unphilosophical, to attribute this universal preponderance of evil among men, to some of the accidents of man's condition, rather than to the nature of man himself?

Those who maintain that the soul of man is a sufficient guide to itself, that its own internal dictates will lead man into all truth, independent of a divine revelation, seem to overlook the notorious fact, that it never has so guided man, except when influenced, directly or indirectly, by the light of God's outwardly revealed will. Man's reason and experience have taught him the properties of matter, and have also enabled him to frame certain police regulations useful for the preservation of life and property. But unassisted reason has never taught him the true character of God, nor the real state of the relation between himself and the Maker and Upholder of all things. Every approach towards truth in regard to these matters, may be distinctly traced to the light derived either from the earlier or later revelations of God to man; either to that which "at sundry times and in divers manners he spake in times past unto the fathers by the prophets;" or to that which "in these last days he has spoken to us by his Son." (Heb. i. 1, 2.) We have no difficulty in tracing the civilization of Europe to the measure of Christian truth generally diffused therein; and we doubt not that the knowledge of Jewish truth had a more powerful effect in producing any measure of ancient civilization that existed, than any record now extant gives a hint of.

We have dwelt thus long on the doctrine of the corruption of human nature, because we consider it the fundamental truth on which all others are based. The fall of man has so entirely changed his relations with his Maker, that every religious system which does not recognise this altered relationship must be a false system, and can never lead to the union of the creature with God. From the doctrine of man's depravity arises the doctrine of an atonement; from the fact that a curse has been judicially pronounced upon man by his Maker, arises the necessity of a Deliverer from the curse. The infidel, with his negative creed, may scoff at the notions both of a fall and of a Messiah; but how the Jew can deny the fall, or regard the Messiah as a mere mortal man, and yet consider himself a believer in the divine authority of his own Scriptures, is indeed strange; and is one of the many proofs how much the under-

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standing is influenced by the will and the passions of men.

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. iii. 17—19.) The Jew admits that God spake these words; he dare not deny that these words are true; why then deny the fall of man? If man fell not, why this curse? why this condemnation to return to dust? why is man forced to say "to corruption, Thou art my father; to the worm, Thou art my mother and my sister"? (Job xvii. 14.) With the curse of God hanging over man as man, whether Jew or Gentile, it is folly to talk of a mere human Messiah, himself under the same curse. The Messiah the Jews need, the Messiah humanity needs, is one who can remove the curse, who can "finish transgression, and make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness." (Dan. ix. 24.) This is the work the Messiah must perform; the victory he has to accomplish is not over infidel hordes who usurp the land promised to the Jews, but over sin, and death, and the curse.

JEWISH INTELLIGENCE.

For many months past we have commenced this article with notices of the state of our brethren in Russia. This subject seems concluded for the present. The philanthropic embassy of Sir Moses Montefiore, and the general outcry in this country and elsewhere against his tyrannical measures, have produced a favourable change in the intentions of the Czar towards his Jewish subjects.

In common with many others, we have felt disappointed at the want of specific information respecting the civil condition of the Jews in Russia, in the accounts transmitted by Sir Moses Montefiore to this country. We naturally wished to know whether the statements that have appeared in the Jewish journals were correct or exaggerated. A correspondent of the *Voice of Jacob* mentions, in the number of July 3rd, the general anxiety to know the results of his mission, and expresses a hope that these will be communicated to the public after the meeting of the board of deputies, to receive Sir Moses' report, which was to take place on Wednesday, the 1st instant. We fully expected that the *Voice of Jacob* of the 17th would say something explicit on the subject of this report; but, on the contrary, there seems rather a desire to mystify the matter. Neither the meeting nor the report are alluded to; and at the end of something between an apology and a eulogium, devoted to the Czar (which our readers will find in a subsequent column), it says, "We can yet afford to wait a little, in order to learn what is to be the result of the Montefiore mission."

It is probable Sir Moses may have good reasons for continuing the silence he has hitherto maintained. We judge him not. If the cloud that overhung the destinies of our brethren in Russia have really passed away, it is perhaps better to remember it no more. Should it ever again lower, we trust the same vigilance that warned Europe of it before will again be exercised. It must in justice be acknowledged, that it is chiefly to the organs of the reformed Jews that the public has been indebted for information on this subject.

The following are the accounts of Sir Moses' arrival in this country:

On Tuesday evening, the 16th of June, Sir Moses and Lady Montefiore arrived at Dover, where they were received with a joyful welcome by the Jewish community of the town, headed by Mr. Cohen, the schoolmaster. They then proceeded to their seat at Ramsgate, and on Wednesday last arrived in London. Lady Montefiore, we are gratified to learn, has recovered from her indisposition.

On Thursday Mr. de Castro gave a dinner to Sir Moses Montefiore, and a number of the elite of the Jewish community. The Rev. Dr. Adler also honoured the company with his presence.

On Friday the Dayanim of the Portuguese congregation, and the other ecclesiastical authorities, waited upon Sir Moses at his residence, in Park-lane, to welcome him.

On Saturday last, the 20th instant, Sir Moses and Lady Montefiore attended divine service at the Portuguese synagogue, Bevis Marks. Previous to the taking of the Sepher Tora out of the ark, a solemn prayer, in Hebrew, was offered up by the Rev. D. de Sola, and several verses from the Psalms were recited, to which the congregation responded. A blessing, similar to that which was read and printed on the occasion of Sir Moses' return from Damascus, composed by the Rev. D. Meldola (and which is written in an excellent style), was then read in a most impressive manner. Sir Moses, being then called up to the portion of the law, said the usual blessing on returning from a sea-voyage, and offered £25 to the funds of the synagogue. Offerings, suitable to the occasion, were then made by every one called up to the desk to hear the portion of the law read. After restoring the Sepher Tora to the Hechal, the whole congregation joined in making offerings, each giving his mite to express thanks to Almighty God for the well-being of Sir Moses and Lady Montefiore. Sir Moses appeared deeply affected on the occasion. We understand that the wardens of the congregation had invited Sir Moses to a breakfast, after divine service, which he courteously declined, as he had to meet Sir Robert Peel by appointment on that morning.

At the Great Synagogue, Duke's-place, also, the Rev. the Chief Rabbi, Dr. Adler, offered up a prayer in Hebrew, and alluded, at the close of his discourse, to the successful result hoped for from Sir Moses Montefiore's mission, to which the eyes of Europe are now directed.

We hope that we may soon be able to communicate to our readers some particulars respecting this most anxiously looked-for result; particularly if Sir Moses has succeeded in inducing the Emperor to recall those Ukases, which are most pressing on our co-religionists in Russia and Poland—viz. the heavy taxes on their meats and candles, and the cutting off their means of maintenance, as well as the pressing into the military service. The numerous inquiries which have reached us on these subjects, from Jews and Christians, who are anxious for the relief of our poor brethren from their oppression, we can, at present, only answer by such information as Sir Moses may deem expedient to make public, or by the intelligence which we expect in the German and French journals from Russia—the scene of action, where, sooner or later, the result of the mission will be made manifest—*Jewish Chronicle.*

We sympathise most truly in the general feeling of satisfaction at the honour Her Majesty Queen Victoria has conferred on Sir Moses Montefiore. The following are the terms in which the Jewish journals speak of this event:

Sir Moses Montefiore.—The mark of favour which our gracious Sovereign has been pleased to bestow on Sir Moses Montefiore, by conferring on him the dignity of a baronet, has long ere this gladdened the heart of every British Jew, and called forth the sincere congratulations and gratitude of every one who loves his people. We should therefore have deemed it a work of supererogation to announce news above a week old, were it not that this fact, in all its bearings, is so truly gratifying, that we feel it to be one of the most pleasurable events we have ever witnessed, and therefore we cannot resist the temptation of recording it in our columns. We say it is pleasurable in all its bearings—to Sir Moses, to whose high character it does justice—to the Jewish nation, who delight to see him honoured—to her Majesty's late government—to Sir Robert Peel, whose liberality and philanthropy it so loudly proclaims. But more than all this. The Queen's most gracious Majesty rewards public services rendered by a Jew to his own people. That Christian monarchs have rewarded good service done to themselves by Jews has frequently been the case; but that a Christian sovereign should reward services rendered by a Jew to Jews, is an honour reserved to Queen Victoria and her advisers. By so doing, they place themselves at the head of religious freedom, of genuine liberality, as they are already at the head of civilization, of wealth, and of power. It is a great and salutary lesson, that trumpet-tongued calls to all the rulers of Europe, "Go ye and do likewise."—*Jewish Chronicle.*

Our readers will scarcely need to be reminded, that some four or five years since we had the privilege to publish a copy of the warrant deposited in Herald's College, granting to Sir Moses the right to add the royal supporters to his arms, as a special mark of royal favour, and in recognition of his successful vindication of the Jewish character against the Damascus calumny. Now, as then, we can unaffectedly declare, that there is not an English Jew, worthy the name, who will not feel himself honoured, indirectly, by the distinction conferred upon the whole community in the person of its most meritorious member, and who will not cheerfully admit that, even though our loyalty to the throne has not to be increased by such incidents, they, nevertheless, serve as added links, as constantly recurring mementos of our participation in the honour and interest of our native Britain.—*Voice of Jacob.*

The probable effects of the visit of Sir Moses to Russia is thus stated in the *Voice of Jacob.* After stating the impression produced by it in Europe generally, it is said,

The effect in Russia, we are disposed to think, must prove still greater. In that country, where the idea of a long-flowing foreign costume, and other distasteful peculiarities in appearance, must

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have been identified with the person of a Jew in the notions of the people at large, the presence of a gentleman, with a *personnel* like Sir Moses Montefiore, accredited as of the most distinguished class, universally known, and as universally respected, accompanied moreover by all the state and honour which the Emperor and his representatives could pay—at the same time that every turn rendered prominent his faithful adherence to each punctilio of the Jewish religion—all these must at once have undeceived thousands, must have rectified notions as erroneous as they have proved injurious to the people concerning whom they have been so long entertained. The Emperor himself, when addressed by the mouth of Sir Moses, as the organ of the wide-spread and deeply-rooted civilization of the eminently humane 19th century, on hearing the appeal of a man known as a faithful subject to his sovereign, as a patriot, a philanthropist, in short, celebrated for precisely those characteristics which an absolute monarch could desire to be manifested by his own Jewish subjects—the Emperor, we say, could not but attentively listen to the voice of civilization thus pronounced, could not but feel touched by a zeal and magnanimity which were sacrificing ease and comfort, braving climate and season, at the call of duty; the Emperor could not, whatever his prejudices, be other than impressed with a respect for tenets which inspire such sentiments, for a nation that owns such champions.

On the other hand, this journey must be productive of the most salutary results among the Jews themselves. Aware of the object of Sir Moses' mission, convinced of his sincerity, and placing unbounded confidence in him, the Russo-Polish Jews would doubtless disclose in his ear their troubles, their apprehensions, their suspicions, and their desires; the report of which to the Emperor, through such a quarter, must have greater weight, and win more implicit confidence; whilst those who dare to be thus candid are protected from the otherwise certain resentment of those officials and underlings who, in a despotic country, can work their will upon those who remonstrate against, or even disclose their oppressions. At the same time, the Russo-Polish Jews cannot but be disposed to listen with deference, to the suggestions of a man who has given them such proofs of his good-will. He may succeed in allaying their groundless apprehensions, may convince them of the salutary objects of enactments considered by them as harsh and cruel, and may, in other points, persuade them to yield to, and to co-operate with, the undertakings of a monarch, whose stern policy and comprehensive views are not to be thwarted by what he may deem minor considerations. Sir Moses, as we have often urged, may thus appear as the intermediate link connecting the affections of the monarch and his subjects; and truly a more glorious and enviable opportunity has scarcely ever fallen to the lot of a philanthropist. It is the privilege to "*turn the heart of the parent to the children; and the heart of the children to the parent.*"

THE CHARACTER OF THE CZAR.—One of the most interesting results of Sir Moses Montefiore's mission to Russia, is the new light thrown thereby upon the character and policy of its imperial ruler. All the world has been familiarized with the notion that the Emperor Nicholas is "a monster of cruelty," with scarcely a redeeming quality; that he wraps himself in magnificent austerity, immeasurably above the reach of those who have grievances to complain of; and that both he and his ministers are indifferent to the opinions of the world or of posterity.

After stating that since the visit of Sir Moses to Russia, the *Literary Gazette*, the *Athenæum*, &c. have greatly moderated their tone in speaking of the Czar; and stating also the strong personal feeling that appears to have instigated all the recent writers on Russia, it proceeds as follows:

As to the question whether Sir Moses Montefiore has been cajoled, there are many circumstances apparently incompatible with such a supposition. In the first instance, there is the unreserved intercourse which the members of the mission were allowed to hold with all classes of the Russo-Polish Jews; and there is moreover the fact, that the favourable accounts transmitted through the Russian post-office have not been in any particular contradicted, since the return of the mission to London. Nor is there any reasonable cause for doubting the disposition of the Emperor to render his two millions of Jewish subjects, so far as practicable, a prosperous and contented class; for the obvious interests of his own empire can only point that way.

Let us even, with some, suppose the Emperor desirous to enjoy credit for more magnanimity, and more of the paternal and tolerant principle of government, than is strictly his due. Such a supposition at least disposes of the assumption that he is haughtily indifferent to the opinions of the public and of posterity. But what ought to be the policy of those who entertain such a supposition—assuming, of course, that they are philanthropists, anxious for the amelioration of the fate of the Russo-Polish Jews, and not cold spectators only, seeking the means of justifying their indifference? Is it not palpable, that this manifest desire of the Autocrat for a good fame, is, with the means and appliances at command for acting upon the public opinion he covets, one of the most effective auxiliaries for maintaining and increasing that same favourable disposition for which credit is claimed? Experience is not without striking parallels in support of this view. Mehemet Ali, in respect to the British communications across the Isthmus, during hostilities, and Napoleon, at the summit of his power, a suitor in the English courts against newspaper criticism, are among the most recent instances of autocracy, at an apparently safe elevation, usefully sensitive of public opinion. That the Emperor Nicholas, in his sojourn at friendly courts, in his communications with distinguished visitors at his own, and in his policy as pronounced through ministers and ambassadors, is desirous to be well esteemed, is at once a healthy symptom for his own welfare, and a valuable adjunct for that of his subjects.

Would it not, then, be what state-craft deems more than unjust—inexpedient, for the Jews to favour the cuckoo cry against the Emperor's honesty of purpose? Destroy a reputation, and you make the loser indifferent to the abstract moral responsibility of conduct in which the guilt is already assumed. On the other hand, let the external advantages and the internal complacency attendant upon a good reputation, be once enjoyed, and you supply the strongest stimulus to deserve it, as well as the most vigilant guardian of it when so deserved. We reason thus for others; but, for ourselves, we confess to no doubt of the Emperor's sincerity, after the testimony borne by Sir Moses.

These reflections have been suggested by an examination into the character of a man, at whose sole discretion lies the happiness of many millions. That it is wise and just to give more credit to the Emperor's intentions towards his Jewish subjects than the preconceptions hitherto prevailing would justify, may be deduced from the following recapitulation:—

Because the arbiters of public opinion, those who have given currency to such disparaging preconceptions, see fit to modify their views on the unimpeachable testimony of Sir Moses Montefiore.

Because it would be politic to assume, and even to proclaim, the benevolent intentions of the Emperor, on still less valued testimony, seeing that a hostile or mistrustful policy would be, in the circumstances, absolutely powerless, if not directly mischievous.

And, in brief, because there exist reasons to believe that the rumours prevailing of certain special indications having been afforded, by the Emperor, of his good-will towards the object of the Montefiore mission, are not without foundation; and that it lies within the power of the wealthier foreign co-religionists of the Russo-Polish Jews efficiently to test, and probably also to give effect to, the Emperor's good-will.

On this head it would be inexpedient to say more for the present; and the question is so large in its bearings, that we can yet afford to wait a little in order to learn:

What is to be the result of the Montefiore mission?

Munich, May 8th. Some members of the Chamber of Deputies have made the present efforts after reform in Judaism a pretence for refusing to emancipate the Jews. This is a fact in our history worthy of being registered. This must convince us that, as the prophet says, the Ethiopian can never wash himself white, nor the leopard change his spots, so the Jew, in the eyes of those who delight in his oppression, can never be devoid of something for which they should degrade him. Those very persons who now set themselves against those who have separated from antiquated Judaism, used formerly to thunder against the Talmud and the Rabbis, and make these the ground of their refusal to grant emancipation to the Jews.—*A. Z. Judenthums.*

Baden, May 28th. On the 20th May the second meeting of the Association for improving the internal and external condition of the Jews in Baden, took place at Heidelberg. The two first subjects of discussion, relating to the state of the poor, the expenditure of funds, &c. strengthened us in the conviction we have long entertained, that the Israelites of Baden require a comprehensive reform in their congregational arrangements. The third most important and delicate subject, the improvement of public worship, occupied three hours in its consideration. Herr Levinger, of Karlsruhe, read an admirably prepared report, in which he stated three things as being especially necessary to the improvement of worship; 1st, prayers in German; 2nd, the accompaniment of the choir by an organ; 3rd, the introduction of regular preaching, which, in places where there is no Rabbi, may be performed by the teacher. After the reading of this report, speeches were made by Messrs. Wagner, Allmann, Drs. Weil, Kussell, &c. The applause that was manifested whenever a speaker advocated an onward progress, plainly testified that the great majority of the meeting participated in the spirit of the time, and consider a thorough reform of public worship highly necessary.—*Ibid.*

We do not think it needful to give our readers an account of the various preparations for the third assembly of Rabbis, which has now taken place, but the accounts of which cannot reach us in time for this month's publication. We hope to be able to give the particulars of this interesting meeting next month. The *Algemeine Zeitung des Judenthums* gives a list of twenty-two of the members who had promised to attend. Of these there are four who did not attend the last assembly—Dr. Saalschutz, of Königsberg, Dr. Sommerfield, of Elbing, Dr. Levy, of Münsterberg, and Dr. Levy, of Breslau. Among those enumerated by the *A. Z. des Jud.* is Dr. Jost, the celebrated historian; but the *Jewish Chronicle* states, on authority more recently received, that he has declined to attend the assembly.

The accounts of the scarcity of provisions in Palestine are most distressing. The following letters from the *Treue Zion's Wächter* are selected out of many similar accounts:

Jerusalem, Iyar (April). We are here suffering the greatest want. The scarcity increases from day to day; the price of the necessaries of life is enormous, and during the whole of *Nisan* * no rain moistened the earth. Languishing in this misery, our anxiety is still increased, when we think of the coming year. Heart-rending lamentations and bitter weeping are heard on all sides. Here in the Holy City we have troubles of all kinds, and no prospect of any alleviation of them, until the Eternal himself shall take pity upon us, and turn away his anger from us. May it please you, worthy sir, to communicate to your friends and the public our miserable condition, that they may take pity upon deeply afflicted Zion, whose

* Part of March and April.

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inhabitants have already sold clothes, furniture, and all they counted most valuable, in order to procure food to preserve their souls alive. We possess nothing but our bodies. I lift mine eyes to heaven. May He have pity upon his children, and help his poor ones, because it is God that delivereth them that are bowed down.

Hebron, Iyar. Alas! we are here suffering from the most pressing want; and affliction is heaped upon affliction, through the strife and discord among the population. In our beautiful town, the rose of the valley (now, indeed, a rose among thorns), is neither ingress nor egress possible. The disturbance by the Arabs daily increases, and the famine grows worse and worse.

We are sorry to see a notice in the last *Voice of Jacob*, stating the possibility of its discontinuance. Most sincerely shall we regret this. If orthodox Judaism goes to sleep, reformed Judaism will soon follow its example, and all will relapse again into the death-like slumber from which they have but lately awaked. Anything is better than torpor. Where there is movement, there may in time be progress; but the immobility of death is a hopeless condition. If, while new Jewish journals are continually starting up on the Continent, orthodoxy drops its little bi-monthly organ here, it will augur badly for the religious feeling of the wealthy English Jews, and will justify what one of our foreign brethren once said to us of them, "The Jews in England regard the Exchange as their Palestine."

THE NAME "ABRAHAM."

To the Editor of the "Voice of Israel."

Sir,—Why should the omission of the radical *Ayin* be deemed an insurmountable objection to the Hyeronymian explication of the name Abraham? Saint Jerome, it is evident, thought otherwise; and he had his Hebrew from the Jewish doctors of the fourth century. Are the Jews prepared to show that the interpretation is not in fact their own? Can they prove that, to the date aforesaid, they had any other? All these are questions to be answered before we reject the testimony of St. Jerome, in so important, and (for we are dealing with the words of God himself) so holy a dispute.

According to Jerome, the Hebrew letters *Aleph, He, Waw, Kheth, Yod,* and *Ayin,* are *vocals, literæ vocales.* Josephus, speaking of three of these, terms them *φωνηεντα*: the Jewish grammarians, better still, *matres,* or *matrices lectionis.* They are both consonants and vowels; consonants containing in them, as in wombs or moulds, the vowel-sounds of the language; which sounds (since the Hebrew ceased to be vernacular) are extracted from them, and presented to us by the invention termed the points. The other sixteen letters of the Jewish alphabet are *pure consonants.* Now, I would lay down the following rule. In the formation of the Proper names a coalition of two *vocal letters* will frequently take place, in which case the stronger will expel the weaker letter, and cause the withdrawal of it from the text; whilst, as regards the *pure consonants,* no such coalition or withdrawal ever does take place. The rule admitted (and it will, I believe, be found unimpeachable), it follows, that the name Abraham cannot be compounded of Ab-rabhamon, but may be a contraction of Ab-raah-am.

As to the omission of a radical *Ayin.*—No sound Hebraist will, I suppose reject the interpretation which makes the name Samuel a contraction of שמוע־אל: the contents of the first and seventh chapters of First Samuel are decisive of the question. I name the child Samuel (Heb. Sh'mool, Hearkened-to-by-God), says Hannah, "because I asked him of the Lord;" and "the Lord hath given the petition which I asked." Do you, our great prophet and judge, exclaim the Israelites, "do you, whose name is Hearkened-to-by-God, cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines:"—"and Samuel cried unto the Lord for Israel, and the Lord heard (or answered) him." Here, then, we have a proper name in the formation of which a radical *Ayin* has been withdrawn from the text. The difficulty attendant on the enunciation of the two gutturals, in succession, has compelled them to coalesce; and *Aleph* with *Tsere,* have, as the stronger sounds, prevailed in the pronunciation; whilst *Ayin,* and its *pathach,* have merged in, and been swallowed up by their successors. But, if the letter *Aleph* be too strong for *Ayin,* the letter *He* is stronger still. If the sounds עָ and אֵ coalesce, and become אֶ; then will *He* overpower *Ayin,* and הֶעָם will merge into הֶם.

It will, however, be objected, that God has himself interpreted the name; and that the Divine interpretation proves the appellation Abraham to be compounded of Ab-rabhamon: "Abraham shall thy name be; for a father of many nations have I made thee." A little consideration will show that the argument is inconclusive. Samuel, say the authors of the English version, must needs mean Asked-of-God; for so has Hannah explained the name: "Because I asked him of the Lord." Accordingly, a marginal note of our English Bible translates the appellation Asked of God; an explication which the Hebrew compels us to reject. The name Samuel refers itself to the last words of the sentence; and was imposed by Hannah on her son, not merely because she had *asked for* him, but had asked for him *of the Lord.* Because I asked him *of the Lord,* I, Hannah (my asking listened to), do name him Hearkened-to-by-God. In like manner, the stress of the name Abraham, considered as a contraction of Ab-raah-am, may lie on the last syllable, Am (*people.*) I call thee not Ab-raah (The-Patriarch-that-has-beheld); but I name thee Ab-raah-am (The-Patriarch-that-has-beheld-the-People): "for a father of many nations have I made thee." Because thine eyes shall look, not on a great family, merely, but a mighty people—not on a single people, but a multiude of nations; on that multitude, that "peculiar people," which no man shall be able to number and which shall cry for ever 'Salvation to our God, and to the Lamb."

Lastly, let us try whether the exposition of Saint Jerome, has not, in fact, the Apostolic sanction of St. Paul. In citing the passage I shall divest it of that extraordinary involution of language by which it is distinguished, and shall arrange the words according to the order required by the structure of our own tongue. "Who, in the eyes (*κατεναντι*) of Him whom he believed, God, who quickeneth the dead and calleth the things that are not as though they were, is the Father of us all: as it is written, A Father of many nations have I made thee." The Almighty, then, naming Abraham, both "quickened the dead," and called into being things which "were not;" evinced, that is, his unchangeable determination to do both. Now, the calling into existence of the multitude of nations which Abraham should behold, is seen at once in the words "A Father of many nations have I made (that is, according to the Hebrew idiom, *will I certainly make*) thee:" but, where are the expressions by which God "quickened the dead?" This answer has been given, God, by the self-same words, did even "quicken the dead;" the quickening intended being of that *νεκρωσις* of Abraham referred to in the nineteenth verse of the chapter. The reply, at first sight, appears not only plausible, but even satisfactory; yet (and for reasons which can hardly be controverted), it has been rejected by the majority of the commentators, who thus force us to look for the "quickening of the dead," in the name Abraham. Here, indeed, in the words Ab-raah-am, we discover the object of our search. For, as, by the terms of God's promise, Abraham was certainly to look upon a people who, as, certainly, were not to come into existence till long after his decease; so certainly does the name imply the determination of the Almighty to raise Abraham from the dead. Other patriarchs, says the appellation, give birth to nations, but behold them not: they die; they descend into Sheol; and, in that land where all things are forgotten, they see not, nor hear, nor feel, nor know. With Abraham it shall not be so. A speedy resurrection from the dead shall translate him to the presence of Jehovah; from heaven shall he behold the people of God's love; and to him shall be gathered those multitudes of nations which shall obtain "the resurrection of the just." Accordingly, we are taught that the beggar Lazarus was carried by angels "to the bosom of Abraham;" was taken up to heaven, and there, placed (so I translate the words) "at Abraham's right hand."

I am, Sir,
Your obedient Servant,
W. B.

We think the author of the above letter has fairly made out his case for the occasional omissions of the letter ע; but we are still not at all disposed to agree in his interpretations, especially (so far as we are able to understand it) in regard to his view of Abraham's resurrection. Even his own interpretation of the name does not require such a supposition to make it consistent. Our Lord says, "Your father Abraham rejoiced to see my day, and he saw it and was glad." If he saw the day of the Lord in prophetic vision, he might, even according to W. B.'s theory, "see the people" in the same way. But we think the name refers to being the "father of many nations," and not to "seeing the people."

Anani, the tenth from Zerubbabel.—The account given by the Jewish interpreters of *Anani,* the tenth from Zerubbabel, mentioned in 1 Chron. iii. 24, is very remarkable. The Targum, on the place, is as follows: וענני הוא מלכא משיחא דעתיד לאתגלאה. *And Anani, he is King, Messiah, who is to be revealed.* R. David Cohen de Lara observes, in his Lexicon, that בר נפלי *Bar Nepheli* occurs in the Talmud, *Tract. Synedr.* fol. 62; and that Messiah is so called, because he shall build the house of David which is fallen, חטופלת, &c. Amos ix. 11; he adds, "But I think נפלי is the Greek word *νεφελαι,* and signifies ענניים *clouds,* for so Messiah is called, because it is written in Daniel vii. 13; and behold he cometh with clouds, עם ענני, of heaven, as the Son of Man." R. Sol. Jarchi's comment is, "*Anani,* he is King Messiah," because it is written in Daniel, "And behold he cometh with the clouds of heaven," &c. This interpretation affords a striking corroboration of what is related by Josephus, and other historians, regarding the general expectation which prevailed, previous to the destruction of Jerusalem by the Romans, of a king, who should rise in Judæa, and obtain the empire of the world.

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NOTICE TO CORRESPONDENTS.

Received:—Preceptor; Rev. J. S.; Pergamos; S. W. D.; E. T.; J. H.

The communication of Pergamos is delayed, on account of the number of unfinished articles already in hand. We hope to commence his series of letters next month.

We hope, ere long, to notice the work by the Rev. J. S.

We thank J. F. for his kind note, and shall notice his communication in its turn. We are conscious of remissness in our Review department, but hope to amend this. Our readers must remember our limited space, which not only prevents us from reviewing every book sent us, but which also deters us from entering on the subject of any book that would demand a lengthened reason for any difference of opinion we may entertain from the author. Unless it be on something vitally important, we think we can fill our pages more profitably.

Mr. Highton's concluding lecture on Messiah is postponed for want of room. It will appear in our next.

BOOKS RECEIVED.

On the History and Mystery of those called Sacraments. By Jacob Post.

The Millennium; or, the Doctrines of the Second Advent and Personal Reign of the Lord Jesus Christ.

RECEIVED FOR TRINITY CHAPEL.

George Baillie, Esq.....	£10	0	0
A. B. C. D.....	5	0	0
T. Acocks, Esq.	5	0	0
Miss Lemon	1	0	0
Emma	0	10	0

THE VOICE OF ISRAEL,

SATURDAY, AUGUST 1, 1846.

THE JEWISH INQUIRER.—No. 9.

MR. STERN'S HISTORY

(*Continued from page* 80.)

I was therefore obliged to leave a town where so many persons and objects were dear to me, and where I had enjoyed the rare happiness of teachers, to instruct the children of my former pupils. I was forced to leave two pretty little gardens which I had gradually raised on desert spots, and the trees which I had planted at each birth of my children.

The noble vines which I had reared seemed to cry to me through the windows, "Be steadfast; we shall reward the labour of thy hands with pleasant fruit, through the kindly influence of the sun, which sends us his genial rays from a distance of twenty millions of miles. We, at least, shall certify that heaven is just."

I departed; my wife and children followed me weeping, and the tears of many others comforted me.

In November, 1837, I arrived in the village of Mainstockheim, the place of destination, as the appointed Israelitish teacher of religion. The Jewish community belonged to the orthodox or pious class. I was shown to three small rooms as my residence, and their gloomy appearance was little calculated to cheer my mind.

I observed that this dwelling could not accommodate myself and family; and begged the Jewish School-Community (Schulgemeinde), to grant me other rooms, or else to enlarge these; but it was in vain. I was obliged to convert the lobby (hall) into a dormitory for my children. The little rooms, owing to their disproportionate loftiness, were cold and uncomfortable, and so damp that we had thick ice within, near the windows. My wife and some of my children fell sick; and I felt myself obliged, and in duty bound, to petition the royal land-tribunal for enlargement of my dwelling, and my petition was shortly granted.

But the Jewish Warden appealed to a higher tribunal (the royal government); and when the former decision was confirmed, they appealed to the Ministerium. Much time was thus lost, and I obtained at last an additional room and a cellar.

My salary was so small that I had to live partly on my own means; and yet the Jewish School-Community withheld from me part of the amount of firewood granted me by law. Out of love of peace, I offered to relinquish part of the withheld quantity of wood, if they would but give the rest, so as to obviate the necessity of complaining to government; but I was forced to complain.

The suit passed again all the various counts as before, and was decided in my favour; the lawful quantity of wood was to be given me, and for that which had been unjustly withheld I was to be indemnified. Although I had declined to accept the indemnification granted me by law—a refusal very cheerfully accepted by my rich community—yet did they not neglect to avenge themselves upon me in the way of piety; being aware that this was the likeliest way to compass their end. I was accused of the following sins, which I had actually committed.

1. That I had not only permitted my female scholars to come to the synagogue on Saturdays, but had commanded them to do so, in order to attend to the religious instructions which I there imparted.

2. That I had cut my beard in Omer.*

3. That, on one occasion, being called up to the reading of the Thora, I had appeared with gloves on.

4. That I kept a Christian servant.

5. That on the anniversaries of my parents' death, I did not lead the Synagogue service: and,

6. That, although I would not allow my wife to use the "dipping-bath" (Tauchbad), I would persist in giving her my arm.

They stated that they could no longer suffer a man among them who was so immoral, so irreligious, and who excited so much scandal; and since no Christian court could decide on these Jewish sins, it was requested that the Chief Rabbi should be heard, and that I should be discharged. I replied; and respecting the last two points on which most stress seemed to be laid, I observed first, that it had been my father's dying request that I should neither fast nor lead the synagogue service on the anniversaries of my parents' death, as the custom had originated in a superstition; and, secondly, that according to a medical testimonial which I laid before the court, my sick wife had been prohibited from using the "dipping bath;" but the decision of the Chief Rabbi was, that as I had confessed my wife neglected the bath, while, at the time, it was proved she had taken my arm in walking, I was guilty of death according to Livit. xx. 18, and must be discharged from my office forthwith." I protested against this barbarous decision and prayed to submit it to another Rabbinat. My petition was granted, but the Rabbi of the District, Mr. L. B. Bamberger, of Wurtzburg declared that he fully agreed with the Chief Rabbi, and added *that my wife also was guilty of death.*

In consequence, I was discharged, lost the salary yet due to me, though government had approved of my official labours, and adjudged as having forfeited even my claim upon the States Institution for the relief of Orphans and Widows of German school teachers, as well as my right to the 133 florins which I had already paid into that institution. With this bitter experience, and provided with most satisfactory testimonials from my immediate superiors, I left my native country, and went with my wife and children to the free town of Frankfort, where I enjoy perfect peace in the capacity of private tutor. From this brief sketch it will sufficiently appear that the Rabbinical Jewish religion leads to and justifies the most revolting injustice and cruelty, a reproach this which cannot be brought against Christianity. It will be vain to reply, "Christians have also committed many unjust things, and the Jews of Bavaria have remained too far behind the spirit of the day, and are, therefore, capable of many things, of which the better educated Jew would feel ashamed." I admit that many Christians have acted unjustly, but they never did so in conformity with the principles and doctrines of Christianity. Christianity does not justify evil, but Rabbinical Judaism does.

The acknowledged principles of the latter scorn the Spirit of the age; nor can it be suffered to affect them so long as Judaism is to remain Judaism; a fact this which the great association of orthodox Rabbis, opposed to the more enlightened Rabbis, ever have endeavoured to prove, and are still continuing to do.* The enlightened Israelites cannot prove that the Talmudian Rabbinical Judaism [the Judaism of the Bible has ceased since the destruction of the second temple], is any-

* The period between the Passover and the Feast of Weeks.

* The Learned Rabbi, Hirsh of Emden, writing against the Assembly of the Ref. Rabbis, says in No. 27 of the "Orient,"—"The Assembly, has, in fact, renounced Judaism by renouncing the Talmud."

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thing else than what it really is; but by their verbal and real opposition to it prove that it is good for nothing, *and that one is obliged to abandon it in order to be a rational and upright man.* It is only a pity that these men are generally wanting in reverence for divine religion in general, and in courage to profess Christianity, which I am deeply persuaded, and will maintain before God, is true Judaism.

Whoever is not able to enter into the connexion of divinely arranged relations of things, must needs contradict it and break it up. To such a mind is the revelation of the old as well as the new covenant, a subject vastly too much modified, as may be proved from universal history, and as has been amply proved by the memorable progress of Jewish history since the crucifixion of Christ, and the degeneracy of the Jewish religion into the chaos of Talmudical Rabbinism.

One may declaim, alter one's own ideas on knowledge—on the one invisible and incorporeal Deity; on the precepts of universal morality; but such abstractions are neither revelation nor religion, and at best merely views and scholastic opinions of religion.

To palm this off as the index and the essence of the Jewish religion, is to misrepresent it as far as it did possess historical meaning and significance.

The first volume of my periodical, "The Resurrection,"* proves sufficiently, without at all exhausting the subject, that the doctrine of the Trinity is not new in Judaism, however positively this is denied.

On the standing-point of Judaism it may be proved, that it is precisely the groundless rejection of this dogma appearing in all the writings of the Old Testament, which constitutes our greatest guilt, and brought about the denial and crucifixion of the Messiah.

This terrible bloodguiltiness which our ancestors have brought on themselves, and entailed on their descendants, the murder of the most righteous and most exalted Israelite whom the earth ever bore, the only sinless Son of God, is still resting upon us; and must disturb every reflecting Israelite the more, since he cannot find peace within any other pale than that of Christianity, the true religion of Judaism.

But the credibilty and truth of the fundamental dogmas of Christianity, in their identity with biblical Judaism will be seen in the following grounds of faith.

(To be continued.)

* The *Auferstehung*, to which we have frequently alluded. *Ed.*

MESSIAH, A DIVINE REDEEMER.

(Concluded from No. XXVII. *page* 83.*)*

But to return from this digression to our main object.

The preacher has chosen for his text the words of Moses: "Hear, O Israel, the Lord our God, the Lord is one." Is the preacher aware, I wonder, that this very passage has been looked upon by Jewish expositors as conveying intimations of a mysterious community in the divine unity? Rabbi Ibba comments upon the words thus: "By the first, 'Jehovah,' in this sentence (being the incommunicable name of God), is signified God the Father, Prince of all things. By the next words, 'Our Lord,' is signified God the Son—that is, fountain of all knowledge; and by the second, 'Jehovah,' in the same sentence, is signified God the Holy Ghost, proceeding of them both. To all which is there added the word 'one,' to signify that these three are indivisible. *But this secret shall not be revealed until the coming of Messiah.*" —*Rab. Simeon in Zohar.*

After the same manner Rabbi Simeon interprets the words of Isaiah vi. 3: "Holy, holy, holy Lord God of Sabaoth." "Isaiah," says he, "by repeating three times holy, doth as much as if he had said 'holy Father, holy Son, and holy Spirit,' which three holies do make but one only, Lord God of Sabaoth."—*Rab. Simeon in Zohar*; cited in *Father Persons*, p. 126.

Rabbi Bechai, on the word Elohim, remarks as follows: "This name, according to the Cabbalistic way, is two words—viz., El Hem—*i. e.* 'They are God.' But the explication of the letter Yod, which is wanting in these two words, is to be fetched from Eccles. xii. 1. 'Remember thy Creators.' *'He that is prudent will understand this.'* "—*Rab. Bechai in Legem.* fol. 4, col. 1; edit. Cracov. Cited in *Bishop Kidder on the Messiah*, vol. iii. p. 171.

"The mystery of Elohim," says the Zohar, "is this: there are three degrees, and every one of these degrees subsisteth by itself, and yet all of them are one, and knit together in one, nor can one be separated from the other."—*Kidder*, vol. iii. p. 171.

The following is a specimen of the Cabbalistic mode of illustrating the Divinity of the Messiah. It may be without value in itself, but it shows, in a remarkable manner, how entirely familiar to the ancient Jewish mind was the doctrine which it is designed to enforce; its *collateral* importance, therefore, is very great.

Rabbi Hacadosch, commenting upon the words of Jeremiah xxiii. 7, "He shall be called Jehovah our righteousness," remarks as follows: "The word Jehovah is compounded of the three letters, *Yod*, *Vau*, and *He*, twice repeated. As the letter *He* in Jehovah is compounded of two other letters, *Daleth* and *Vau* (as appeareth by their form), so shall Messiah (who is signified by this word Jehovah) be made of two natures, the one divine and the other human. And as in Jehovah there is twice *He*, and consequently two *Daleths** and two *Vaus* contained therein; so there are two births or filiations in Messiah: the one whereby he shall be the Son of God, and the other whereby he shall be the son of a virgin, whom Isaiah (chap. viii.) calleth the prophetess. And as in Jehovah the letter *He* is twice put, and yet both *Hes* do make in effect but one letter; so in Messiah there shall be two distinct natures, and yet shall they make but one Christ." —Cited in *Father Persons*, p. 124.

We will add an instance or two more of Cabbalistic deduction. "Rabbi Hacadosch," says Father Persons, "also proveth by art Cabbalistic, out of many places and texts of Scripture, that the name of Messiah at his coming should be *Jesus*, and among others he addeth this reason, that as the name of him who first brought the Jews out of bondage into the land of promise was Jesus or Joshua (which is all one), so his name shall be Jesus, that shall the second time deliver them." —*Rabbi Hacadosch* on Isaiah ix.; Gen. xlix.; Psalm lxxi. and xcv.

"Another observation," says the same writer, "the Cabbalists have upon the words of Isaiah, *parvulus natus est nobis*, 'a little child is born unto us.' In which words for that they find the Hebrew letter *Mem* to be shut in the midst of a word, (which is strange in the Hebrew tongue, that letter being wont to be open in the midst of words, and shut only in the end), they gather many secrets, and among others that since *Mem* signifieth six hundred, so many years it should be after Isaiah until the time of Christ; which account of theirs falleth out so just, that if you reckon the years from Ahaz, King of Judea, in whose time Isaiah spake these words, until the time of King Herod, under whom Christ was born, you shall perceive the number to fail little or nothing."—*Talm. in L. Sab. and in Tract Sanhed.*

"A like observation," he continues, "hath Rab. Moses, the son of Maimonides, in his epistle to his countrymen of Africa, concerning the time of Messiah's appearance, which he thinketh to be past, according to the Scriptures, above 1000 years in his days (he lived about the year of Christ 1140); but that God defereth his manifestation for their sins. To which purpose also appertaineth the tradition of one Elias, as Rab. Joshua reporteth it in the Talmud (Tract. Sanhed.), that Messiah was to be born, indeed, according to the Scriptures, before the destruction of the second temple; for that Isaiah saith of the synagogue, 'Before she was with child she brought forth, and before the grief of travail came she was delivered of a man child.' That is,' saith he, 'before the synagogue was afflicted and put to desolation by the Romans, she brought forth the Messiah.' [Haggai also had prophesied (ii. 7) 'The desire of all nations shall come, and I will

* There appears to be an allusion here to the meaning of *Daleth*, when used as a word, and not as denoting a letter. When used as a word it signifies a door, or place of passage. There is probably a similar allusion to the meaning of the other letters, considered verbally, if indeed they can be made to express any verbal signification at all.

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fill *this house* with glory.'] 'But yet,' saith he, 'this Messiah, for our sins, doth hide himself in the sea, and at her desert places, until we be worthy of his coming.' To the like effect is the observation of the Talmud, and of divers Rabbis therein, concerning the wicked manners of men that should be at Christ's appearance upon earth, of whom they pronounce these words: 'The wise men in Israel shall be extinguished, the learning of our Scribes andPharisees shall be putrified, the schools of divinity shall be stews at that time." (Tal. Tract. Sanhed. Rab. Joha. R. Juda, R. Nehot, &c.) Which thing Josephus, who lived in the same age with Christ, affirmeth to be fulfilled in the time of Herod, insomuch that 'if the Romans had not destroyed them, *without doubt* (saith he) either the earth would have opened and swallowed them down, or else fire from heaven would have consumed them.'"

"All then (concludes this writer) runneth to this end, that about Herod's time the true Messiah should be born. Hereof it proceeded, that the Magi, or wise men of the East, attended so diligently about that time to expect the Star that Balaam had promised at the coming of this King. Hence also it was, that the whole people of Jewry remained so attent at this time more than ever, before or since, in expecting the Messiah. Whereupon, as soon as ever they heard of John the Baptist in the desert, they ran unto him, asking if he were Christ. (John i.) As afterwards, also, they flocked to Jesus, demanding, 'Art thou he which is to come, or do we expect another?' Which words import the great expectation in which the people were held in those days. The chief governors, also, showed how great their anxiety was, when they said to Jesus, (John x.) 'How long wilt thou make us to doubt? if thou be the Christ, tell us plainly.'" We might extend these remarks, but we forbear.

Enough, we think, has been said, in the course of this brief undertaking, to show that the Jewish doctors of old were not ignorant of that great "mystery of godliness," that the Messiah should be in very deed "the Lord from heaven" (1 Cor. xv. 47.) "God manifest in the flesh," (1 Tim. iii. 16), A DIVINE REDEEMER. That there were those also among them who knew and acknowledged that at the Messiah's appearing he should be rejected by his people, and that, as touching his *humanity*, he should suffer and die, proof is not wanting.

"In the Talmud," says Father Persons, "the sentences of several of the Jewish doctors are set down, that Messiah, at his coming, should be put to death. Rabbi Jonathan, author of the Chaldee Paraphrase, applies, as needs he must, the whole narration of Isaiah (chap. liii.) to the slaying of the Messiah by the Jews; whereupon Rabbi Simeon (Lib. de Spe) writes as follows: 'Wo be to the men of Israel, for they shall slay the Messiah. God shall send his Son in man's flesh, to wash them, and they shall slay him.' Rabbi Hadarson and others further prove, out of Daniel (chap. ix.), that after Messiah shall have preached half seven years, (which indeed was the actual period of Jesus Christ's public preaching,) he shall be slain; for that Daniel saith in half of seven years the host and sacrifice shall cease." Upon which words they comment thus: "Three years and a half shall the presence of God in flesh cry and preach upon the Mount of Olives, and then shall he be slain."—P. 183.

This remarkable allusion to the Mount of Olives was, without doubt, suggested to the minds of these Jewish doctors, by the words spoken of the Messiah by the prophet Zecheriah (chap. xiv.): "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem." From numerous passages in the gospel history it appears that to this place Jesus Christ was much accustomed to resort, during the three years and a half of his public ministration. Thus we read (Luke xxii. 39), "and he came out and went, *as he was wont*, to the Mount of Olives." On this mount did this "*Presence of God in flesh* cry and preach" to the people of Jerusalem. (Matt. xxiv.; Mark xiii.; Luke xxii.) It was in descending from this mount (Luke xix.) that as he "beheld the city he wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." It was on this mount that he suffered his soul's agony. (Luke xxii.) It was from thence that he was led away to ignominy and death, and finally it was from this mount that he ascended up into heaven, and thence sat down at the right hand of the Majesty on high. (See Acts i. 6—12.)

That he should be betrayed by his disciple and familiar. (Psalm xli. 9)

That he should be sold for thirty pieces of silver. (Zech. xi. 12.)

That his enemies should beat and buffet his face, and defile him with spitting. (Isa. l. 6.)

That they should whip, and tear, and rend his body before they put him to death. (Isa. liii. 5.)

That he should be crucified. (Zech. xii. 10; Psalm xxii. 16.)

That he should be derided and scoffed at when he was under his sufferings. (Ps. xxii. 7, 8.)

That he should be crucified among thieves. (Isa. liii. 12.)

That on the cross they should give him vinegar to drink. (Psalm lxix. 12.)

That his garments should be parted, and that lots should be cast for his vesture. (Psalm xxii. 18.)

That he should suffer with a lamb-like meekness. (Isa. liii. 7.)

That he should die for the sins of the world. (Isa. liii.; Dan. ix. 26.)

That he should be buried. (Psa. xvi. 10.)

That he should rise again from the dead. (Psalm ii. 7; xvi. 10.)

That he should ascend into heaven. (Psalm lxviii. 18.)

That the Gentiles should serve and acknowledge him (Isa. xlix. 6); and that the isles should wait for his law. (xlii. 4.)

Let the Jew, now, who has glanced over these sacred predictions, take up and read, and thoughtfully ponder, the gospel history, and he shall find that they have received a full and exact completion in *the person of Christ.*

"The stone which the builders refused is become the head stone of the corner."—Psalm cxviii. 22.

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה

Bath. E. T.

SHALL SAINTS ESCAPE THE GREAT TRIBULATION?

(Concluded from p. 67.)

Before we refer to those passages in the word of God which *plainly announce* the doctrine, we may notice one which seems to intimate that thus it must be. I refer to Matt v. 13, where our Lord, in preaching his Sermon on the Mount, describes his people as "the salt of the earth." The fitness of the figure depends upon its agreement with the truth to be illustrated, and as he who employed it spake as never man spoke, being "the wisdom of God," we may be sure that in this case there will be found the strictest harmony. What is the object for which salt is applied under ordinary circumstances? To preserve things perishable from destruction: in other words, to perpetuate their existence in their present form. The saints of God are represented by this figure in their present connexion and intermixture with the world. So long as the intermixture continues, so long the judgments which involve the threatened perdition of ungodly men are delayed; but, when the salt, or godly, is taken out, the decomposition of society follows; and "the things which are coming upon the earth" are, according to Scripture, the appointed instruments of doing this work. This, therefore, leads to the former conclusion, that "the righteous is taken away from the evil to come."

We now turn to *the plainer announcements* of the word of God upon this important subject. It is to be expected that the passages which reveal the particulars of the return of our Lord in glory will be those which will speak concerning it, and we look to them accordingly. Thus, in Matt. xxiv. 40, 41, we read, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." That this passage is descriptive of what shall occur at our Lord's return, and of the separation which shall then be made between those who look for him, and those who do not, will, I believe, not be denied. But no previous desolating judgments are here described, as having *already* interfered with the course of this world, which is represented as proceeding in the ordinary way; and the first thing which is here foretold as occurring at the advent of the Lord, is the rapture of the saints. Those, moreover, from amongst whom they are taken, are described as "*left*:" left, no doubt, from this statement, for the judgments which shall then begin to be poured out; corresponding with the tares in the parable, which, though *first* bound in bundles, are necessarily *left* in the field for the burning, after the removal of the wheat into the barn.

In the corresponding passage, Luke xxi., we

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find the same doctrine delivered. At verse 27, it is written, "And then shall they see the Son of Man coming in a cloud, with power and great glory;" and when this takes place, the deliverance of the saints must take place also; for it is added, "And when these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." That, also, which immediately follows, tends to confirm our reasoning: "Watch ye, therefore, and pray always, that ye may be accounted worthy *to escape all these things that shall come to pass, and to stand before the Son of Man.*" Those who shall be accounted worthy to stand before the Son of Man shall, from these words, escape all these things which are coming upon the earth; but these are the saints, the persons whom St. John exhorts to "abide in Him, that, when he shall appear, they may have confidence, and not be ashamed before him at his coming." (1 John, ii. 28.) The notable passage in 1 Thess. iv. 13—18, and v. 1—4, conveys the same idea. The day of the Lord's return is there described, and, as it respects the ungodly world, it shall come "as a thief in the night." No note of preparation sounding in their ear, no acknowledged sign as a warning of its approach; all things going on as usual, and they shall be saying, "Peace and safety," which could not, by any means, be the case, if the desolating judgments were abroad in the earth, and the inhabitants in part learning righteousness; if, by fire and by his sword, the Lord were *then* pleading with all flesh, such a state of repose were inconceivable. From this passage, then, it seems that the judgments must *follow* upon this appearing of the Lord in the air; but, if this be so, as the rapture of the saints is here linked with this appearing of their Lord, we arrive at the same conclusion as before, that the great tribulation of the last days will not be poured out, until after the saints shall have been caught up in the clouds to meet the Lord in the air.

We are come to the consideration of *those passages which appear to oppose this conclusion*, and may the Holy Ghost give us a right understanding of them! The first of these is found, Rev. vii. 13, 14: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." ἐκ τῆς θλίψεως τῆς μεγάλης out of *the* great tribulation, more correctly. Two things must be decided: the one, *the tribulation, which is intended;* the other, *the period in the history of the church to which this part of the vision refers.*

That the sufferings here described are called, καϑ' ἐξοχην or, by way of eminence, the great tribulation, is fairly argued from the form of expression employed; and it is further argued, that this being a company from all nations, and kindreds, and people, and tongues, it must be the saints of the last days, and, therefore, that the saints must pass through the great tribulation. Moreover, to identify this with the last time of trouble, we are referred to Matt. xxiv. 21, in which a great tribulation is described, exceeding all others which shall have preceded it, and which, therefore, it is concluded, must be the same. Mr. Brooks has so well expressed my own views upon this part of the subject, in his Abdiel's Essays, that I cannot do better here than introduce his words.

"I have still to harmonize Daniel and Matthew. This, I think, may be done in perfect accordance with the context of the Scriptures, by considering the tribulation to *commence* with the signal vengeance on Jerusalem, and the Jews then living; to *continue*, according to St. Luke, until the times of the Gentiles be fulfilled; and to *terminate* with that marked period of distress, called by Daniel, '*the last end* of the indignation' (Dan. viii. 19), and by Jeremiah, '*the time of Jacob's trouble, but he shall be saved out of it.*' (Jer. xxx. 7.) This termination of the period (which shall be more especially disastrous to the *Gentiles*, as marking *their* overthrow, but out of which *the Jews shall be delivered*, is, I believe, symbolized by the signs described in verse 29 of Matthew xxiv., and verses 25, 26 of Luke xxi.; for which I shall give my reasons in their proper place. St. Matthew indeed says, 'Immediately *after* the tribulation of those days shall the sun be darkened;' but this, I apprehend, is not intended to denote *a distinct tribulation*, but only the climax of it, being the termination of those days of vengeance and captivity of the Jews, 'the end whereof is with a flood.' (Dan. ix. 26.) This will be further evident from the parallel place in Mark's Gospel, which says, '*But in those days*, after that tribulation;' thus intimating that the days of the tribulation, though drawn to their *close*, are not absolutely passed away. It is the last act, yea, the last scene, of the drama, in which occurs the grand catastrophe of the whole. Probably Rev. xvi. 18, which describes a symbolical 'earthquake, *such as was not since men were upon the earth*, so mighty an earthquake, and so great,' has that notification of its unparalleled character inserted in order to enable the studious inquirer to connect it with other passages in which similar notices occur." . . . "There are passages which seem to mark an *incipient* fulfilment of the time of trouble; and which, consequently, corroborate the view I have taken, that the tribulation commences with the Jews' captivity, continues throughout their dispersion, and is completed only at their deliverance. Such is the 8th verse of this chapter of Matthew: 'These are the *beginning* of sorrows.' Such is also Luke xxiii. 30. 'Then shall they *begin* to say to the mountains, Fall on us, and to the hills, Cover us;' an imprecation which (according to Rev. vi. 16) will be *repeated* at the consummation of the period."—*Abdiel's Essays*, p. 127.

According to this view, all that can be argued from the supposed connexion of Rev. vii. 13, 14, with Matt. xxiv. 21, is, that if *Matt. xxiv. 21 include anything beside Jewish tribulation* (which appears very questionable, unless you take in v. 29, as the last scene, which shall be a judgment upon the Gentiles), then at some time or times during that period, this "great multitude which no man could number" may be gathered from "all nations." From this, therefore, we arrive at no definite conclusion; and turn to that other question proposed for consideration. *To what period, in the history of the church, does this part of the vision refer?* And here exists a wide diversity of opinion. Thus, Mr. Cunninghame adopts the idea that Rev. vii. is "the conclusion of the sixth seal of chapter vi.; and, that *this "sixth seal commenced at the period of the French Revolution, and that we now witness the fulfilment of the vision of the holding of the four winds.*" (P. 42.)

"We have seen," he adds, "in the sealing of the 144,000, in the preceding passage, an emblem of the certain preservation of the church of Christ, from the general destruction during the period of the sixth seal. In the passage, Rev. vii. 9, 10, 13—17, we behold described, in highly figurative but sublime language, the translation of the church from the great tribulation of that period into that state of millennial rest promised to her from the earliest ages."—(P. 54. 3rd Edition.)

Another school of Apocalyptic interpreters have referred it to *the time of Constantine*, and this view, rejected by Archdeacon Woodhouse and Mr. Cunninghame, has received support in our day from some, who have written upon the subject, considering the chronology of the vision to be rather later, and to coincide with the time of St. Augustine, about the close of the fourth and commencement of the fifth century.

There is one circumstance which militates against the application of this part of the vision to any particular period of *short duration* in the history of the church, and it is that the multitude is innumerable, and that it is out of all nations, and kindreds, and people, and tongues. This also appears to prevent the conclusion, that it is a gathering from any persecutions, of tribulations *confined to the Roman earth.* And a comparison of one Scripture with another will further explain my meaning. In our Lord's prophetical announcement of the preaching of the gospel *before the overthrow* of the Jewish polity (Matt. xxiv. 14), he uses terms which describe *the Roman world.* "And this gospel of the kingdom shall be preached in *all the world* for a witness unto all nations [doubtless in that world], and then shall the end come." St. Luke explains what we are to understand by the term "*all the world.*" Chap. ii. 1, "And it came to pass in those days that there went out a decree from Cæsar Augustus that *all the world* should be taxed." In which passage the same word is used as that, after adopted by our Lord, in Matt. xxiv. 14. St. Paul (Rom. x. 18) announces the fulfilment of this prophecy in his own day, *and employs the same word.* And, as the Roman Empire comprised many "nations," our Lord's prophecy appears to be confined to that. But when we look to the announcement of the flying angel (Rev. xiv. 6), it is far more comprehensive. The *former expression is omitted*, and the gospel is to be preached then "*to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*" Now, when I turn to the description of the palm-bearing multitude, I find it to agree with this of Rev. xiv. 6; and *the identical words are used;* so that this company must be gathered out of the whole earth, and not from the Roman world only. But I have before remarked that, the multitude being that which no man can number, the gathering of that multitude cannot be confined to a short space of time, and therefore I conclude must be of longer duration than what is supposed to distinguish "the great tribulation." The difficulty which thus stands in the way of connecting this multitude with what is commonly understood by that term, prevents us from arriving at any conclusion opposed to our former inference—namely, that *the saints shall not pass through the great tribulation.*

Another passage in this same part of Scripture—I mean Rev. xvii. 3—6—is supposed to militate against this conclusion. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her handfull of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered

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with great admiration." The only part of this passage which belongs to the present question, is verse 6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And the only question to be raised upon it is one of *time*—namely, *when that blood shall have been shed*, with which the woman is represented as being drunken? Whether this drunkenness be the result of the blood-shedding of the saints *during the whole period of their oppression by the woman*, or only *during the concluding period?*

There is one expression referring to this same mystical person, in another passage, which would incline us to the former conclusion; and that is found Rev. xviii. 24. There it is said, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." And this, observe, is spoken prophetically, and therefore prospectively, of the time of her predicted overthrow. If this be so, our former conclusion is by no means invalidated by Rev. xvii. 6; because, we cannot conclude from this, that she will yet shed so much more blood of the saints as to be drunken therewith; as the reference may be the same in the one passage as in the other—namely, to *all the blood* which has been shed by her upon the earth. Neither can we argue from this, that she will be one of the divine instruments of bringing upon the nations the tribulation of the last days.

In Matt. xxiv. 22, there is one expression which is generally supposed to confirm the idea that the saints shall pass through the great tribulation. "And except those days should be shortened, there should no flesh be saved; but *for the elect's sake* those days shall be shortened."

Mr. Brooks' interpretation of the passage I will first give, and then my own idea of the word "elect" in this place, and which I have long entertained.

"These words appear to me," says Mr. Brooks, to respect not the siege of Jerusalem, but the entire period called 'the days of vengeance.' The shortening of the days at the overthrow of Jerusalem could have had no connexion with the saving of the elect, if the Christian Jews be 'the elect' intended; for these we know escaped to Pella and Mount Libanus before the vengeance was actually poured out. And if the words '*all flesh*' are to be referred to the nations generally, and not limited to the Jews, it does not appear, by the history of those times, that '*all flesh*' was at all endangered; or indeed any nation beside the Jews. There is, however, abundant evidence in Scripture, that all the inhabitants of the world will be in jeopardy at *the close* of the tribulation, when the Lord's controversy with the nations arrives at its crisis. I will quote only one place—viz. Is. xxiv. 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore *the inhabitants of the earth are burned*, AND FEW MEN LEFT. This is the time, as appears from the same chapter, when 'the Lord shall punish the kings of the earth,' and 'then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.' This connects the signs in the luminaries, and the 'distress' of the Gentiles, with a period directly the reverse of the destruction of Jerusalem and the triumph of the Gentiles." — *Abdiel's Essays*, p. 137. In this exposition I fully agree, and respecting the word "*elect*" as there employed, I believe it to intend none other than the "few men," spoken of by Isaiah in the above passage, who shall be chosen of God in the furnace, spared from the fiery sword of Jehovah when he pleads with all flesh in that tribulation, and left to form the commencement of the generations of *men in the flesh*, who shall inhabit the earth during the Millenniary blessedness; and form the subjects of that "kingdom under the whole heaven," which "shall be given to the people of the saints of the most High," over which, they, the glorified saints, shall reign with Christ their head, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 27.)

The word is used with reference to the Jews in the flesh during the same times. Is. lxv. 22. "As the days of a tree are the days of my people, and mine *elect* shall long enjoy the work of their hands."

WILLIAM W. PYM.

PARALLEL BETWEEN MOSES AND SIR MOSES MONTEFIORE.

The Rabbi Abraham Belaïs, whose learned works we have before mentioned, has just published a little pamphlet, entitled "Thanksgiving to Almighty God for the success which crowned the Mission of Sir Moses Montefiore to Russia, and his safe return with Lady Montefiore to England." This thanksgiving, which is in Hebrew, accompanied by an English translation, contains nothing very striking; but it is followed by a parallel between Moses the Lord, אדון (*Adon*) amd Moses, the *Sir* השר, which we translate for the benefit of our readers, as it is not translated in the Rabbi's pamphlet; and have added some explanatory notes. They will doubtless think the adulation somewhat too strong. There is also, to Christian readers, a great degree of irreverence in the mode in which Jewish writers make scriptural allusions; but we fully believe there is no intentional disrespect to the word of God.

Who can sufficiently praise thee, *O Sir Moses with her that dwelleth at thy house.**

Who can tell the greatness of thy righteousness, in thy zeal for the people of Israel!

Blessed art thou when thou comest in, and blessed art thou when thou comest out! †

The *Lord Moses* went down to Egypt, redeemed a congregation with banner unfurled flying in the camps; ‡

Sir Moses went down to Egypt, and delivered a people, a congregation (for) Aram Naharaim. §

The *Lord Moses*, that son of Bithiah, ‖ redeemed a congregation fairer than a heifer;

Sir Moses went to Russia, redeemed an assembly from treacherous men.

The *Lord Moses* passed the sea (as) over dry ground, and brought Israel over six hundred thousand;

Sir Moses passed river and land, through the wonders of God high and lifted up.

The *Lord Moses* went up to heaven, and brought us down the law, the light of lights;

Sir Moses girded up his loins, and went through the desert, in a ship upon the water.

The *Lord Moses*, who withstood angels, * said to the people, "How can I bear your cumbrance?" †

Sir Moses prevailing with kings ‡ supplicated the king on your behalf.

The *Lord Moses* benefited many, and brought down manna to hungry Israel;

Sir Moses benefits to many, (even) the wise of the holy city by his manifold charities.

The *Lord Moses*, the meekest of all creatures, said, "My name rests upon her;" §

Sir Moses, meek without comparison, all Israel shall sing Hallelujah!

Not lxii, but lxviii.

* Ps. lxiii. 12, (13) Eng. v. "She that tarried at home," intended for Lady Montefiore.

† Deut. xxviii. 6.

‡ מחולת מחנים Cant. vii. 1, (6—13) as rendered by Yarchi; Eng. v. Company of two armies.

§ ארם נהרים *Syria of two rivers.* In allusion to the emperor's permission for some Jews to emigrate to Syria.

‖ The name, according to tradition, of Pharaoh's daughter who adopted Moses.

A FURTHER ANSWER ON MATTHEW XXIV. 28.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Dear Sir,—In your number for May, a correspondent solicits the opinion of your readers on Matt. xxiv. 28. I had written some few ideas on the subject, but, on after consideration, I determined to await the answers of the next month; but as I humbly conceive they do not enter fully into the questions contained in the letter of C. H. D., I have ventured to send you some few thoughts by way of answer. Before I proceed, permit me to thank your "Rugby" correspondent for the translation given by Mr. Dallas, *that* generation, &c. instead of *this* generation; the more so because we have a very daring community in this city that declare all those predictions to be fulfilled, and that the saints are, and have been, in their *glorified state* since the destruction of Jerusalem, taking their foundation on the word *this* generation shall not pass away, until these things shall be fulfilled.

In offering an opinion on the subject requested by C. H. D., I feel that I am treading, not only on controverted, but on sacred ground, and therefore hope to leave the "sheer imaginary," and rest as far as possible on certain data. I think Mr. Highton has the true meaning of the passage alluded to in the 28th verse; for it appears from the context that our Lord is cautioning the church not to heed, nor follow any of those impostors that shall obtain, on the near appearing of the Son of Man, whose impositions will be so near allied and assimilated with truth, that many shall be deceived thereby, and, if it were possible, the very elect would also be carried away. But the promise of God has secured them; for "the wise shall understand"

* The angels, who, according to tradition, sought to hinder Moses' reception of the law.

† Deut. i. 12.

‡ There is here a play on the words מלאכים *angels* and מלכים *kings*.

§ Comp. Deut. xii. 5.

Hermuth's according to Josephus

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the signs of his coming. And that day shall not overtake them as a thief in the night, that, like the eagles spoken of by Job xxxix. 29, 30, and quoted by our Lord in the 28th verse of Matt. xxiv., "Their eyes shall behold afar off:" so that whenever and wherever the Lord shall appear, they shall be divinely or supernaturally gathered to the place of his appearing; for wheresoever the carcass is there shall the eagles be gathered together, in accordance with his promise, "I will come again and receive you to myself, that *where I am, there* ye may be also." With regard to Matt. xxiv. 29 and Luke xxi. 23, 26, I have no doubt but that the things here mentioned will have a literal fulfilment, and that the instrumental cause of its fulfilment will necessarily, in the accomplishing of God's designs on this momentous occasion, produce, by its own natural tendency, those portentous and awful signs here spoken of, supposing (as was the case at the Deluge which history and astronomy well authenticate), that a comet was not only a sign which they did not understand and totally disregarded, but that it was the physical cause of the destruction of the old world. And for this end it appears at least to be part of God's intention when he created them—Gen. i. 14, "Let them be *for signs*," &c. And we know that he has often employed them, not only as harbingers of his mercy, but also harbingers and instruments of his wrath in the executing of his judgments. Josephus informs us, that a comet and other fearful sights were signs before the destruction of Jerusalem. Dr. Prideaux and others inform us that a comet of stupendous magnitude, with other fearful sights by land and sea, were the immediate precursors of the setting up of "the Man of Sin," and Mahomed, who, it appears from Rev. xix. 20, will be destroyed together at the end of the 1260 days; and I doubt not, that when Matt. xxiv. 29, and Luke xxi. 25, shall have its fulfilment accomplished, that a comet, whose path shall approach so near the earth, as only to mingle its atmosphere with ours, will, as a natural consequence, produce those awful signs here foretold, and this the more, in proportion as it shall near our earth. It is in this way that I understand the quotation of C. H. D., "Reader, the stars of heaven shall be *waning*." It will also act on the sea, "producing dreadful heavings by its attracting powers;" so that literally "the sea and the waves will be roaring." "In the air and earth it will produce concussions and earthquakes, calling forth the slumbering volcanoes with its mingled fire and smoke," thus filling our atmosphere with meteors, exhalations, and steams, and so literally fulfilling Joel ii. 30, 31; and this Mr. Whiston thinks will be "in so dreadful a manner with such confused motions and agitations, that the sun and moon will have the most frightful and hideous countenances, and their splendour will be entirely obscured." (Thus shall "the sun be darkened, and the moon shall not give her light.") It will also make the stars appear as falling from their spheres; the whole producing such horrid representations as shall alarm and terrify the inhabitants of the earth. Yet while I think those things will literally take place, I also conceive they have a figurative meaning. The sun, moon and stars in Scripture, often represent kings, rulers, statesmen, &c.; and as they have for the most part governed contrary to the word of God, and have given their kingdom and power to the beast, God has determined their fall, "Their dominion shall be taken away," though their lives will be prolonged for a season. (Dan. vii. 12.) And so, in an ecclesiastical point of view, will the *stars*, the false shepherds of the church, fall from their spheres of dignity, "The Lord God will be against them, and cause them to cease from feeding the flock" (Ezek. xxxiv. 10); and the cup of woe which she has caused the saints to drink, shall be doubled unto her, according to her works. (Rev. xviii. 6.) The dominion of ungodly rule, both in Church and State, *He* shall take away to consume and destroy unto the end. (Dan. vii. 26.) And this destruction, producing hatred, and malice, and clamour, in the minds of both rulers and the people connected with them, I think is figurative of "the sea and the waves roaring." For John, in vision (Rev. xi. 18), saw that their destruction, and the giving of the kingdom to the saints, and that because He was now about to take to himself his great power and reign with his saints upon the earth, and that the time is come for the saints to possess the kingdom, is the cause why "the nations were angry."

There is one other part on which I merely wish to submit an idea or two—viz., *The sign* of the Son of Man in the heavens. May it have reference to the erection, formation, or the setting of his throne in the heavens? Ezekiel, Daniel, and John, seem to speak of this throne as a distinctive thing from the person they after describe as sitting upon it; and they dwell much on the nature of it, its glorious and magnificent construction; for this cloud of glory shall be formed into the likeness of a throne, with the rainbow round about it. (See Ezek. i. 26, and x. 1, 4; Rev. iv. 2, and xiv. 14.) May we venture to conceive the setting of this throne, with its attendant glories, will be the last and immediate sign of of the coming of the Son of Man? Does it bear any relation to the "silence in heaven for the space of half-an-hour," whatever length of time this half-hour may represent? Dr. Hawker suggests that it may have reference to the church of God both in heaven and earth, awaiting the events consequent upon the sounding of the seventh trumpet, to which undoubtedly it has reference, and to which this great and last sign shall have inspired them immediately to expect. "The earth also shall be silent." "And all flesh shall be silent before the Lord, for he is raised up out of his holy place;" for the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again; wherefore lift up your heads with joy, ye people of his; for the coming of the Lord draweth nigh.

Yours, in Christian bonds,

J. W. D.

Exeter Quay, June 18, 1846.

REVIEW.

The Bible, the Koran, and the Talmud, or Biblical Legends of the Mussulmans, compiled from Arabic Sources, and compared with Jewish Traditions. By Dr. G. Weil. Longman and Co., 8vo. p.p. 231.

It has been asked, and the question is very natural, "Why translate, and publish, and read, the foolish and lying vagaries of men? What profit is there in being acquainted with such 'old wives' fables,' as this volume contains?" If the nineteenth century were what it ought to be, it would be foolish indeed to reproduce obsolete follies. But when we consider the position that tradition has of late years acquired in this enlightened age and country, not among the ignorant multitude, but amongst talented and highly educated men, what may be called, the anatomy of tradition, becomes very important; as tending to show the vagueness and uncertainty of this mode of transmitting either facts or doctrines. It is impossible to read any one of the legends in this volume, without being conscious that it is a patch-work of various truths, interspersed with twice the number of falsehoods. We may instance the legend respecting Abraham, which we regret is much too long to be transcribed into our pages. Besides allusions to several events of Old-Testament history that occurred long after his time, there is an evident allusion to the massacre of the children at Bethlehem. The legends of Solomon, and of some others, are completely in the style of the Arabian Nights entertainments.

The following are the views of the English translator, in regard to the publication of this work:—

"Our Redeemer has committed to us in part the propagation of his holy faith, by which alone, He declares that mankind shall attain to that holiness, peace, and glory, for which they were created. The exhibition, therefore, by the stewards of the Gospel, of a false religion, on which, as in the case before us, one hundred and twenty millions of our immortal race are staking their all, cannot but be important, at once to awaken within us feelings of deep and active charity for these benighted multitudes, and to furnish us with the requisite intelligence for effectually combating these grievous errors with the weapons of truth." *Translator's Preface, P. v.*

The comparison between the Mohammedan and Jewish traditions is only made in foot-notes; by no means the most agreeable mode. We think the work would have been much more interesting, had there been something of comment attached to each legend. The translator announces an intention, should this volume be favourably received, "in a future volume to discuss the legendary principle at some length, and to show the analogy of its practical working in the Jewish, the Mohamedan, and Roman Catholic systems of religion." We think if this had been done at first, it would have greatly contributed to the favourable reception of the work.

As a specimen of these legends, we select that regarding Adam. We are told that after the fall of our first parents, Adam and Eve were flung out of Paradise; that Adam came down on the island Serendib, and Eve on Djidda; these places being distant from each other.

Adam's distress in his solitude was so great that his beard began to grow, though his face had hitherto been smooth; and this new appearance increased his grief until he heard a voice which said to him, "The beard is the ornament of man upon the earth, and distinguishes him from the weaker woman."

Adam shed such an abundance of tears that all beasts and birds satisfied their thirst therewith; but some of them sunk into the earth, and, as they still contained some of the juices of his food in Paradise, produced the most fragrant trees and spices.

Eve also was desolate in Djidda, for she did not see Adam, although he was so tall that his head touched the lowest heaven, and the songs of the angels were distinctly audible to him. She wept bitterly, and her tears which flowed

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into the ocean were changed into costly pearls, while those which fell on the earth brought forth all beautiful flowers.

Adam and Eve lamented so loudly that the east wind carried Eve's voice to Adam, while the west wind bore his to Eve. She wrung her hands over her head, which women in despair are still in the habit of doing; while Adam laid his right hand on his beard, which custom is still followed by men in sorrow unto this day.

The tears flowed at last in such torrents from Adam's eyes, that those of his right eye started the Euphrates, while those of his left set the Tigris in motion.

All nature wept with him, and the birds, and beasts, and insects, which had fled from Adam by reason of his sin, were now touched by his lamentations, and came back to manifest their sympathy.

First came the locusts, for they were formed out of the earth which remained after Adam was created. Of these there are seven thousand different kinds of every colour and size, some even as large as an eagle. They are governed by a king, to whom Allah reveals his will whenever he intends to chasten a wicked people, such as, for instance, the Egyptians were at the time of Pharaoh. The black letters on the back of their wings are ancient Hebrew, and signify, "There is but one only God. He overcomes the mighty, and the locusts are part of his armies, which he sends against sinners."

When at last the whole universe grew loud with lamentation, and all created beings, from the smallest insect up to the angels who hold whole worlds in one hand, were weeping with Adam, Allah sent Gabriel to him with the words which were destined to save also the prophet Jonah in the whale's belly:—

"There is no God besides thee. I have sinned; forgive me through Mohamed, thy last and greatest prophet, whose name is engraved upon thy holy throne."

As soon as Adam had pronounced these words with penitent heart, the portals of heaven were opened to him again, and Gabriel cried, "Allah has accepted thy repentance. Pray to him, and he will grant all thy requests, and even restore thee to Paradise at the appointed time." * * * *

Allah then made a covenant with the descendants of Adam. He touched Adam's back, and lo! the whole human family which shall be born to the end of time issued forth from it, as small as ants, and ranged themselves right and left.

At the head of the former stood Mohamed with the prophets and the rest of the faithful, whose radiant whiteness distinguished them from the sinners who were standing on Adam's left, headed by Kabil [Cain], the murderer of his brother.

Allah then acquainted the progenitor of man with the names and destinies of each individual; and when it came to King David the prophet's turn, to whom was originally assigned a lifetime of only thirty years, Adam inquired, "How many years are appointed to me?"

"One thousand," was the answer!

"I will renounce seventy if thou wilt add them to the life of David!"

Allah consented; but aware of Adam's forgetfulness, directed this grant to be recorded on a parchment, which Gabriel and Michael signed as witnesses.

The perusal of such foolish legends ought to fill us with devout thankfulness, that we have a record of fact and doctrine which "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 21.

Map of Missionary Stations amongst the Jews. By the Rev. J. M. RANDALL, Curate of Lowestoff. Nisbet and Co.

If our readers are fond of a large amount of information in a small compass, and at a cheap rate, we cordially recommend this map to their notice. It is a map of Europe, with part of Asia and Africa, on which are marked the various Jewish Missionary stations of the London Society for Promoting Christianity among the Jews, and also those of the Free Church of Scotland; together with the number of the Jewish population in each of the principal towns and districts. In addition to all this, there are pictures of different localities in the Holy Land, and two columns of information respecting Jewish missions.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Sir,—I am induced to put the following questions, hoping that you will either give me *your* opinion on the subject, or that (by inserting them in your periodical) you will give your correspondents an opportunity of replying to them.

If the prophecy (Matt. iv. 5, 6) concerning the coming of Elijah, has not received its complete fulfilment in John the Baptist, but we must still expect him previous to the second advent of our Lord, is it not strange, that nowhere in the New Testament is there the slightest intimation given us of any such coming, except in one instance, where our Lord says, "Elias truly shall first come and restore all things?" (Matt. xvii. 11.) Are we, from any other passage, led to expect the restoration of all things *before* the Lord's coming? Does not he himself ask, whether, when he cometh, he shall find faith on the earth? The office of Elijah is "to turn the heart of the fathers to the children, and the heart of the children to their fathers;" in fact, to prepare the way of the Lord; but does our Lord, or do his apostles, speak of any such preparation? See our Lord's words, Mark xiii. 24—37. The Apostles, Paul and Peter, both declare plainly that the day of the Lord will come as a thief in the night. (See 1 Thess. v. 2.; 2 Peter iii. 10.) Are these passages consistent with the idea that Elijah is to come first and restore all things? Might not St. Paul, when he gave the Thessalonian converts a sign by which they might know their Lord's approach, have told them, that "Elijah must first come and restore all things"? Yet he gives them a very different sign, he speaks of a falling away, but of no restoration of all things; and prays that God would direct their hearts into the patient waiting for *Christ*. We, as Christians, are surely looking for the glorious appearing of the great God and our Saviour Jesus Christ; but if Elijah is to come first, would it not be more consistent to be waiting for *his* coming? Moreover, what does our Lord mean by saying of John (Matt. xi. 14), "This is Elias which was for to come"? And, again (Matt. xvii. 12) "Elias is come already"?

You will, of course, perceive that I lean to the opinion that the words of our Lord (Matt. xvii. 11), "Elias truly shall first come and restore all things," relate exclusively to John the Baptist; but as I have considered this subject a good deal lately, and have, as yet, arrived at no conclusion which appears to me satisfactory, I should be thankful for any remarks which might lead me to a better understanding of this part of the revelation of God.

I remain, Sir, very truly yours,

July 16th, 1846. A. B.

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THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE THIRD ASSEMBLY OF GERMAN RABBIS.

In conformity with the views expressed by us last year, we present our readers with the entire debates of the Rabbinical Assembly on the two most important points. The subjects debated are not quite so interesting to Christian readers as those of last year; but the debates themselves, as letting us into the state of mind of the speakers, cannot be perused without feelings of deep and painful interest.

And yet we feel they afford no reason for the outcry that is sometimes raised against the movement, as if it were one of pure infidelity. We regard it rather as an attempt, by no means peculiar to Judaism: namely, the attempt of the natural man to unite the service of God and the world; to arrange his connection with the Eternal in such a way as to quiet his conscience, without interfering with his worldly pursuits. There are two modes of doing this that have prevailed in all ages; the one adapted to the bold, the other to the more timid natures. The types of these two modes among professing Christians, are Popery and Socinianism, under whatever extenuating names they may be practised. A superstitious attention to outward forms, and the reduction of every thing connected with religion within the limits of the human understanding, are two opposite extremes that lead to the same practical result,—that of evading the necessity of giving up the whole heart to God. This is what the natural man wants; this is what the unconverted Gentile and Jew, in different ways, but in the same spirit, strive to attain; a mode of religion that reconciles God and mammon; that permits the service of this world, and yet holds out a specious prospect of happiness in the world to come.

Breslau, July 12th.—The third assembly of German Rabbis will open to-morrow. The number of members already arrived is twenty-five, and more are expected. According to the appointment of the second assembly, the first question will be the Sabbath question; next, that of the second Feast days; then the plan of the new prayer-book for public worship, and that for domestic worship; then the questions respecting circumcision.

13th July.—This morning, about nine o'clock, the third Rabbinical assembly was opened in the presence of numerous spectators. The president of the committee, Dr. Geiger, saluted the assembly, and indicated the high importance of the task they had to perform, even that of effecting the regeneration of Judaism; not as the times, but as Judaism itself requires it of them. This task, in spite of all attempts to oppose it, they were now able peaceably to prosecute. The present meeting, most of the members of which had come from distant parts of the German fatherland, was a great proof of energy and perseverance. He expressed his thanks to the Prussian government, which, true to its principles that each religious congregation should have the power of developing itself, had granted them permission to hold the assembly; and also to the president and the committee, who had made such judicious arrangements for it.

Dr. Philippson then read the report of the committee relative to the order of the questions to be discussed. Besides the propositions contained in this report, there was one from student Julius Levy, of Leipsig, that the assembly should endeavour to make such arrangements as would enable the Jewish students to attend all the classes at the various universities; a proposal from Dr. Auerbach, of Frankfort-on-Maine, that works of benevolence and general utility should be promoted by a special religious organization; and one from Dr. Holdheim, on the reform of the marriage law; and another, "On reconciling the difference between doctrine and practice, by removing or relaxing many laws relative to food; and that a committee be appointed for this purpose."

They then proceeded to elect a president; when Geiger was chosen by eighteen votes: Stein was chosen vice-president by ten votes. For the two secretaries: Adler had fourteen votes; Auerbach and Philippson had an equal number of votes; but the latter declined the office from a multiplicity of engagements. Levy, of Breslau, and Einhorn, were chosen vice-secretaries; but the latter declined it, and Holdheim was appointed.

After a few words of thanks for the honour conferred on him, the president formally opened the sitting. He read a communication sent by the Berlin Reform Association, dated July 10th, in which it was stated, That the association entertained the highest respect for the assembly of Rabbis; at the same time it sought from them no countenance of its proceedings; whether the assembly approved the course they are pursuing, or not, they would proceed with the object they have in view, the progressive improvement of Judaism; and would thus indicate their independence by keeping their own distinct path. So long as the assembly was not autocratic, and did not consider its resolutions binding, the association would regard it as a highly beneficial institution. Whether the assembly should produce any practical effect or not, it serves the purpose of declaring, that not the times, but Judaism itself desires reform.

After the reading of this communication, an animated debate ensued, in which Gosen wished the assembly to declare, that it would have no connection with the Berlin Reform Association, unless that association would declare its belief in Divine revelation: Stein and S. Adler wished that no reply should be made to this communication. Wechsler, on the contrary, reminded the assembly, that one of the offices it had to perform, was that of drawing back again to Judaism many persons who had estranged themselves from it. The debate on the question as to whether a commission should be appointed for answering this and other communications, and for placing the judgments on the address of the Berlin Reform Association into the three classes of—rejected—approved—and, generally, agreed with—was agreed on in the affirmative; and Einhorn, S. Adler, and Stein, were appointed a committee.

Holdheim's proposition relative to the law of marriage embraced the following topics:—The right idea of marriage; that while in Judaism it is no sacrament, but is possessed of a civil character, it should, nevertheless, through the form of its solemnization, have a religious character imparted to it; and that on this should its validity depend: to declare polygamy as contrary to the idea of marriage, and compulsory divorce either on the side of the husband or wife, unlawful: to declare that a marriage agreed on by the father of a young woman under age, is null and void; that adultery is as sinful in the husband as in the wife; that a *chalizah* * is unnecessary &c.

Dr. Geiger then read the new report of the Sabbath committee. In this it was stated, that they did not intend to go into special particulars; but would leave these to the casuistry of individual consciences. It then proceeded to state; 1st, That the sanctification of the Sabbath would be best impressed on the conscience by the additional solemnity and elevation of public worship; that in keeping it holy it was needful to abstain from worldly business, and from any sort of active labour

* A writing given by a man to enable his deceased brother's wife to marry another person. See Deut. xxv. 5.—Ed.

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generally; but occupations that are not worldly business nor active labour, are permitted. 2nd, That in matters connected with the worship of God, even active labours may be permitted. 3rd, That where there is danger to life, every sort of labour necessary to avert it is lawful. 4th, That contributing to the well-being of the state is such a paramount duty, that when there is a collision between them, even the Sabbath must yield; and in the case of soldiers and official persons, this is inevitably necessary.

The debate on this subject was adjourned to the following day.

In the afternoon sitting, there were given in, a report from "the general union of the Grand Duchy of Baden, for the improvement of the internal and external condition of Judaism;" a paper on the Sabbath question by Dr. Sam. Hirsch; and a Hebrew poem on the assembly, by D. B. Schweitzer.

Stein read the report of the liturgical committee. They had previously distributed a printed plan of a new prayer-book; but in the carrying out of this plan, there were some thirty points of difference between the members of the committee. These, which were partly important, partly insignificant matters, he wished to lay before the assembly for their decision. Philippson objected to this, that the assembly has so many important questions under consideration, it would be impossible to give so much time to that of the Liturgy; especially as many of the questions raised were so trifling, as not to require the assembly to decide them. It was resolved to appoint a committee, who should bring the more important questions before the assembly, and decide the less important themselves. At the earnest request of Philippson, however, it was resolved, that the first question, whether the plan in general be approved of, should be brought before the assembly. To this second liturgical committee, Einhorn, S. Adler, Wechsler, Holdheim, and Philippson, were appointed.

Second Sitting, July 14th.

The president brought forward the Sabbath question as the order of the day; and in introducing it said, that it would be well in handling it, to avoid both extremes, in order to produce unanimity on the subject. He then read the report of the committee.

As this report is substantially the same as already given, we do not repeat it. The three first points are reiterated; but the fourth is thus mentioned:—

"The committee is aware that it has passed over one of the most important points—namely, the frequent collision between the sanctification of the Sabbath, and the claims of civil life. On this point they cannot come to a unanimous decision; and, therefore, the members each retain their individual opinions regarding it.

"May the discussion on this point produce a useful and salutary result; and may the sanctification and rest of the holy day be acknowledged and promoted thereby."

The president then called upon the members of the committee to express their opinions on the subject.

Wechsler then read a further report. He recognised in the rest of the Sabbath an independent object; because men could not sustain a life of uninterrupted activity. The principal object of the Sabbath is its sanctification; but the *rest* is an independent adjunct. Hence arises a question: How far does the prohibition against the prosecution of worldly business go? Does it extend to the entire cessation of the work itself, or does it simply forbid our own participation in it? The rabbinical casuists permitted tax-gatherers and others to carry on their work on the Sabbath by means of those who were not Jews. The speaker proposed that the eves of Sabbaths and feast days should begin only a quarter of an hour before the actual night.

Kahn, another member of the committee, would add the prohibition against kindling a fire; and remarked that the Jews could the more easily avail themselves of the assistance of non-Jews, as these had a day of rest of their own.

S. Adler, another member of the committee, entered on a detailed and copious examination of the subject. He remarked that tradition, which proceeded out of the living conscience of the people, is the chain between Mosaism and the Talmud; and it is only thus that the latter can be understood. In Mosaism, the *rest* of the Sabbath is the chief idea. The Sabbath, in this view, contains the idea of the creation; and its rest is symbolical. It also includes the idea of a moral obligation; because lord and servant are in like manner to rest. But besides the cessation from business and active labour, tradition also forbids either producing or destroying; and this we must also maintain. He would make a distinction between *work* (מלאכה) and *servile work* (מלאכת עבודה). In regard to the service of the state, he would make this practical difference: The official situations in which *servile work*, or active labour, is required, he would consider the Jews prohibited from; but where only *work*, as opposed to *absolute rest*, is required, he would consider it permitted to them.

Einhorn then followed as the first speaker. He considered the Sabbath entirely a symbol. In the first place it symbolizeed the deliverance out of Egypt; and, therefore, Israel was to sanctify it by ceasing from active labour: 2ndly, it symbolized the creation; and, therefore, all productive activity is forbidden. The welfare of the state is a religious duty; and, therefore, in case of collision, the Sabbath must give way.

In the afternoon sitting, Holdheim spoke first. He considered rest, absolute rest, the radical idea of the Sabbath; it was a symbol of the condition of God, as opposed to that of time. Time is the representation of change, of instability, of imperfection—a visible type of non-existence (*nichtseins*); on the contrary, rest is the type of perfection—of absolute being—of God. At a later period, the idea of an elevation of the soul to God, was introduced into the Sabbath. In a biblical point of view, the Sabbath is simply regarded as a rest; and through it, an acknowledgment is made of the fundamental principle, that God is the absolute *Being*, or existence. But do we now connect this fundamental idea with rest? We do not now learn truth through symbols, but through conviction. Therefore, to violate the Sabbath is no longer rebellion against Judaism, even if it be still considered sinful. To us, the principal thing is the elevation of the heart to God—divine worship. He cannot approve of working through non-Jews, because what I ought not to do myself, I ought not to allow others to do. In this the ceremonial and the moral agree, and make no difference between doing, and permitting to be done. While the rest of the Sabbath was originally symbolical, to us it is symbolical no longer; nor is the day of rest so: therefore, the Sabbath might be changed; a proposal, however, which he by no means makes.

This speaker was opposed by A. Adler, who stated that the Sabbath is not symbolical, but religious; and in Palestine was also political: hence the punishment of death for its violation. It cannot be a symbol, because mere rest or inactivity cannot symbolize anything; as something active is necessary to the idea of a symbol. Hess agreed with him that the Sabbath is not a symbol. Gosen and Herzheimer expressed the same view.

Third Sitting, July 15th.

At the commencement, an address was read from the congregation of Koslin, presented by Dr. Jolowicz. The congregation have adopted in their worship, the resolutions of the second assembly of Rabbis; whilst, at the same time, they regard these merely as opinions, and not as authoritative precepts; as which, indeed, the assembly did not give them forth.

The president then resumed the yesterday's debate; and defended the report of the committee from the attacks that had been made on it. In the Bible the Sabbath does not appear as a symbol: 1st, because it stands in the Ten Commandments, in which there are no symbols; and 2ndly, because the day of atonement contains the same laws, though with a different object. If, on the other hand, we view its sanction by tradition merely as the expressed conscience of the people of the olden time, we cannot, on this account, set the Sabbath aside, because it retains its position in the living popular conscience (lebendige volksbewusztsein) of the present day.

Pick, of Teplitz, then spoke. The Sabbath is the type of the creation, and of the deliverance from Egypt. The notion of rest is only a secondary idea; it is not a means to an end, because inactivity is a mere withdrawal from outward disturbances, and has in itself no tendency to the elevation of the spirit. Every work which contributes to the realization of the Sabbath idea, is lawful; and every work which disturbs this is forbidden. In this we agree with the Talmud, which regards only the character of the aim and object of Sabbath violation.

Herzfeld would take the word of Scripture in its plain and simple meaning. *Sabbath* (שבת) is simply *rest*, not sanctification. The Israelites never went to Jerusalem on the Sabbath day. The rest was not a means, but an end in itself. Rest is repose. The consecration of the Sabbath arises out of a thought that is connected with it. We do not believe it is that in seven days God created the world; but it is the thought that *one* God, not seven, has created the world. He would have even mental labour forbidden. The prohibition against lighting a fire is for the prevention of cooking. The Sabbath must not be laid aside. He is against working through non-Jews. The worship of God is more important than rest; for without it, Scripture would be forgotten. The service of the state must supersede the Sabbath, because it is the realization of a moral idea; but this is only where it is indispensable to the calling of an individual.

The afternoon sitting was occupied with the speeches of Salomon, Stein, and Philippson. The first found fault with the mode of setting forth one theory against another, and will simply avail himself of the word of Scripture. He made the following propositions: 1st, that it is not needful to leave off work which cannot well be delayed. 2nd, That it is not necessary to discontinue any work belonging to spiritual matters. 3rd, That our places of worship have the same significancy (*Bedeutung*) as the Temple of Jerusalem, and therefore to attend public worship is a high duty. 4th, That the land to which we belong is our father-land, which we are to serve with property and life. 5th, How is the eve of the Sabbath to be kept? 6th, It is desirable to have afternoon, as well as morning, worship, in order that servants may be able to attend. 7th, Whatever embellishes domestic life is allowable on the Sabbath.

Stein, in a warm and feeling speech, ex-

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pressed his attachment to the law of the Sabbath; drawing therefrom, that we should consecrate it in every possible way. He declared himself against any definition; and proposed that a committee should be chosen, which shall revise the existing laws, and give in their report.

Philippson said that the two last speakers had confined themselves to the practical part of the question, and he could have wished to be able to follow their example; but as the former speakers had brought forth theories on the subject, these must not remain unnoticed. The question naturally divided itself into three parts: 1st, The radical idea; 2nd, The law; 3rd, Collision with the routine of actual life. Before entering on the first, he must shortly explain his views. In opposition to some opinions previously expressed, he sees in Moses, not simply a lawgiver, but a man immediately inspired by God to make known eternal truth, and to establish institutions which may, it is true, change their form, but which, in their substance, contain eternal truth, which the whole of humanity will one day acknowledge. (*General approbation*) In the present day the Sabbath is sometimes considered in a rational, sometimes in a symbolical, manner. But the state of the case is this, the Sabbath is a necessary thing for the spiritual nature of man. The Holy Scripture, in its first twelve chapters, unfolds the history of mankind. It shows these opposite principles which still hold man captive. Man was created in the image of God; and in the sweat of his face he must eat bread. On the one hand, man is a divine spirit, whose destination it is ever to strive after greater likeness to God; and on the other hand, he is the slave of material life. But in this, even, lies a blessing, as it tends to the development of the human soul. The contradiction, however, is still there; and revelation must give the solution of it, which is—the Sabbath. Hence the Sabbath meets this two-fold nature; it brings the slavery to material nature into freedom, through rest; while, at the same time, it elevates and sanctifies the spirit. Though rest and devotion are thus different in their being, they are yet identical in fact; because in the spirit of man there is a constant impulse towards development, which comes into action as soon as rest relieves it from the pressure of material life. Some have said, but most erroneously, that the idea of devotion was connected with the Sabbath at a period subsequent to its institution. The notion of sanctification, and devotion to God, is an integral part of every scriptural idea; therefore it never can be wanting in that of the Sabbath. Such expressions as these: "Thou shalt love thy God:" "Thou shalt cleave unto Him:" "Thou shalt be holy, as God is holy;" &c., surely inculcate holiness in every possible way; and when it is said of the Sabbath, "Ye shall sanctify it," "It shall be holy to you," &c., it can surely mean nothing else. The Sabbath cannot be a mere veiled symbol, when it is a spiritual necessity for mankind; but we cannot wholly deprive it of a symbolical character, because it is called, אות (a sign). It is not a symbol in itself; but a symbolical analogy was given to it when it became an appointed portion of the Mosaic worship. When it entered into this worship, it could no longer remain simply rational, but must have a symbolical character; and the only idea he could connect with it was that of the divine creation, and its fulfilment in time. Not that we are to seek an analogy to the six periods of creation, but to consider simply, that as the sun's revolutions determine the year and day, and the moon indicates the month, so the week is determined by the four phases of the moon. This is the arrangement of nature; and the symbol of this was kept up in worship.

In regard to the law of the Sabbath, this has already been largely considered, both in a biblical and talmudical point of view; but it has not yet been made clear how we are to reform it. The whole process may be likened to the institution of a jury. The jury avowedly represents the conscience of the criminal. The law stands there, firm and immoveable; the indictment says it has been violated. The criminal cannot judge of this; the impulse of self-preservation unfits him for it: therefore the jury steps in, and decides whether, in this particular case, the law has been violated. The divine law on the point in question is short and decided: "Thou shalt do no work." But what is work? Then tradition comes in like a jury. It gives no definition; it rather goes through each individual case, weighing and deciding; here is the law violated, there not so. But the progress of mankind, and Israel's progress in it, has delivered us from this captivity and incapacity. The law stands firm, but we are competent to interpret the law by our individual conscience. This freedom of conscience does not make itself a judge of the law; it acknowledges the law as binding; but it decides the application of the law in each particular case. Therefore, no new casuistry, no new code, are requisite; if this were insisted on, I should prefer the old.

If the principle above stated be admitted, then, 3rdly, the collision with existing institutions will be partially removed. But only partially. Wholly to prevent this is not in our power. God has brought us into these circumstances, and to him must we intrust them. All deception in this matter must be given up. Men wish to make it easy; they say, all indispensable business may be done. But have we mended matters by this? We have declared it lawful to the man of business, but we have taken the Sabbath from him; and as he is thus deprived of the blessing which its religious observance would have afforded him, the collision is not in this way avoided. The change of the Sabbath has been hinted at. All history is against this. This is the very day which our fathers' fathers have kept as the Sabbath. Other religions have borrowed the Sabbath from us; but while they borrowed it from us, they would have nothing in common with us, and altered the day, not because ours was wrong, but in order that they might differ from us; and therefore to show their independent standing, they hold it on Sunday and Friday. (Mahometans.) And shall Judaism now relinquish its independence, and say, We shall keep the same day you do?

The proposition for changing the Sabbath from Saturday to Sunday, was subsequently put to the vote, and negatived by a majority of 17 to 9.

Fourth Sitting, July 16th.

This whole sitting, morning and afternoon, was occupied with the general discussion on the Sabbath question.

Wagner spoke first. He views the Sabbath as a symbol of faith, and of the relationship of God to the world; while the *rest* expresses the completion of creation. Man is a free agent, and therefore can look back on what he has accomplished, whether it is according to, or against, the will of God. He would assert this point: Every work is either commanded or forbidden; commanded, when a duty requires it, and forbidden, when a duty does not require it, and this he would also maintain in regard to the Sabbath.

Auerbach. The idea of sanctification is too general for the Sabbath; the whole of Judaism includes sanctification; it is the sanctification of work. By rest man hallows work; while he feels satisfied by his efforts and occupations. The Sabbath is an institution, as the whole of Israel in the midst of mankind is an institution. This hallowing of work happens negatively through rest, and positively through devotion. He disclaimed any compensation for the existing collision, but would make an exception in favour of the general good, as well as the good of the state.

The following members then spoke more or less copiously: Levy, of Breslau, Ben Israel, Güldenstein, Goldstein, Levy of Münsterburg, and Formstecher. The latter came back to the opinion that the Sabbath is not symbolical, but is an object in itself. He remarked that the prophets sometimes spoke against the offerings, but always for the Sabbath. The solution of the symbol lay in the creation. God created everything in equipoise; this equipoise has been disturbed by man, and the Sabbath restores it again: it restores the disturbance in man himself, the equipoise of the ground in the rest of the sixth year, and of social life in the year of jubilee. He suggested the formation of Sabbath unions among the people, whose members should attend public worship on the Sabbath, &c.

In the afternoon sitting Sobernheim and Jolowicz spoke, and then the president summed up the debate. Previous to its conclusion several amendments were introduced, the consideration of which was deferred until the fifth sitting.

The report gives the fifth and seventh sittings together, as they both related to the Sabbath question. The sixth sitting, which was entirely occupied with the mode of performing circumcision, we omit.

The Fifth and Seventh Sittings, July 17th and 20th.

The debate on the propositions of the Sabbath Committee, and on the amendments proposed, occupied the morning sittings of both days.

Instead of the proposition, No. 1, of the committee (see page 97, col. iii.), an amendment of the first half of the resolution was proposed and unanimously adopted.

1st, The assembly declare, That the restoration of a proper solemnization of the Sabbath as a day of rest and devotion is a most sacred object, both for the teachers of Israel and for every individual Israelite, and therefore at this present time special attention should be directed towards it; that by means of a more elevated and devotional public worship, and the furtherance of Sabbath sanctification in families, the holiness of the Sabbath may be more called to mind.

The second portion of the committee's first proposition—"That to the sanctification of the Sabbath it is necessary to abstain from all employment which belongs to every-day business, and from whatever requires active labour; but that which is neither business nor active labour may be allowed"—was rejected by a majority of 17 to 9.

The second proposition made, was:—

The assembly would further declare, That the public celebration of worship on Sabbath, is a matter of such high importance, that labour, which in other cases is forbidden, must not be denied for this purpose; whatever, therefore, may contribute to render public worship seemly and edifying, is lawful.

This was adopted with only four dissenting voices. Some special amendments were made.

3. An occupation, the existence of which is endangered by standing still, may be carried on through non-Jews.

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This was adopted by a majority; Philippson declined to vote.

4. In a case where the whole temporal welfare of an individual—his whole means of further existence is threatened, it is no violation of any religious duty to make such arrangements as may deliver him from this.

This was unanimously adopted; Philippson declining to vote.

5. Where there is danger to life, or where such is to be apprehended, whether one's own person, or that of others, whether Israelites or non-Israelites, whatever may avert the same, is, on the Sabbath, not only permitted, but commanded.

Unanimously adopted.

6. The assembly declares, That the too great strictness of existing precepts for the sanctification of the Sabbath are rather prejudicial to the same, and therefore ought to be relaxed. It also declares that all excessive restrictions, that aim at producing a state of entire inactivity, are not binding.

Adopted with 17 votes; Philippson declining to vote.

7. The assembly declare, That the decisions of the earlier teachers for facilitating the observances of the laws, such as עירובי חצרות (Mixtio conclavium) and עירובי תחומין (Mixtio terminorum) are, in our opinion, inadmissible; and for short journeys are quite unnecessary.*

Adopted by a large majority; Philippson declining to vote.

In regard to Formstecher's proposal for the establishment of Sabbath unions among the people, the assembly declared it very desirable.

When the adjourned debate began on the Monday's sitting, Philippson proposed the following amendment, which ought to stand between numbers 1 and 2:—

The assembly declares, That the rest of the Sabbath consists in abstaining from worldly business and active labour; whilst at the same time it declares, that in each particular case, it must be left to the conscience of the individual, to judge whether such actions belong to the prohibited labour or not.

If the assembly would adopt this, he would vote for the proposition, which, in its present state appeared to him defective and without principle, and was in reality no amendment of existing regulations. Philippson's motion was rejected, by 17 to 9.

Next came Dr. Salomon's proposal, of which the following point only was adopted:—

8. Mental labour does not violate the Sabbath. Philippson declined voting.

Then came the fourth proposition of the committee (which stood as the fifth in last year's report), and it was in all its three parts unanimously adopted.

9. The assembly declares, That contributing to the welfare of the state is such an imperative duty, that in cases of collision, the keeping of the Sabbath must give way. They, therefore, declare, that whenever discipline requires it, soldiers are to be permitted to dispense with the observance of the Sabbath; and they likewise declare, That official persons, who are not able to withdraw from the business of their offices on the Sabbath, are to fulfil the duties of their situations; it being supposed, that in some other way—namely, at home, they endeavour to keep the Sabbath.

Herewith ended the discussion on the Sabbath question.

* To explain this fully to the Gentile reader would require a much longer treatise than the matter is worth. It refers to "Sabbath-days' journeys."—Ed.

Eighth Sitting, July 21st.

In the yesterday's sitting, Wechsler had read the report of the committee on the second feast days. It stated simply that the second days of the festival have no foundation in our religious records; at the same time, there is nothing absolutely against them, as they are deeply rooted in the conviction of the people at large, as being holy, If, however, the sanctification of the first day suffers thereby, or they are found burdensome, they ought certainly to be abolished.

The following resolutions were proposed by the committee:—

1st. The assembly declare, That the second feast days, the eighth day of the Passover, and the ninth day of the Feast of Tabernacles, have no foundation in our religious records, and are unsuitable to the present time.

2nd. The assembly declare, That, therefore, such congregations as may resolve on the entire or partial abolition of these days, do not transgress any religious precept.

3rd. The assembly would further declare, That in congregations where even a small number of their members are against the abolition of these days, they should be celebrated by public worship, but the prohibition against work should not be considered binding.

4th. The assembly declares, lastly, That the prohibition of leaven on the last day of the Passover, is not binding.

The morning sitting was occupied with the general debate on this subject.

Herxheimer read a treatise, in which he considered the subject in a biblical, talmudical, and practical point of view; and, with the exception of the second day of the *New Year*, recommends the abolition of the second feast-days.

Einhorn proved that it was not the calendar-reckoning that was the true orgin of the second feast-day, but the מהרת יבנה בית המקדש (the speedy building of the Temple). On this account the Talmud has no religious authority in the present day; as it is merely a reflection of temple times. These views have now lost all significance to us.

Holdheim remarked, That the conflict between religion and daily life must be lessened; and we should endeavour that this be done in the most correct way. Devotion becomes wearisome, when lengthened out for two days.

Gosen warned them against throwing any firebrands of contention in the midst of congregations; and proposed that the prohibition against work on the second day, should be removed, but the worship continued.

Salomon. The feasts are a blessing as resting-points in life, and as glances into Israelitish history; but if rest is continued too long, it degenerates into idleness; and Jewish history is now learned through schools.

Stein would permit work on the second day of the *New Year*; but would, at the same time, celebrate it by public worship.

Wechsler was opposed to those who objected to the second day on Scripture grounds; we cannot go back to Mosaism, and thus annul all historical development. Into the feasts especially, elements of thought had entered which are not to be found in the Scriptures.

Philippson would reduce all the feasts into three categories. 1st, Those relating to the social life of the nation; 2nd, Those religiously instituted; 3rd, Those connected with the law. By those religiously instituted, he means those that commemorate historical events, such as *Chanucka* (the Dedication) and *Purim* (Lots). The second days were held because the people formerly liked protracted services; therefore the prayer-book grew into folios. Now that the people are pressed down with the cares of life, they wish them shortened. The abolition of the second day will tend greatly to increase the zeal and warmth with which the first day will be celebrated. Although *Chanucka* commemmorates one of the most glorious periods of our history, it is little attended to by the people; whereas *Purim*, whose foundation is a mere seraglio history, is well kept; and wherefore? Because it only lasts one day.

Pick stated that as the Jews were obliged to keep the Christian holidays in so far as they must abstain from working openly, they were thus obliged to rest about the third part of every year; there was, therefore, the more need to release them from unnecessary observances.

In the afternoon the points were debated individually, and, with a few modifications, they were adoped almost unanimously.

Having given the two most interesting debates at such length, we can only afford a brief summary of the three remaining sittings.

The ninth sitting was occupied with some amendments on the resolutions of the previous day. A committee was appointed for revising the law of the Passover.

The tenth sitting.—Jolowicz proposed that writing in schools should be declared lawful on Sabbath, as it was a part of education; but the consideration of this proposal was postponed. Einhorn presented a report on the religious standing of females in Judaism; when it was resolved to hand over this matter to a future assembly.

The next matter under consideration was, the usages during mourning; which it was considered desirable to modify and to shorten. The subject was debated; but the decision delayed till next sitting. The remainder of this sitting was occupied with the subject of circumcision.

The eleventh sitting.—The resolutions regarding mourning customs were as follows:—

1st. The following mourning customs, arising out of by-gone habits of the Jewish people, are no longer suitable to our days: the rending of the garments; wearing the beard; sitting on the ground; and refraining from wearing leathern shoes.

After some little debate on this, it was, with the exception of Gosen, unanimously adopted.

2nd. Instead of remaining at home seven days after the funeral, three is deemed sufficient; and during that time, attendance at the worship of the synagogue is not prohibited.

3rd. That business be abstained from, during these three days; but it may be transacted through another person.

After a few amendments, these were unanimously adopted.

A report was read relative to *Chalizah* (see note, page 97, col. iii.) The question relative to a *Minyan* (number that forms a synagogue) was referred to the liturgical committee; a committee was appointed to revise the laws relating to food, which is to report to the next Rabbinical Assembly. Manheim was chosen as the place where the next assembly should be held; the official thanks to the president and secretaries were given; and the third assembly of German Rabbis was dissolved.

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LECTURE VI. — THE MESSIAH, AS REVEALED IN THE LAW, THE PSALMS, AND THE PROPHETS.

By the Rev. H. HIGHTON, M.A.

In my last lecture, I endeavoured to prove the point that the Messiah was to be the Second Person of the Godhead become incarnate, from passages of Scripture which directly asserted or implied it. I proceed now to deduce the same truth from another consideration—viz., that the Scriptures speak of the Messiah as destined to die, and to rise again from the dead, before he should enter upon his glory, and come down again from heaven to commence his everlasting reign; for we believe in the Messiah as appearing in two different phases; first, as being born into the world in humility; despised, rejected, dying for the sins of his people, raised up again from the dead; but coming again a second time from heaven in glory, taking to himself his everlasting kingdom, and ruling over the universe; all powers and dominions being made subject to him. Our present object, then, is to bring forward prophecies of his humiliation and death. There is a distinct intimation of the death and resurrection of the Messiah in Psalm xvi. "Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord, my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer; nor take up their names into my lips. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (I would observe by the way, that the word "hell," in ver. 10, means no more than the grave, or the place of departed spirits.)

Now, in the first place, I contend that the Psalm can be spoken in the person of no one else but the Messiah; for the 10th verse would be true of no other; there is no other being whatever whose soul was not left in the grave, and whom God did not suffer to see corruption; for, with the exception of Enoch and Elijah, all other men, after fulfilling their generation, have fallen asleep and seen corruption—Abraham, Isaac, Jacob, David, and all the patriarchs. And again, the right hand of God, which the person represented as speaking here mentions as reserved for him, is the place specially pointed out by the 110th Psalm as the position of the Messiah in heaven, "The Lord said unto my Lord, Sit thou on my right hand," &c. But while the Psalm thus speaks of the flesh of the Messiah resting in hope, and not being suffered to see corruption, it evidently implies that he was to die and to remain dead for a short time, though not long enough to see corruption; for it says, "Thou wilt not leave my soul in the grave," thereby showing us that his soul was to be brought to the place of departed spirits, though not left there.

If, then, the Messiah was to die, to be in the grave for a season, and to be then raised up to the right hand of God, till the time came for his glorious reign, and all enemies were to be put under his feet, it is plain that he must become incarnate for the purpose. You will find also a prophesy of the death of the Messiah, in Daniel ix. 26, where it is said, "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." But if, as we have shown before, Messiah was to reign for ever, and his dominion was to be an everlasting dominion, and yet he was to be cut off, on what supposition can this be accounted for, except on the supposition that what we say is true, that the Messiah was to die, and be raised again before he comes in glory to assume his everlasting kingdom? I lay no stress on the words "not for himself," as implying a propitiatory sacrifice, because I know that it may be otherwise translated, but merely on the words "Messiah shall be cut off," as showing that he was to die. But while I am speaking of the passage, I may as well call your attention to the *order* of *events* mentioned in the 26th and 27th verses, "And after threescore and two weeks shall Messiah be cut of, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," which, in whatever way it may be explained, I think, at any rate, implies this—viz., that Messiah should be cut off before that great destruction of the city and temple by the Romans, the effects of which destruction were to continue even till the time of the final and glorious restoration.

There is again another passage in Zechariah, which seems very distinctly to prophesy the death of the Messiah. It is in Zech. xiii. 7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones," where I do not see who can possibly be spoken of as the shepherd and the *fellow* or *neighbour* of the Lord of Hosts, except the Messiah; nor indeed how any other Messiah could be spoken of under such a title, except such a being as we conceive the Messiah to be, One, God as well as man, *God* incarnate.

But we now come to that great and never-to-be-forgotten prophecy contained in the 52nd and 53rd chapters of Isaiah, a prophecy which we may boldly assert can never be got over, and never reasonably explained, without admitting the truth of our doctrines concerning the Messiah. Let me first read the whole passage, as it stands in our version, Isa. lii. 13; liii. 12, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will

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I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Now, how beautifully simple and intelligible is this passage, if understood as we understand it, of the Messiah suffering for sins by the one sacrifice of himself, once for all, making reconciliation with God his Father, for the sins of he who believe from the beginning to all end of time, and thus being himself the real and effectual sacrifice, of which the sacrifice of bulls and of goats will be but the commemorative type and image; doing all this, I say, before he takes to himself his glory and kingdom, and God puts all enemies under his feet.

(To be continued.)

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Sir,—In number 28, page 83 of the *Voice of Israel*, your correspondent "E. T.," in quoting from Luke i. in a note appended, makes "the House of Jacob" to signify "the spiritual seed of Abraham, whether Jews or Gentiles." In examining all the passages in the Old Testament, where the term "the House of Jacob" occurs, it is always used in exclusive reference to the natural seed of Abraham, including all the twelve tribes of Israel. Now, if we are to speak "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," (1 Cor. ii. 13), the only consistent mode will be to make it mean in the New Testament what it does in the Old: for it is used only once in the New, as quoted by "E. T." Besides, in connection with this, the angel declared to the Virgin that she "should bring forth a Son, and that the Lord God would give unto him the throne of his father David." She did literally bring forth a Son, and that too in literal fulfilment of prophecy. (Isaiah vii. 14; ix. 6, 7.) Now, what "Throne of David" is this but that regal power which David exercised over the twelve tribes of Israel, "the House of Jacob," in the land promised to Abraham, Isaac, and Jacob, for an everlasting possession; and which Jesus as the "Son of David," the "King of the Jews," shall shortly exercise, when he shall "assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth," and "set them in their *own land*" again? (Isaiah xi. 12; xiv. 1.) For, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." (Jer. xxiii. 5, 6.)

The Lord has literally fulfilled his command "in sifting the house of Israel among all nations, like as corn is sifted in a sieve;" and the same Lord has promised, "In that day will I raise up the tabernacle of David, which is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old," &c. (Amos ix. 11—15.)

"The spiritual seed of Abraham, whether Jews or Gentiles," I apprehend will form part of the Church, "the bride," "the Lamb's wife," which shall *not be reigned over*, but *shall reign with Christ* "in joint heirship with him" (Rom. viii. 17), when, at the sound of the seventh angel, "the kingdoms of this world shall become the kingdom of our Lord and his Christ, and he shall reign for ever and ever." (Rev. xi. 15.)

PRECEPTOR.

Bootle, July 10th, 1846.

NOTICE TO CORRESPONDENTS.

Received: J. W. D.; Rev. W. D.; Rev. J. O.; C. U.; J. M., Esq.; Pergamos.

The letters of the Rev. J. O. shall receive attention.

We thank J. M., Esq., for his kindness; our publisher shall communicate with the gentleman he mentions.

We must again entreat that post-office orders sent to the Editor, for any purpose whatsoever, may be made payable at Paddington, instead of the General Post-office, which is some miles distant. Persons in the country have very little idea how valuable *time* is in London.

JOURNALS RECEIVED.

The Madras Christian Herald.
The Bombay Witness.

RECEIVED FOR TRINITY CHAPEL.

	£	s.	d.
Miss Procter, second donation	5	0	0
Some Friends at Great Malvern	5	0	0
R. Watson, Esq.....	1	0	0

THE VOICE OF ISRAEL,

TUESDAY, SEPTEMBER 1, 1846.

THE JEWISH INQUIRER.—No. 9.

While we rejoice to receive our dear brother's testimony to the Trinity in unity, we deeply regret that there is not a more decided declaration of the cardinal doctrine of justification by faith alone.—ED.

MR. STERN'S HISTORY

(*Continued from page* 91.)

I BELIEVE IN GOD THE FATHER.

Although I, who am a creature of the earth, endowed with limited powers of mind, am incapable of comprehending God, the only One, the Eternal, the Almighty, the Invisible, the omnipresent Creator, the Governor and Ruler of the Universe; still millions of proofs convince me that he is the God and living Father of mankind, and, therefore, I believe it. He is the Father in a much loftier sense than I am able to comprehend; for my conceptions are imperfect and insufficient, when contemplating the inferior creation; how much more when judging of an order of beings higher than myself, or of the Most High, while the angels reply to the inquiry, "Where is the place of his glory?" only by "blessing Him." My ideas are borrowed from a *human father*, who, as I know by myself, is fallible, subject to passion, in every way limited and liable to sin. My confession of the Father is the amen from the depths of my heart. From this amen gushes forth my amunah (my faith). (Isa. lxv. 16.) A stream of sweet water, which satisfies my thirst, and waters the whole of my little possession which I have acquired according to the direction of my Lord for ever. I believe in God the Father, the first and only Source of created beings, which he preserves, which he suffers to die, and to re-appear in new forms and for new purposes. I believe in God the Father, of his only begotten Son, the Messiah, whom he has begotten from his own essence from all eternity. I believe in God the Father, as his child, as a member of the great human family, which has been created by him, and is called by him unto a common destiny—viz., to know and to merit his goodness and grace, by living after the example and the doctrines of the only Begotten and Son of God, the Messiah of mankind, and for their own salvation to endeavour to become like him, to trust in God, and to pray to him in spirit and in truth. God will manifest his faithfulness to his sons. (Isa xxxviii.)

I BELIEVE IN GOD THE SON.

All men are called by their Creator to be holy, even as he is holy. The duty of complying with it every man who will use his reason must feel. It was especially shown in Israel—Israel would not hear the Lord himself, and he acquiesced in this by his holy decree made known in the beginning—viz., to lead and to save mankind by Him who is sent from God; for man cannot see God himself. (Exod. xxxiii. 20.) Moses was guided by the Messenger of God (the Malach), and all the sacred books testify of him. This Messenger of God, the Messiah, is the heart of the religious organization; every man has need of it, without it there is no life in him. All the books of the Old Testament carry the life and blood to the heart; and all the books of the New Testament eject it from the heart throughout the body. The Messiah came at the time appointed, and in the appointed manner. God with us (Immanuel), the Prince of Peace, the Angel, God, are the names given to him by the Bible; and the Jews called him "Salvation" (Joshua-Jesha). It was his province to enunciate clearly the eternal rules of life, to redeem mankind from its apostacy, to transform it into a holy Israel, to establish a kingdom of heaven where all who have erred may be received unto liberty and peace. The Jews of antiquity hailed the Messiah, and at his entry in Jerusalem, cried to him, Hosanna (save us); but they afterwards denied him, notwithstanding all the proofs of his faithfulness. The Jews of the present day, by their manner of life and their many prayers, *confess* the truth of the fundamental articles of the Christian faith and of the divine nature of the Messiah. (See proof, &c., in the sequel.) And yet they deny him without any other reason than their abominable obstinacy. They even confess the resurrection of Christ, ascribing, however, this sublime phenomenon (which occurs also twice in

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the old covenant) to the powers of the Shem-haphorash, which they at the same time define to be the belief in the Father, Son, and Holy Spirit, and yet—deny. The precepts of the Thora (the five books of Moses) were considered by the Jews of all ages as divine; and they are divine, but ennobled and fulfilled* by the Messiah.

But if Christ be denied, and not acknowledged as the promised Messiah, then the precepts of the Thora remain what they were—viz. a collection of symbols—which, the moral precepts excepted, are no longer of any application. Even the Mosaical moral laws would appear imperfect on this supposition; for in them man is valued at the price of gold; the Israelite is brother only to the Israelite; vengeance is permitted, &c. &c. It is on account of the inapplicability and the imperfection of these laws that Judaism has grown poor and fatherless; Rabbis will stand opposed to Rabbis as of yore, and Judaism has degenerated into a most unreasonable and impotent rabbinical mechanism, according to which, as has been shown, a man is sentenced to die who will not be as inhuman as Judaism would have him. But the doctrine of the new covenant—*i. e.* of the Messiah—which is truly Israelitish, testifies, by its divine origin, to its eternal truth by that universal love, loyal to God, and redeeming the world, which forms the focus into which all its rays are drawn. Here you behold a doctrine which rouses the mind, a moral which affects and wins the heart. Here is a just appreciation of the human being and universality of virtue, power and tenderness, justice and compassion, vivacity and calmness, clearness and depth, the simplicity of a child and wisdom profound, elevation and familiarity in wonderful harmony; no loop-hole or hiding-place for the ungodly.

Therefore I believe in God the Son; therefore I must believe in him. I believe in him as the Messiah, bringing happiness and salvation to the human being, without whom the Holy Scriptures would be a compound of untruths; without whom God could not be God.

I believe in God the Son, because the Holy Scriptures of the old covenant point continually to him; because they command us to kiss the Son, that we may not go astray, proclaiming salvation to all those who put their trust in him. (Ps. ii. 12.) I believe in God the Son, because his death, as well as his life, was a resurrection, and faith in him promises a resurrection, a new birth unto God.

God the Son will build the holy temple on earth. Without faith in him life is a sepulchre; without it man is capable to worship wood and stone; capable to call the believer a worshipper of idols, and to be cold to those whom he should meet with gratitude and devotedness.

The death of the Son David sung in his Psalms (Ps. ix. x.); therefore I rejoice in him and shout for joy: of him is my song in the great congregation, and I pay my vows in the presence of those that fear him. (Ps. xxii. 26.) "Thou hast maintained my right and my cause; thou satest in the throne judging right." (Ps. ix. 4, &c.) Thy omnipotence, thy doctrine, the power of Christianity, has preserved me to eternal life, and has protected me in hours of temptation. How very easy was it not made for me to have betrayed thee! If I had but risen from my seat I should have been a traitor. The Levites persecuted me, and have condemned me to death; but thanks unto thee, O my salvation, thou hast led me through fire and through water, and hast preserved me. I will no longer remember the past, nor the old; for thou hast created new things. It shoots forth even now, will ye not perceive it? (Isa. xviii.) My strength and my whole life shall henceforth be devoted unto thee, O my God. My sufferings never can become so great that thy example should not afford me comfort and relief. Be therefore still my Guide, my Beacon-light in the dangerous voyage of life.

I BELIEVE IN GOD THE HOLY SPIRIT.

If we reflect on the essence and the working of the Holy Spirit, as delineated in the Old Testament writings, as far as God has given us the ability to do so, and as far as it appears to be necessary for the regulation of our conduct, the conviction gains upon us afresh that the gospel, or the glad tidings of the Messiah, contains divine oral laws, and the application of the the written doctrines.

When it is said in Gen. i. 2, the Spirit of Elohim (plural) moved on the face of water, or when he said to Moses (Num. xi. 17), "I will take of the spirit that is on thee and put it upon them;" or in ver. 25, They prophesied as long as the Spirit was on them, but no longer, it must appear to every candid mind that by the Spirit of God is not meant a mere influence, but a real, active being; for to say that an influence was moving over the water, to pass upon one person while leaving another, to *rest for a time* upon certain individuals, is absurd.

In Exod. xxviii. 3, we read: God has filled those who were wise (meek) in heart with the spirit of wisdom, but that this spirit (1 Sam. xv. 21—26), has *left* the king Saul, because he feared God less than the people; which believed, as they still do, that God loved sacrifice more than mercy. (1 Sam. xvi. 14.)

But that which comes and goes presupposes something which does not only enlighten the spirit of man (for this might be done by study and intercourse with the learned), but something which does purify and lift up even the less enlightened beyond the boundaries of man.

The Spirit of God, when it entered the heart of man, rendered him "another man" (1 Sam. x. 6); so that the human spirit disappears when God pours out his Spirit upon man. (Joel ii. 28, 29.)

The Holy Spirit is not *produced* by the power to prophecy, but, on the contrary, he, as a self-existing Being, produces this power. As it is said of Saul: the Spirit of the Lord will come upon thee, and thou shalt prophesy. The Holy Spirit, therefore, and the power to prophesy, stand to each other in the relation of cause and effect.

Now, then, it is the Holy Spirit, and not mere enlightenment, which enables us to walk in the laws of the Lord, in giving us a new heart and a new spirit, differing in its aspirations from those of man at large. (See Ezek. xxxvi. 26, 27.) The Spirit of the Lord, moreover, gives us the spirit of (true) wisdom and the spirit of (true) understanding; the spirit of counsel and of might, the spirit of the (true) knowledge and of the (true) fear of the Lord. (Isa. xi. 2.) It is admitted that the mind of the human being is a spirit from the Lord; but the self-existing Holy Spirit must animate and guide the mind, or else it will be led into error; for when the Spirit of the Lord left Saul, an evil spirit troubled him.

It is only when we seek by repentance and faith, the outpouring of the spirit of grace and supplication, and when looking up to him whom they have pierced, and mourning for him as one that mourneth for an only son, and being in bitterness for him as one that is in bitterness for his firstborn; that God will take away out of the land the false teachers (who would explain away the Messiah) and the impure spirit. (Zach. xii. 10; xiii. 2.)

Kimschi and Rashi, the two great leaders of the Jewish mind, confess (Comment. on Num. xii. 2) that "the Spirit is speaking;" thus showing that it is not an influence which obliged the prophets to speak, but that the words of the prophet were the words of the Holy Spirit—hence of self-existing, intelligent personality—and not of a lifeless and unintelligent power. But the leaders of Israel are his destroyers, (Isa. x. 1—4, and many other places), by denying the self-existing Spirit in God; thus provoking Him against themselves, and against us if we follow them. (Isa. lxiii. 10.) A. Ben-Ezra, who, among the many unfaithful leaders of Israel, is honest enough frankly to confess, in commenting on Gen. xviii. 2, "God is Three Persons;* He the one and He the three inseparably," says also in Isa. lxiii. 10, that as many maintain it, he understood by the Holy Spirit the Angel of Glory.

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* I object to this view for myself and many other converted Jews.—The πληροσι of which Christ speaks in Matt. v. 17, meant neither ennobling nor fulfilling, but developing.—The doctrines of the Old Testament are divine, and cannot be susceptible of improvement; but Christ developed them—pursued the spiritual meaning of every precept to its legitimate end. (See Matt. v. 21.)—TRANSLATOR.

* Christian divines confess that the term Person, when used of the holy Trinity, is not a scriptural term, and not to be used in its common acceptation of separate existence.—TRANSLATOR.

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My belief in God the Holy Spirit is, therefore, formed alone on the Old Testament; I believe in him, and confess that he, with the Father and the Son, is the true and only God; of like essence with them, not created, but going forth from the Father and the Son. I believe in God the Holy Spirit, as animating all the regenerate, and as purifying and sanctifying them more and more daily while walking with God; thus enabling them to serve God with increasing righteousness and holiness. I believe in God the Holy Ghost that he will fill the hearts of the faithful with peaceful assurance and firm confidence, to transform them into children of God, and to exalt them far above the men of the world.

I believe in God the Holy Spirit as sanctifying and governing, not only the individual members, but also the whole church united—all the members, but one body—through the "salvation" of man (Christ), the most exalted Israelite after God's own heart.

I believe that He, the Holy Spirit, will also enlighten and animate my poor Israelitish brethren, to embrace the immoveable and saving truths of the gospel, so that they may pray with a true heart.

Elohim Zebaoth! return, we beseech thee; look down from heaven and behold and visit this vine; and the vineyard which thy right hand has planted, and the *Son* whom thou madest strong for thyself. Let thy hand be still upon the man of thy right hand, upon the Son of Man whom thou madest strong for thyself. So will we not go back from thee. Awaken us, O Lord, and we will call upon thy name. Turn us again, O Triune (Jehovah Elohim) God. Cause thy face to shine upon us, and we shall be saved.

THE NAME ABRAHAM.

We have received several letters on this subject, of which we can only insert the two following;—

To the Editor of the "Voice of Israel."

Sir,—The name Abraham. Having occupied so large a portion of your columns with this subject, I should not, but for the editorial comments appended to my letter, have ventured to pursue it any further. If it be conceded to me, that the omission of the *Ayin* is not without precedent, it remains that those Hebraists who support the derivation Ab-rab-hamon should produce some example of the subtraction of pure consonants, such as the *Beth* and *Nun*, in the formation of a proper name. Till this be done, I must embrace the ancient, and, as I think, evangelical interpretation of Saint Jerome. Still must I treat the appellation as a contraction of Ab-raah-am, (The-people-seeing Patriarch), as designating one who should see, whilst others should not; one who should live, whilst others should be dead; one who should be raised from the dead, before the grasp of Sheol should be loosed from others; one who *εν τῳ αιωνῳ τουτῳ*, in this life, during the existence of the earth and heavens which now are, should, as the great "Father of the faithful," behold "The People," the elect people of God.

But it is objected to me, that, granting the derivation of the name, it does not, necessarily, contain the promise of the resurrection of Abraham from the dead; since the vision promised may have been prophetic; and that in prophetic vision only, did Abraham see Christ's day. To this interpretation of our Lord's words, I must decidedly demur, as being uncalled for, and purely gratuitous. In my view of the question they contain the solemn assertion of the fact of Abraham's resurrection, and recognise in him The-people-seeing Patriarch. I imagine (though it is unnecessary to my present purpose to insist upon the argument), that the English version scarcely translates the original; and that there is an immense difference between the expression *εν τῳ ειδειν*, and the words of Saint John *ινα ιδῃ* followed by the two aorists. An exact version of the passage would, I conceive, run thus: "Your father Abraham rejoiced that he should see my day; and he has seen it, and is glad." To this assertion the Jews reply, that the speaker has involved himself in a palpable contradiction: "Thou art not yet fifty years old, and hast thou seen Abraham?" "Abraham," say they, "died eighteen hundred years ago, and his sepulchre is with us to this day; worms have after his skin destroyed his body, and his soul sleeps in the dust of the earth, waiting the hope and resurrection of the dead: how then canst thou have seen Abraham?" The answer of our Lord is decisive; but confines itself to the interrogation: "Before Abraham was, I am." The capital proof of the actual resurrection of Abraham was reserved for the confutation of the Sadducees, who, rejecting the traditions of the elders, maintained (or rather submitted to the supposed consequent and unavoidable objection) that, so doing, they had no promise of the life to come. "I am the God of Abraham, of Isaac, and of Jacob;' the God whom, at this moment, they adore Now, adoration is the act of the living, not of the dead; wherefore, Abraham, Isaac, and Jacob, must have been living when God called to Moses from the burning bush; and to be living, God must have raised them from the dead. If God has raised Abraham, Isaac, and Jacob from the dead, then has the Almighty clearly intimated, by his servant Moses, his purpose to give life eternal to those who, like Abraham, Isaac, and Jacob, put their trust in him. But if the adoration of Abraham be actual, why not his vision also? If the resurrection of Abraham long preceded the advent of God's Messiah, why are we to refer his sight of the Lord's day to prophetic, and not to actual view? Should we not rather, say, that, taken up to the third heaven, the unspeakable words which then fell upon his ear discoursed of the incarnation, life, death, and sufferings, of the Lamb of God; and that of these, and of their consequences, Abraham afterwards had, and has the actual sight. The like promise, as made to holy Job, appears to be distinctly referred to in that great prophecy wherein the gospel dispensation is epitomized. "I know," says Job, "that I have a Redeemer; I know that this Redeemer is even now living; I know that in later days he shall stand upon this earth; I know that, though I die, I shall behold his advent; and I know that when I look on my Redeemer I shall see God in my flesh, God clothed with flesh like unto my own, God manifested in the flesh. All this shall I see with mine own eyes, and not another's [not, that is, by relation]: for I know, also, that my resurrection will precede, not follow, the incarnation of the Christ of God; and that before Messiah stands upon this earth, I shall have been added to the company of those elders who, with Abraham as their head, sit round about the throne."

I am, Sir,

Your obedient servant,

W. B.

P. S.—In further confirmation of a portion of my argument, I would adduce the name Amram, as containing the very ellipsis of the *Ayin* which I suppose to have taken place in the formation of the appellation Abraham. Amram may either be compounded of עַמְרָם (*Amram*), or it may be a contraction עַמְּרַעַם (*Amar-am*). In the first case, it will signify The people are exalted; in the latter (giving the verb without a nominative the passive signification observable *in the French On dit, On lit,* &c.) it will mean The-people-are-made-slaves-of. The context points, I imagine, conclusively, to the last of these derivations, so Jochabed (Yochebed) is a feminine appellative formed from the words יְהוֹכָבֶד (Jehochabed), Jehovah-presseth-sore, The hand-of-the-Lord-lies-heavy.

To the Editor of the "Voice of Israel."

Sir,—Many thanks to your correspondent W. B., for his vigorous defence of the interpretation of old Jerome of the name "Abraham." I, as a Hebraist, had immediate recourse to Josephus and Philo-Judæus. I regret to say, that my knowledge of the commentaries immediately auxiliary to the Hebrew Bible extends no further. Josephus, I find, has no reference to the change of name; Philo speaks of it in a way which proves his utter ignorance of the subject. The name Abraham, says he, is produced by a duplication of the Greek letter, Alpha, *το* A; and so Αβραμ becomes Αβρααμ; the first name signifying "exalted father," the last, "elected father." "Philo," says Scaliger, "knew no more of Hebrew, than did a Goth or a Scythian." Now, I think it lies on the Editor of the *Voice of Israel* to do something more than has yet been done towards the determination of this very interesting controversy. What is the very oldest interpretation? Is there nothing on the subject in the Mishna? in the Jerusalem Talmud? in any Hebrew writer prior to St. Jerome? We look to our converted Hebrew brethren for assistance in such questions as these.—Yours, very truly,

Clericus.

In regard to the letter of W. B., we can only again repeat that we do not agree with him. We cannot, at present, enter further into the subject of Abraham's supposed resurrection.

In reply to Clericus, we can assure him that there is very little to be found in any of the sources he mentions, that is worth transcribing. The name of Abraham, like many other topics, affords the Jewish fathers an opportunity of exercising their ingenuity. The following may serve as specimens of their mode of interpretation:

1. According to the Talmud, the word אברם remains, and ה is added, which ה (five) is half of the Yod (ten) taken from the name שרי. The words are as follows: אין יהושע בן קרחה יוד שנטל הקב"ה משרי בחלק לשנים חציו לאברהם וחציו לשרי *q.d.*: "Rabbi Jehoshua ben Korcha said, the י which the Holy, Blessed One took away from שרי (Sarai) was divided

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in two, one part to Abraham, and the other part to Sarai."

2. According to B'raishith Rabba, the original name, אברם is entirely set aside, and the new name is אב המון *father of multitude* (for אב המון), with addition of ר to make up the Noterikon, רמ"ח, 248, contained in the letters of אברהם. The manner in which this is to be calculated is set forth in Alschich on Gen. xvii. 5; but we do not enter into it, as it does not aid our inquiry, and is too intricate to be given here.

3. Aben Ezra, by adding ר to אב המ makes it אביר המ, *strong, mighty multitude*. There are several other derivations, some of them not quite fit for "ears polite." We suppose the above will suffice.

It is very probable that the interpretation given by St. Jerome had been received by him from some Jewish contemporary; but this gives it no particular authority, as it may have been the opinion of but a few, or possibly only that of the individual himself.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Sir,—Will you be so kind as to allow me a little space in your columns, in which to state as briefly as I can a difficulty which I have met with in explaining certain passages of unfulfilled prophecy. I do this in hopes that some of your able correspondents may be kind enough to assist me, if possible, to a right understanding of that which perplexes me. In the first place I beg to disclaim any intention of advancing a theory of my own, or of provoking controversy; my only object is to obtain information. The question I propose is this: How are we to reconcile the doctrine of a *first* and *second* resurrection with that of a *final judgment of all men?* That there *are* to be *two* resurrections is too distinctly stated in Rev. xx. to be denied, if words are to have any *fixed* and *definite* signification. I cannot help thinking, also, that it was to this that St. Paul refers in Phil. iii. 11. He could not mean simply *a* resurrection of the dead, inasmuch as *all* must rise again; he must therefore allude to some *particular* resurrection; and this, joined to the desire he expresses to be partaker of it, renders it difficult to resist the conclusion that he refers to the same event of which St. John speaks. (Rev. xx. 6.) It would be difficult, also, to explain our Saviour's words (Matt. xix. 28), on any other hypothesis. On the other hand, the doctrine of a *final* judgment of *all men* is no less clearly set forth throughout the Scriptures, "We must *all* appear before the judgment-seat of Christ." (2 Cor. v. 10.) My difficulty is how to *confine* these two doctrines so as to give them that *oneness* or *unity* which is the essential characteristic of truth. In the first place, may we suppose that they who have "lived and reigned with Christ a thousand years" are *afterwards* to be called to judgment with the rest of the world? If we may, the difficulty is indeed explained; but by a supposition which, to say the least, is a very bold one; added to which, the description of the final judgment (Rev. xx. 12—15), seems to relate only to those who shall rise at the *second* resurrection, in which case our Saviour's words, "*all nations*" (Matt. xxv. 32), must be similarly restricted; but are we authorized in so doing, and what becomes of St. Paul's assertion, "we must *all* appear," &c.? I confess I see no perfectly satisfactory solution to this difficulty, and shall be extremely obliged to any one who will solve it for me. Hoping that what I have written will not take up too much room,

I remain, Sir, your's sincerely,

AN INQUIRER.

PROPHECIES OF THE LATTER DAYS.—LETTER I.

Mr. EDITOR,—The prophecies, which relate to the latter times and the second advent of the Messiah have lately engaged a great share of my attention; and I have been gradually led to an interpretation of these prophecies, differing from those usually proposed. I imagine that the fourth empire of Daniel is yet future, and that the vision of Daniel, the prophecy of Jesus on the Mount of Olives, the prophecy of St. Paul concerning the man of sin and the wicked one, and the whole book of the Revelation, describe the contests between the sovereign of this future empire, the Antichrist, and those Jews who will acknowledge Jesus of Nazareth as the Christ. According to this general view of the subject the Jewish nation is still, as it was from the beginning, the most directly interested in prophetical revelation. To the connection of this people with Babylon we are indebted for the prophecies concerning the ancient dynasties of that empire; of the history of the world during the dispersion of this people the voice of prophecy is silent; that dispersion itself is a continued accomplishment of prophecy, "known and read of all men." With the re-establishment of this people in Judea prophecy returns again to its ancient form; we again read in the pages of inspiration the coming history of the Eastern world. Entertaining this opinion respecting the meaning of the prophecies above referred to, it has occurred to me, that a few remarks upon them, considered in this light, will not be uninteresting to the readers of the *Voice of Israel*. I therefore propose to send you a series of short papers on these subjects. In the remarks, which I have to offer on these prophecies, I shall endeavour to avoid all controversy, and simply to state the results of my own meditations in as concise a form as possible.

I am, Mr. Editor,

Your most obedient servant,

PERGAMOS.

TO THE EDITOR OF THE VOICE OF ISRAEL.

ELIJAH.

Sir—The modest and unpretending manner in which your correspondent A. B. puts his questions respecting the coming of Elijah, tempts me to offer a few observations in reply to them, which I hope he will receive in the same friendly spirit in which they are written.

That the prophecy in Malachi (misprinted *Matt.*) iv. 5, 6, did not receive its full completion in John the Baptist, seems clear, I think, from his own declaration (John i. 21), "Art thou Elias?" "I am not." Nothing can be more plain or positive. Moreover, John could hardly be said to come before *the great and dreadful day of the Lord*, as an interval of more than 1800 years has already occurred between the two events. He came to prepare the way before him on his errand of mercy. The difficulty as to Elias coming to *restore all things* in Mat. xvii. 11, is by no means removed, but rather increased by applying it to John, who, we are sure, did *not* do so; whereas, we know not how this may be performed by Elijah.

I entirely agree with A. B. that as CHRISTIANS, we *ought all* to be (would to God we all were) LOOKING FOR THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST. But I cannot see that this is inconsistent with expecting the literal fulfilment of Malachi's prediction in the personal re-appearance of Elijah. I cannot quite assent to the statement that "nowhere in the New Testament is there the slightest intimation given of such a coming." It is true, indeed, his *name* is not so mentioned, except in the passages quoted by A. B. from the Gospels; but his character and his acts are so minutely described, that it seems to me scarcely possible to doubt that he is one of *the two witnesses* spoken of in Rev. xi. Compare v. 5 of this chapter with 2 Kings i. 8—12, and can there be a doubt that they both speak of the same person? But if any doubt remain, let us compare the beginning of v. 4. with our Lord's assertion (Luke iv. 25,) and that of the Apostle James (v. 17.) To *prove* this to be the same person predicted in the Apocalypse as yet to come, we need only refer to v. 2, 3, to show that the shutting of the heaven that it rain not, is precisely for the same length of time in the prophecy, as in the history—viz., forty-two months (v. 2), or twelve hundred and sixty days (v. 3), each forming the exact period of three years and six months. For that a specified number of *days* ever means that number of *years*—that a *month* ever means thirty years, or a *year*, three hundred and sixty years, I take to be a *most unwarrantable* presumption, and an unlawful method of dealing with God's word which has led to many very serious errors, and has thrown obscurity over the great portion of the prophetic Scriptures.

My belief is that they who are prepared for the coming of the Lord, will be *caught up to meet him in the air* just at the time, or immediately before the commencement of *the great tribulation*, during which Elijah and his fellow-witness (whether Enoch or Moses, I should be very thankful to be informed) are persecuted and put to death.

As I know your space to be limited, I will not prolong my observations; but I may just add that the assertion which A. B. quotes from Matt. xi. 14, is hypothetical, "If ye will receive it;" but they would not!

Wishing every success to your endeavours to promote the study of prophecy, and the knowledge of the glory of the Lord Jesus Christ,

I am, Sir, your constant reader,

C. H.

CABBALAH.

(Continued from No. XXVII.)

With the ten Sephiroth mentioned in the preceding number, the Cabbalists connect the ten names of God which occur in Holy Writ, as also the ten orders of angels, likewise mentioned in Scripture; then the three heavens with the seven planets, the ten principal members of the human body, and the ten commandments.

The *first* Sephirah is called כתר *Kaither* (crown.) With it stands connected one of the names of God, אהיה *Eh'yeh* (I Am that I Am). (Exod. iii. 13.); of the angels, the חיות *Chayoth* (the living creatures, comp. Eze. i. 5. sq.), or according to others, the Seraphim; of the heavens, the *fire-heaven;* of the human body, the *brain;* and of the ten commandments, "*I am the Lord*," &c.

The *second* Sephirah is called חכמה *Chochmah* (wisdom). With it correspond the divine name יה *Jah* (the primordial Being. Is. xxvi. 4.); of the orders of the angels, the אופנים *Ophanim* (wheels, comp. Eze. i. 6. sq.), according to others, the Cherubim; of the heavens, the first motion, מניע הראשון *m'niah hareeshon;* of the human body, the *lungs;* and of the ten

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commandments, "*Thou shalt have no other gods*," &c.

The *third* Sephirah is called בינה *Beenah* (understanding). To this answer, of the divine names, יהוה *Jehovah* (the eternal); of the angels the אראלים *Erailim* (comp. Is. xxxiii. 7.), according to others, the ophanim; of the heavens, the *firmament*; of the human body, the *heart*; and of the ten commandments, "*Thou shalt not take the name of the Lord thy God in vain.*"

The *fourth* Sephirah is called חסד *Chaised* (grace), for which others put גדולה *Gedoolah* (greatness). With it correspond, of the names of God, אל *El* (power); of the orders of angels, the חשמלים *Chashmalim* (Eze. i. 4. rendered "amber"), according to others the Erailim; of the planets, *Saturn*; of the human body, the *stomach*; of the ten commandmemts, "*Remember the Sabbath-day*," &c.

The *fifth* Sephirah is called גבורה *Geburah* (strength). With this correspond, of the divine names, אלוה *Eloah* (God); of the angels, the שרפים *Seraphim*, according to others the Chashmalim; of the planets, *Jupiter*; of the human body, the *liver*; and of the ten commandments, "*Honour thy father and thy mother.*"

The *sixth* Sephirah is called תפארת *Tiphaireth* (ornament, beauty, or glory. Connected with it is, of the names of God, אלהים *Elohim* (omnipotence); of the orders of angels, the מלאכים (*Malachim*), according to others the *Shinanim* (comp. Ps. lxvii. 18 [17] rendered "angels"); of the planets, *Mars*; of the human body, the *gall*; and of the ten commandments; "*Thou shalt not kill.*"

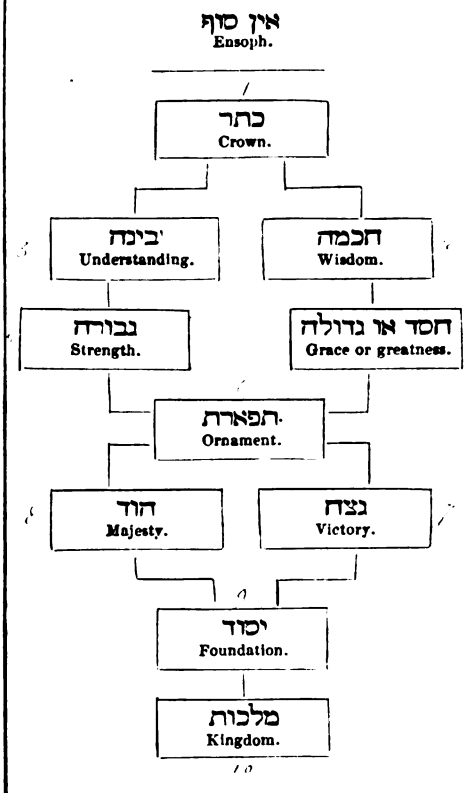
The *seventh* Sephirah is called נצח *Naitsach* (victory, or eternity). With it agree, יהוה צבאות *Jehovah Zebaoth* (Lord of hosts); of the angelic orders, the תרשישים *Tarsheeshim* (Eze. i. 16. rendered "beryl"); of the planets, the *sun*; of the human body, the *spleen*; and of the ten commandments, "*Thou shalt not commit adultery.*"

The *eighth* Sephirah is called הוד *Hod* (majesty). In connexion with it stand, אלהים צבאות *Elohim Zebaoth* (might of hosts); of the orders of angels, the בני אלהים *B'nai Elohim* (sons of God); of the planets, *Venus*; of the human body, the *reins*; and of the ten commandments, "*Thou shalt not steal.*"

The *ninth* Sephirah is called יסוד *Yesod* (foundation). With it correspond, of the divine names, אל חי *El chay* (the power of life); of the angels, the כרובים *Cherubim*, according to others, the Ishim; of the planets, *Mercury*; of the human body, the *genitalia viri*; and of the ten commandments, "*Thou shalt not bear false witness.*"

The *tenth* Sephirah is called מלכות *Malchuth* (kingdom, or government). With it correspond, of the divine names, אדני *Adonai* (Lord); of the angels, the אישים *Ishsem*, according to others, the Malachim; of the planets, the *Moon*; of the human body, the *genitlia feminæ*; and of the ten commandments, "*Thou shalt not covet.*"

The Cabbalists usually present these Sephiroth under the form of a tree, אילן *Ilan*, or, as they call it, עץ חיים (tree of life), but in a reversed position, so that the root comes to stand at the top, in the following manner:—



Some represent the order and connection of the Sephiroth by ten circles, which are connected with each other, of which the *Ensoph* is placed in the centre. The circle which surrounds it is the crown, which is again surrounded by wisdom, and so on, according to the order given above, Malchuth, as the outer circle, surrounding them all. But as according to this representation it would appear as if the *Ensoph*, as the infinite and comprehensive Being, was confined, the Ensoph must, according to their opinion, be imagined both as centre and periphery.

Others again draw the ten Sephiroth under the form of a human body. According to this representation the upper Sephirah—viz., the crown—presents the head; wisdom and understanding, the two arms; ornament, the breast and belly; victory and majesty, the thighs; the foundation, the genitals; and at his feet lies kingdom. The *Ensoph*, as the *caput omnium* is put above the crown.

These ten Sephiroth are frequently also reduced to the number of eight, which still make ten. The Cabbalists, namely, regard the three upper Sephiroth as a united triad, and with respect to this union they count them as one. For this cause, say they, the high-priest, when on the day of atonement he had to sprinkle the blood of the sacrifice seven times upon the altar (Lev. iv. 17), had to count the sprinkling (Tract. Joma) in the following words: "One, one and two, one and three, and so on to one and seven." He had thus to put the number one to every separate number, in order to bear in mind, during that holy ceremony, the trinity in unity, under the upper Sephiroth which govern the seven lower ones, to indicate that the worship was due only to the *Trinity in Unity*.

(*To be continued.*)

SKETCH OF THE HISTORY OF THE JEWS IN MOLDAVIA AND WALACHIA.

(*From the Orient.*)

The greater portion of the Jews here—Jassy alone counts 30,000—has immigrated from Russia within the last twenty-three years, and evinces those wants and failings (of which the chasidaical fanaticism is the chief), which has so deeply degraded the Russian Jews. The chief motive for this immigration was the military law concerning the Russian Jews passed in 1826, since when hundreds have come to Moldavia at every new conscription, and this has in some degree abated only within the last few years. Besides this, many were also induced to settle here by the liberty of commerce, the small rate of taxes, and chiefly by the profitable nature of the trade; the Moldavian government, not being at all displeased with such settlements, because the retail business and the exportation of the native produce had been greatly neglected. As most of the Jews are Russians, they have also been drawn into the latest commotions of this principality since 1828. When the Russians entered the Moldavian territory in the spring of 1828, in order to deprive the Hospodar John Stourdza of his dominions, they had some Jews with them, whom they used to both honourable and dishonourable actions. The Russian Field-marshal, Wittgenstein, having instituted a provisional Russian adminstration, appointed at its head the General-lieut. Kisselef and the General-major Merkowich—the one as president and the other as vice-president of the divan for Moldavia and Walachia. These two talented men, aided by some clever Jewish counsellors, effected with great dexterity a reformed administration of the two principalities. When the present Hospodar Michalaki Stourdza, to the displeasure and vexation of all Great-Bojars, strove for his elevation, he clearly saw the necessity of supplying himself with immense sums of money in addition to his own possessions which were considerable; and he determined to raise a loan of great extent from the Jewish bankers in Jassy, especially from the eminently rich Michel Daniel. This the Jews willingly granted, as they were convinced that of all the Great-Bojars, Michalaki was the only one who, by his pliability, would be able to preserve himself with Russia. With immense sums in his possession, Mich. Stourdza now travelled to Petersburgh, where he

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personally conducted the briberies, and returned, as the Jews anticipated, as poor as a beggar, but elevated to the wished-for dignity of a hospodar. The Jews calculated correctly as to the results of the efforts made; but they found to their sorrow that they had deceived themselves in the justice of the prince. For scarcely had the Porte confirmed him in his dignity when he meditated the plan of freeing himself from the liabilities incurred towards the Jews, and the prince's peculiar views concerning other people's property soon furnished him with the proper means for the execution of his design.

In the plot against the hospodar, which was discovered immediately after his installation, there was also a Doctor Weinberg, a Russian Jew, and a favourite of General Mirkowich, the reputed leader of the plot. Although the prince contrived to have both this excellent man and his friends, George Ghyka and Rosetti, removed by poison, he nevertheless made this a pretext to rid himself from the debt contracted with the Jews.

It was then that the Hospodar Michalaki Stourdza published this new law:—

"All the Jews in Moldavia who cannot prove the possession of 50,000 piasters, besides an irreproachable character, are, without any distinction, to be banished from the country."

This was in the year 1834, immediately after his installation. The plausible motive for this law was that the principality was overrun with immigrated Jews, who had monopolized commerce and trade, to the great injury of the Moldavians. The hospodar knew very well that a considerable portion of these Jews lived in the greatest poverty, and that they had come to Moldavia solely to escape the horrors of a Russian military life; he knew also that scarcely one-eighth of the Jewish inhabitants in Moldavia would be capable to give the required proof of property, and that the Jews will be compelled to make certain concessions in order to prevent the banishment of seven-eighths of their collective mass. But, notwithstanding this, the hospodar appointed an especial commission for the purpose of investigating the possessions and the morality of every individual, that his extortions might thus gain at least some appearance of legality.

The terror of the Jews was extreme; for, well knowing the object of this new law, they feared least their unprincipled government should frequently repeat this system of robbery. They struggled, therefore, a long time before they yielded to the hospodar; they, rather, bribed the commissioners (for *all* are open to bribery here), or purchased their right of remaining in the country for ready money, and only when the prince dissolved the board of commission, to be both legislator and judge in his own person, they were obliged to surrender themselves as prisoners. For many, who had preferred emigrating to Turkey, found themselves ill-treated there because they had been represented to the Turkish authorities as persons who had concealed their property to avoid the payment of taxes. Left without resource, the Moldavian Jews determined at last to yield to superior force. The several bonds from M. Stourdza were handed over to the rich banker, M. Daniel, who, after receiving a hint from the prince's governor, Petraki Asaki, added the bonds he held himself, and requested a private audience. In this audience, where no courtier was present, M. Daniel congratulated the prince in the name of the Jews in Moldavia; and whilst he entreated for the repeal of the late law in touching words, he allowed the whole mass of bonds to pass into the hands of Asaki, who, being initiated, was the only one present. The Prince Stourdza, with a glance at the regained bonds, promised the wished-for repeal; but the banker, knowing how little can be depended on the prince's word, insisted in modest terms on having a written order to that effect, for the purpose of satisfying his fellow-believers; and the hospodar finally agreed. Petraki Asaki brought the necessary writing materials, and having placed the bonds, as a substitute for a desk, before the prince, the latter wrote to his minister, Vratarshin, as follows:—

"The Minister for the Home Department is immediately to take the necessary measures for the repeal of the law against the Jewish inhabitants of Moldavia, and for the total dissolution of the board of commissioners appointed on that occasion. In consequence of a strict consideration of circumstances, and instituted investigations, I have resolved, that the Hebrew nation shall for the future always enjoy an undisturbed residence in this principality.

"MUHALAKI STOURDZA."

From this decision Petraki Asaki made, during the audience, a duplicate, and this also being signed by the hospodar, both the documents were placed in the hands of the banker. After a gracious dismissal from the hospodar, the grey-headed Jewish deputy, who stands in the highest estimation of all the Great-Boajors of his country, was cordially received by the grandees assembled in the anti-chambers, and having distributed some presents among the servants of the prince, he hastened to the Minister Vratarshin, and effected an immediate repeal of the hateful and tyrannical law.

In his own house the deputy, Michel Daniel, was anxiously expected by the most respectable of the community, and their joy was extremely great when they heard how much had been done for them in so short a time. "This, then," was exclaimed, "is our only mode of escaping the hands of violence; it is yet perfectly the same in which our forefathers alleviated their sufferings and miseries!" And in reality are the Jews here still in the position of the middle ages; outlawed and despised, they can only alleviate their sufferings with bribery, and the truth of this remark is even now confirmed by the new laws against the Jews, which were intended for nothing else but a money-speculation, or rather an extortion of money. As these losses of money had been incurred for the benefit of the Moldavian Jews in general, it was agreed that the whole sum should be considered as a debt of the community, and be paid off from the community's treasury. These losses, heavy as they are, might still be borne with resignation, could the Jews but receive for them an equivalent in the protection and safety of their property from the part of government; but such is not the case. It is only by continual briberies that they are able to purchase justice from the law and protection of their property from the local authorities. One of the manifold means for extorting money is, the accusation of avaricious Moldavian functionaries, that the Jews have uttered blasphemies against the Christian Church; and although this accusation has never been *proved*, it has nevertheless always to be atoned with ready money. To enforce this atonement, a few of the accused are generally imprisoned, or sent to work in the salt-mines, and thus the unprincipled functionaries are always certain of their prey.

We have the most perfect liberty in our religious exercises, and are nevertheless the least free ourselves. The pestilence of Russian Chasidaism has so greatly spread in our community, that amongst the 30,000 Jews here, there are scarcely ten individuals who are not attached to Chasidaism, and who are therefore called "Berliner" (Germans); an attempt against Chasidaism is of course quite out of the question. Our "Beth-Din" has the power of deciding in all civil cases between Jews, according to the laws of the Talmud, but the respective parties have the right of appealing to the courts of justice of the country, which is however rarely done.

It is a singular phenomenon, that notwithstanding the fanatical Chasidaism, and with all the obscure orthodoxy which the Rabbi and his colleagues endeavour to spread, the conversion of the Jews to the Greek Church (rarely to the Catholic or Protestant) should be of such frequent occurrence. The National Church affords so many advantages, and the converts are so powerfully assisted, both with money and by protection, that this perhaps may be considered as the chief cause of the conversions, although it would require, even then, such a degree of religious indifference as I can scarcely conceive to exist so close upon fanaticism.

How low a position our Rabbinism still holds, may be seen from the following occurrence. A young married man having eaten some meat which he had purchased from a *Christian*, was sentenced by the Rabbi to say his prayers, for a considerable time, only at the door of the synagogue. Besides this he had a heavy

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piece of meat fastened on his breast, and another on his back, and in this ridiculous appearance the poor man was forced to walk through the streets. As a finishing stroke he was delivered over to the police authorities, from whom he received his final absolution, in the shape of a severe flogging. So low a position do we still hold in Europe, and the proud, hypocritical, and unworthy Rabbis pretend that our cultivation was of such a degree, that there was nothing more left for us to do!

Thus much at present over our condition in these principalities; civilization being here in its infancy, it cannot be expected that the condition of the Jews should be very exalted. At all events it is much to be wished that these 60,000 Jewish Moldavians may not be plunged into the vortex of the Russian Jews.

PAPAL LAWS REGARDING THE JEWS.

(Concluded from No. XXVI. *page* 72.)

32. According to the prohibitions contained in the bull of Paul IV. of holy memory, (3) and in the (6) of S. Pius V., and in the (19) of Clement VIII. which begins *Cæca et obdurata* —the Jews shall not game, eat, drink, nor have any familiarity or conversation with Christians, nor these with them, whether in palaces, houses, or vineyards; or in streets, inns, public-houses, shops, or otherwise; and the hosts, publicans, and shopmen, shall not permit conversation between Christians and Jews under a penalty to the Jews of ten scudi, and imprisonment at discretion, and to the Christians of ten scudi, and other corporal punishments at discretion.

33. It is not permitted to the Jews (according to the 3rd Constitution of Paul IV. c. 5) to work in the Ghetto, on the days set apart by order of the church as holy, excepting with closed doors, and on no account out of the Ghetto, not even in the houses of Christians of whatever rank, state, or condition, under penalty of 50 scudi, and of three lashes with the cord at discretion; and the like penalty of 50 scudi will be inflicted on the Christians who shall permit the Jews to labour in their houses on such days, charging the confessors seriously to admonish and reprove their penitents who dare to permit it, for the great scandal which must ensue.

34. Jews of whatever sex and age may not go in carriages or in caleches through Rome, nor out of it, under a penalty of 50 scudi, and imprisonment, and other corporal punishments, at discretion; but they are permitted to go in a caleche or on horseback in case of making a journey, and not otherwise.

35. No Jew or Christian may serve as coachman or vetturino to the Jews, excepting in the case of a journey as before mentioned, under a penalty of 50 scudi, and of three lashes; and under the same penalty it is forbidden to any Christian to lend, or let out, or repair carriages or coaches, for Jews of either sex, much less to drive them in carriages or coaches.

36. No Hebrew may pass the night out of the Ghetto, and therefore every one must return thither about one hour after sunset, nor can they leave it in the morning before daybreak, under a penalty of 50 scudi, and of three lashes in public to men, and of the whip to women; and it is therefore incumbent on the gatekeepers not to allow them to enter or to leave the Ghetto excepting at the appointed hours, and not to introduce Christians at the hours when the Jews are shut in; and besides, we command the Jewish University to pay the porters their entire provision without any diminution, it not being intended that they should be bound to contribute any part of it to any person whatever, for any title, reason, or cause. The porter, moreover, must beware of accepting any present or recognition from the university or from individual Jews, with the exception of the presents usually given at the accustomed times, under pain of 50 scudi, imprisonment at discretion, and loss of office.

37. The Jews of the one or the other sex, may not live out of the Ghetto, or reside in villas, farms, villages, or other occupancies, under any pretext whatever, even that of a necessity of change of air; and when they wish to go out and remain away even a single day, they must take care (according to the decree of the Holy Congregation of 19th May, 1751, in confirmation of a similar one of Alexander VII. of 8th September, 1661) to obtain the appropriate license in writing, in which, besides other things, must be expressed the name, surname, and origin of the Jew, the legitimate cause for which it has been granted, and the time it is to last; with these conditions—that the Jews are to wear the mark on their hat (as aforesaid, cap. xx.) that they are not to live with Christians nor converse familiarly with them, and that on their return they are to restore their license to the tribunal from whence they obtained it, under a penalty of 300 scudi, imprisonment, and other punishments at discretion, in each case of disobedience.

38. In case the Hebrews wish to go to fairs, they shall be equally obliged to obtain the license *in scriptis* from the bishop, inquisitor, or local vicar without any payment, and three days after the fairs are ended (pursuant to the decree of 21st June, 1747,) they must immediately depart, without power to the bishop, inquisitor, or local vicar to grant them further delay. This license, however, shall not suffice them, if the Jews, immediately on their arrival at the place in question, shall not present it to the bishop, inquisitor, or their vicars, or if these personages for grave and just reasons shall think fit not to attend to it, or to divide, restrict, and limit it in point of time, pursuant to another decree of 17th Feb. 1751. On their return, they must immediately restore the license to the tribunal from whence they have had it, and all this under the penalty of the loss of their goods, imprisonment, and other punishments at discretion.

39. Jews are not to be allowed to enter the parlours either of convents of nuns, or of ecclesiastical schools, nor to speak to any person being in such places, and not even to enter churches, holy oratories, or hospitals under the penalty of 50 scudi, three lashes in public for men, and a whipping for women.

40. Notice is given to heads of houses, and monasteries of regulars, and of colleges and institutions for secular priests, that in case they ever have need to make use of the Jews for the sale of old remnants, they must not allow them to enter the churches and oratories, and must not let them converse with young people, but only with the persons advanced in age, and who can give them a good example and instruction to repent; otherwise let them know that they will render a strict account to the Lord, and to the sacred congregation of the Holy Office.

41. The Jews, even though Rabbis, may not wear a dress like that of ecclesiastics, and particularly may not use a round collar in the French fashion, such as is used by ecclesiastics of that nation, but must dress in a manner entirely secular, with a great open collar, under penalty to the transgressors of 10 scudi the first time, 20 the second, and in case of further contumacy, imprisonment and other punishments, at discretion.

42. In the above ordinances and penalties are to be included foreign Hebrews of either sex, during the time of their stay in Rome, or in any part of the ecclesiastical state, and they must equally live during such time within the Ghetto, under the penalty of 100 scudi, imprisonment, and several corporal punishments at discretion.

43. Preaching being the most powerful and efficacious means to obtain the conversion of the Hebrews, as is gathered from the first Constitution of Nicolas III. of holy memory, beginning "Vineam Soreth," and from the ninety-second Constitution of Gregory XIII. beginning "Sancta Mater Ecclesia," we order the Rabbis to use all care and diligence, to cause to be present at the sermon on the Saturday, or other days of the week, that number of men and women which, according to the different circumstances of the Ghettos, may have been, or shall be fixed, pursuant to the above ninety-second Constitution of Gregory XIII. of holy memory, the decree of his holiness of 26th August, 1745, and the circular letter of 29th April, 1749; and if the said Rabbis fail to give in the description of persons, to the number fixed, or to be fixed as above, they shall incur the penalty of 50 scudi for each occasion; and in like manner any of the persons described who shall fail to be present at the sermon, shall incur the penalty of two giulj* for each occasion.

44. In fine, his holiness has declared and commanded, that for the effective execution of all the above ordinances, proceedings shall be taken against the transgressors *ex officio* and *per inquisitionem*; and that the present edict, when affixed in the customary and wonted places, and also (for better information) in the synagogues within the Ghettos (where it must always be kept fixed under pain of 100 scudi, to be paid by the universities in case of each contravention, and of other penalties at discretion) shall bind all and singular, the same as if it had been personally intimated and notified to each.

* Now called *Paolo*, two of which are equal to 10d.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO?—No. III.

When God had created man in his image and likeness, he placed him on this earth as his vice-gerent and representative; endowing him with rule and dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. i. 28.) Man's authority on earth was supreme; but it was a delegated authority; a dominion conferred on him by the God of heaven and earth; and this God he must have been required to recognise as the Fountain of power, by whom his own supremacy over the lower creation was bestowed. It is not forced or unnatural to suppose, that the visible worship of man in his unfallen state might have included some eucharistic sacrifice; some presentation of the fruits of the earth, as a visible symbol and acknowledgment that God is Lord of the earth; and that from him as the superior, man held it as the subject and tenant. His language might have been: "From thee, O God, have I and all creatures received everything we possess and enjoy; and in acknowledgment of this, we present unto thee a portion of the bounties so liberally bestowed upon us; of thine own we give thee, in token that thou art the rightful proprietor, and that we hold all things by thy good pleasure." With such holy confidence might the unfallen creature approach his Maker; humble, yet trustful; with veneration, yet unabashed.

But when man had disobeyed God, when his affections had become alienated from the Author of his being, could he thus approach the holy Majesty of heaven? If the sacred narrative had been silent on the subject, our own consciousness of the alienation and distrust produced by the knowledge that we have grievously offended, would lead us to infer that such holy boldness in the creature's approach to his Creator was now at an end. But the word of God does not leave us to our own inferences on this matter; the change is plainly declared. "I heard thy voice in the garden," said Adam. And was this, as before, "a joyful sound," calling him to commune with his Heavenly Father? No; "I was afraid, because I was naked, and I hid myself." (Gen. iii. 10.) His body had possessed no more clothing formerly than it had now; but his soul had been clothed with righteousness, with holy love, with filial devotion; it was now stript of these, and he feared in this spiritual nakedness to approach a God of infinite purity. He felt he had given just cause for anger; he dreaded the anger of Omnipotence; and he hated the justice that condemned him. Man and his Maker were now alienated.

And up to the present moment, do the effects of man's first disobedience tell on the human race. The carnal, or natural mind, is still "enmity against God." There still lurks in the heart of man that aversion to come in direct contact with God, which Adam felt when he "hid himself from the presence of the Lord God amongst the trees of the garden." Unhappy, fallen man! Though Eden still bloomed around him, beautiful as ever, it was no longer to him a "garden of delight;" his peace of mind was gone; and the dread of encountering the God whom he had offended, poisoned every enjoyment.

What was needful to restore man again to happiness? Reconciliation with the God of heaven; the restoration of the filial relationship between man and his Maker. And could man do anything towards effecting this? Surely not. Sorrow for the past, and promises of obedience for the future, could neither cancel sin, nor annul its consequences; they might infuse a hope of escaping punishment, but could never inspire a filial love to the offended God. To do this, the overture of reconciliation must come from God himself.

It is no wonder that the Rationalist, who treats the greater portion of the Old Testament as a mere Eastern myth or allegory, should set little store by the events narrated in the third chapter of Genesis; but that the Jews should see so little in them, considering the position they occupy in the Pentateuch, seems strangely inconsistent. We believe the true explanation of this is, that all their commentators whose works are now extant, lived subsequently to the Christian era; and they doubtless thought it best to avoid any admission which they perceived the Christians might take advantage of. It is only in this way we can account for their meagre and empty comments on the important events of this chapter, as contrasted with the minute and tedious way in which they dilate on almost every word of passages that are of much less importance. Whatever the Rationalist or the Socinian may say of the contents of this chapter, the Jew must surely admit that it is a solemn account, communicated to us by God himself, of man's fall from the state in which he was created, and of the consequent penalty inflicted on him. If it be not this, what is it? Is it a mere early incident in Adam's history, which passed off without leaving any after consequences? Have his posterity inherited nothing of his penalty; and has the creation again returned to the "very good" estate in which God created it? If it be a gross absurdity to maintain this, which we think every thoughtful Jew must admit, then we ask, Is there no promise to man of any restoration from the effects of the fall? Did God make no overture of reconciliation to fallen man; did he hold out no prospect of deliverance—no hope of a deliverer? Did the promise that the seed of the woman should bruise the head of the serpent mean nothing more, than that men should occasionally kill serpents by setting their feet on them? Yet such is all that the Jewish commentators make out of this passage. Is it possible to believe, that after a transaction of such mighty importance as to cause the Almighty to curse his newly-formed creation on account of it, his first solemn annunciation, when the guilty parties were summoned before him, should amount to no more than a statement like this? The act of disobedience which has just been narrated, altered man's spiritual and physical condition, and brought

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curse even on his habitation; and did God hold out no promise to Adam of a redemption from the effects of the serpent's seduction—no hint that a descendant of the woman should undo the mischief done by the serpent—should "bruise his head?"

We believe this declaration of God to the serpent to be the first promise of that Deliverer who came to redeem man and his habitation from the effects of the curse; who, "at the consummation of the ages," or preparatory dispensations, *συντελεια τῶν αἰώνων* "hath appeared, to put away sin by the sacrifice of himself" (Heb. ix. 26); by which sacrifice all who trust in him are even now delivered from the power and dominion of sin; and whose "glorious appearing," "without a sin-offering unto salvation," we yet look for; even that "time of the restitution of all things" (Acts iii. 21), when the creation shall again be "very good," and "the tabernacle of God is with men, and he will dwell with them." (Rev. xxi. 3.)

It is evident that Lamech expected a period of deliverance from the curse; and it appears probable that he thought his son Noah might be the promised deliverer. "And Lamech lived an hundred and eighty-two years, and begat a son; and he called his name Noah [נֹחַ, *rest*], saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. v. 28, 29.) That this view of the signification of Noah's name is not foreign to Jewish commentators is proved by the following quotation from Rabbi Solomon Ben Melech, in the notes to the new version of the Old Testament now publishing by Messrs. De Sola, Lindenthal, and Raphall.* "Noah was the first patriarch born after the death of Adam, with whose decease the curse inflicted on the earth because of him, would, as Lamech hoped, be withdrawn." Lamech must have looked not merely to the death of Adam as removing the curse, but to his son's being instrumental to the expected deliverance; else he would not have said, "This one [זֶה] shall comfort us."

Of all the strange opinions that have been propounded by commentators, ancient and modern, none appears to us more utterly absurd than the notion that sacrifices were originally of human invention. What! shall we imagine that an act so aptly foreshadowing that great sacrifice, "the Lamb of God that taketh away the sin of the world," was an invention of fallen and ignorant man; and that God availed himself of man's vagaries, in a matter so important as the established relations between himself and his creatures during the whole of the preparatory dispensation? We firmly believe that such a preposterous notion of the origin of sacrifice would never have been broached, had there not been a desire to get rid of the doctrine of sacrifice—the need of an atonement in order to reconciliation with God.

The doctrine of sacrifice is simply the following:—The man who slew an animal in sacrifice, confessed that as a sinner he was continually obnoxious to the wrath of God, and the punishment of death; that God in mercy had remitted the sentence, and accepted this animal as his substitute, in virtue of that great sacrifice to be accomplished by Him who should one day be "wounded for our transgressions, and bruised for our iniquities." Viewed thus in prospective reference to the death of Christ, sacrifice is a solemn and impressive symbol; calculated at once to teach the sinner the awful evil of sin, and the amazing love of Him who gave himself as a propitiation for our sins; as the sufferings of the innocent victim faintly shadowed forth the agony of him who "made his soul an offering for sin." If we regard it as having no such reference, the sacrifice of an innocent animal is a mere piece of disgusting cruelty, unworthy of God or man. "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour." Noah had by God's command carefully preserved the lives of these animals from the Deluge; and would he now, without a divine command, dare to take their lives? Such an act of cruel will-worship would not have been a "sweet savour," but an abomination to the Lord. The language used by God when the sacrifices were offered in mere formality and hypocrisy, would surely have been yet more appropriate when offered as an act of presumptuous will-worship: "To what purpose is the multitude of your sacrifices unto me?" "Will I eat the flesh of bulls, or drink the blood of goats?" (Isaiah i. 11; Psa. l. 13.)

We fully agree with those who believe that the institution of sacrifice dates from the fall of man. "Unto Adam and to his wife did the Lord God make coats of skins and clothed them." We do not believe that God took the life of the animals merely for the purpose of procuring raiment for Adam and Eve. Connected with the prominent part that sacrifices afterwards had in the appointed worship of God, we cannot doubt that the skins wherewith he clothed them, were the skins of the animals slain at the institution of sacrifices: mere covering, Adam and Eve had previously had ingenuity enough to procure for themselves.

Cain and Abel, doubtless, learned from their parents to offer to God that worship which was acceptable to him. Each brought an offering (מִנְחָה *Mincha*) unto the Lord; but the offering of Cain was simply that of the unfallen creature; a portion of the fruits of the earth in token of feudal dependence; while the offering of Abel was at once an offering and a sacrifice. The offering of Cain might have been accepted, had it been accompanied by a sin-offering: "If thou dost not well, a sin-offering coucheth at the door.*" (Gen. iv. 7.) As the *mincha*, or offering of an Israelite, was in after times sanctified by the continual burnt-offering, the daily morning and evening sacrifice; so Cain's offering of fruits might have been acceptable, if accompanied by that "blood of atonement," without which there was no remission of sins.

It is instructive to observe the anxiety with which those who deny the doctrine of atonement, seek to weaken the effect of such passages of Scripture as those we have just been considering. In the Hebrew the words *fat* and *milk* (חֵלֶב) have the same letters, and are only distinguished by the vowel points. Hence those who wish to prove that Abel's sacrifice was also a bloodless one, translate it: "And Abel, he also brought of the firstlings of his flock, and of the *milk* thereof." But as we never on any other occasion find that *milk* was used as an offering, while *fat* was constantly so used,† nothing but a desire to get rid of the doctrine of the atonement could induce such a rendering. We are glad to see the Jewish translators, in the version above alluded to, do not avail themselves of this subterfuge, but translate it "fat."

Again, in regard to the coats of skins, Rabbi Solomon Yarchi suggests that it may mean the fur or wool of skins. This little hint of his we consider very important, because it seems to betray a consciousness that some inference may be drawn from the circumstance of God clothing our first parents with *skins*, which it is desirable to get rid of. We cannot conceive anything but such a consciousness suggesting this rendering, as the word עוֹר is never in Scripture used for wool or fur, but always for skin.

In this deeply important portion of the revealed word of God, the third chapter of Genesis, we have the germ of all that was afterwards more fully revealed. The history of mankind from that time to the present, is at once a narrative, and an illustration, of the consequences of the serpent's work in the seduction of our first parents; and the object of each subsequent revelation has been, to enable the creature in some degree to resist these evil consequences, through the power of that Deliverer who is here promised ultimately to undo the mischief done to God's "very good" creation;—that Seed of the woman who shall finally bruise the serpent's head.

* The sacred Scriptures in Hebrew and English. A new translation, with notes, critical and explanatory. To be had of J. L. Lindenthal, New Synagogue, Crosby-square.

* No sound Hebraist will question that th[illegible] is the best rendering of וְשְׁאֵתוֹ רִבְצ.

† We presume these commentators do [illegible] maintain that "the *milk* that covereth the inw[illegible] was *burnt* upon the altar!

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JEWISH INTELLIGENCE.

We have but few remarks to make on the third Rabbinical Assembly, which was fully reported in our columns last month. We have never cried out against the reforming Jews in the manner some of our Christian contemporaries have done, as if the state of religion was much lower among them than among the orthodox portion. We believe the mass of both, like the great mass of those who call themselves Christians, care very little in their hearts about religion of any sort. Unseen and eternal realities are but shadowy imaginations to men of the world; but they recognise the importance of religion as a police agent, a preserver of public tranquillity; and as such they are anxious to uphold it. In this view, as a preserver of good morals, we believe many of the reform leaders are sincerely anxious to remove from Judaism those absurdities and anomalies that render it unacceptable to the educated among their youth. They are wise in this generation; and seek to attain their object by such means as this world's wisdom suggests.

If our readers think the orthodox portion of the Jews are all men clad in Polish gowns and wearing long beards, they are much mistaken. Even orthodoxy itself has succumbed to the march of intellect, and can now dress its thoughts, as well as its person, after the mode prevailing around it. As a specimen of its powers, we cannot do better than present our readers with the following remarks on the Rabbinical Assembly, and on the projected Assembly of Theologians, taken from the *Treue Zion's Wächter*:—

"Conservation and reformation are the two momentous words around which the most important questions of modern Judaism are turning; they are the two opposite poles, which attract and repel us according as we are under the influence of the one or the other. The doctrinal contest now carried on in the midst of Israel is no other than about 'to-be,' or 'not-to-be,' something or nothing. For besides these two a third is impossible. Either—but away with all doubts; to utter or merely to imagine its possibility is, according to our religious ideas, blasphemy;—therefore we possess a revealed religion of God, as divine in conception as in form, as eternal in theory as in practice, as unchangeable in its axioms as in its consequences. And because this our religion is divine, eternal, and unchangeable, we need conservation, nothing but strict unpliable conservation; reformation in this case would be denying, would be totally annulling divine Judaism, and substituting in its place more new human fancies and errors. Here can be no question about yielding or making concessions; for between Israelites and non-Israelites there is no medium, according to our notions of religion. Nevertheless, it was reserved for our age to gain a dubious celebrity by endeavouring to remove, to reconcile, to level, and to smooth opposite principles; or, in a few words, to make the impossible possible, and the things absolutely necessary, dispensable. Both in individual and in social life, in the field of free inquiry, as well as in that of acquired experience, we have witnessed this same anxious endeavour to level everything, and to give us a general, instead of a peculiar character. But far as this compromising theory has already been carried, to the greatest treasure of man, to religion itself, it had not yet been applied. This deplorable celebrity was reserved for the so-called historical Judaism. Hear, O Israel, and mark it well, a new doctrine has arisen! Rejoice! The time of divisions is past; the deadly conflicts have ceased; suspicion and enmity are no longer in existence; but those who have hitherto been opponents, embrace each other with an ardent kiss of brotherly love; conservation and reformation meet each other half way, and from the ashes of both, rises in renewed splendour, the world-preserving phœnix—moderate Reform!

"Oh, the miserable delusion! Oh, my dreams, my ideas! However, we will neither sigh nor moan, but reason with one another before our own conscience, in the sight of the Lord, and in the presence of the holy communities of Israel. It is not the first time that we address a serious word on this subject to you, who call yourselves moderate reformers, to you who would unfurl the banner of a new doctrine in the sanctuary of the Mosaic legislation, to you who know no other remedy for the painful troubles and sad confusion of our time, than a compromise, we have already once explained to you that Judaism entirely excludes all progress; for progress implies transitoriness, and denies the divinity of religion. Revelation, Jewish revelation, was not the publication of a religious *idea*, but the expression of this very idea in the *most definite* forms, and extending over all and every, even the most trivial conditions of human life. On the whole, therefore, it is extremely paradoxical to talk of reformation within the limits of the Talmud. If you grant that the Talmud is of divine origin, how can you presume to reform or improve the same? Why, then, assume a position so unworthy of the man, of the Jew, and of the spiritual teacher? Do you intend to reconcile heterogeneous doctrines? Or to form a centre to which the opposite poles shall approach? O do not deceive yourselves. The question here is not one about human affairs, in which a compromise might be possible; but it is a contest of religion, with irreligion, hypocrisy, and the fear of man. To sacrifice our conviction in such a case would be despicable cowardice. Renounce, therefore, at once this your untenable position! and you, valiant innovators, who carefully concealed your designs under the dark veil of futurity — you have now proceeded to declare them in words, and, even, almost in deeds. Once more you have struck a deep wound into the heart of the faithful all-sustaining mother-religion. The already existing rent you have yet enlarged, and still more exposed to the profane eyes of the malicious. You have accomplished no reconciliation. Oh, no! You have rather increased divisions and enmity. Can you not perceive the visible hand of God in the failure of your first assembly, that you continue to pursue the same course? But, perhaps, you counted on our approbation and, deceived by the flatteries of a few, you fancied, perhaps, that a universal assent would be the reward of your undertaking! That was, however, a delusion! Never will such reward fall to your lot.

Far be it from us to render suspected an assembly that is not yet even constituted; * our criticism and our veto may be postponed until they are called forth by some words or deeds. But we owe it to the interest of the community to explain the state of this affair, and we must raise the voice of warning in order to prevent all misunderstanding. Some time ago a circular was issued which called upon all Rabbis to form an assembly. We do not, at present, mean to criticise this document, nor even to dwell on the inconsistency of those who, after declaring that this kind of assemblies ought to be the organ of a true synodal constitution, and to consist of freely elected representatives of the communities, are now, in assumed authority, totally neglecting all the congregations, and assembling none but like-minded privileged persons. Concerning various and sundry things we will, as yet, reserve or suppress our judgment. But from whom did this circular proceed? who were the chief promoters thereof? what names were made use of as a bait, in order to gain over the wavering and undecided? We again solemnly declare that we have no intention to be personal, except so far as facts are concerned; the persons engaged therein cannot well withdraw themselves from the judgment of the public. The last year's assembly of Rabbis was attended by Dr. Frankel with the ostensible view of inducing other like-minded persons to do the same. This object, however, was not attended with the desired success. Dr. F. then made a protest and separated from the assembly. This whole demonstration was clearly to show, that F. was much more pious than the whole assembly of Rabbis put together, but which, of course, means little enough. At the time, this step made some sensation, a shout of jubilee was raised by all the like-minded and short-sighted individuals, of whom many did so merely because they looked upon this step as a demonstration against the assembly of Rabbis, towards whom they entertained no great friendship. But

* This was written before the third Assembly held its sittings. Ed. V. I.

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the more sharp-sighted—the strict adherents to orthodox Judaism, what was their conduct on the occasion? In this paper it was distinctly declared that orthodox Judaism cannot attach the least importance to F.'s whole protest, because it was totally void of Talmudical basis, and because it denied more than it conceded. And when, shortly after, addresses of thanks and approbation were sent in from various sides, the orthodox party was even reproached for not properly appreciating this great and bold step of F. It certainly was appreciated; only not in the manner desired by certain parties. The plan, then, of forming a new party in the very bosom of the assembly, and of becoming the leader thereof, proved a failure. A more direct road had, therefore, to be pursued, and none seemed better adapted for the purpose than the formation of a new assembly. What will, what can be the only tendency of this assembly? We frankly answer, "Opposition to orthodox Judaism." In their protest, the orthodox party have openly and unreservedly declared their maxims and their principles. The majority of all existing Rabbis have acknowledged these principles as the only true Jewish ones, and as their own. The Rabbis of Germany, France, Holland, Hungary—and now, even the Rabbis of Palestine—have at least raised an authority, which, in importance and number, may not so easily be counteracted by a similar assembly. The same protest was also submitted, as is well known, to Dr. F., but he refused to attach his signature. And this was not done from secular or personal reasons, but solely on the ground of his principles. Thus he clearly and distinctly declared, that our orthodox Judaism was not his, that he wished for another, a new one. And this is the same man who issued the circular for the formation of an assembly of Theologians. But who are the chief promoters, which are the names that have been used as a bait? They will not be found in the ranks of those protesting Rabbis. On the contrary. To most of them, also, the protest has been submitted, but they too refused their signature; thereby declaring, that the orthodox Judaism of the great majority was not theirs.

By such a conduct, this whole party has, once for all, assumed a decisive position. We will say nothing that can render them suspected, nor even prognosticate many future events likely to be connected with them; but after such premises, after such established facts, and after such openly-declared principles, the time cannot be far off when the Talmud will cease to be of any authority with the reverend gentlemen who constitute the assembly of Theologians, and moderate reform be made the sole guide of religious conduct. This may not be declared in exactly these words and to such an extent at the first sitting—caution, of course, is necessary; but, doubtless, this is the course they will have to pursue. This is all we shall say on the subject at present.

As the assembly of Theologians has not been instituted in the spirit of orthodox Judaism, the latter must decidedly renounce all connection with the former. It may be that some single individuals who have already attached their names to the protest will, nevertheless, attend this assembly; but their motives may be just as pure as were those of the certain individual who attended the *rabbinical* meeting; for scarcely will any Rabbi be found to prove faithless to his previously declared principles. But our unchangeable, eternal Judaism stands so firm that, shaken in nothing, it will victoriously issue from this struggle also, as it has hitherto done from all other storms, armed alike against open and concealed enemies, a holy, an eternal, an entire, religion of God."

We shall notice the above remarks at a future opportunity.

REFORMS IN THE SYNAGOGUE.—We can state, on good authority, that the reforms in the synagogue worship contemplated by the Rev. the Chief Rabbi are at present limited to the following alterations. 1st, That the service during the ensuing holidays is to commence an hour later than heretofore. 2nd. That the hymn of Anim Semiroth is to be chanted at the commencement of the service, which will conclude with עלינו. 3rd. That instead of opening and closing the Hechal (ark) numerous times during the service, it will henceforth remain open from the beginning to the end, and thus save time and trouble.—*Jewish Chronicle.*

THE ASSEMBLY OF THEOLOGIANS.—*Dresden, 22nd July.*—The following Rabbis and eminent scholars of Germany have agreed to attend the above assembly. Rabbi S. L. Rapaport, Prague; Chief Rabbi Dr. A. Wolff, Copenhagen; Rev. Beer Adler, Frankfort-on-the-Maine (brother of our Rev. Chief Rabbi, Dr. Adler); Aaron Fuld, of Frankfort-on-the-Maine; Dr. M. Sachs, Berlin; Chief Rabbi Dr. Bodenheimer, Crefeld; Rabbi H. Tapel, Proszniz; Dr. Hirschfeld, Wollstein; G. Tiktin, Breslau; Dr. Julius Fürst, Leipzig; Chief Rabbi Dr. Meyer, Hanover, and twenty others of less eminence. Dr. Z. Frankel, of Dresden, will announce the time and place of the assembly in the next number of the *Orient*. [May we hope that our Rev. Chief Rabbi will also join this *respectable* assembly?—E. J. C.]

Dresden, 29th July.—Dr. Z. Frankel, Chief Rabbi of Dresden, has given notice, in No. 32 of the *Orient*, that the Assembly of Theologians is to take place at Dresden, on the 21st October. Those gentlemen only, who, before the 10th Sept., have sent in notices to join the assembly will be admitted to the meeting.

NURNBERG.—*One* Jewish family may now reside in this place by a ticket of permission. Jews may also now stop here a night without danger of losing their lives!

The Conclave of Destructives, or "Rabbiner Versammlung," has terminated its labours; they scarcely require further notice in a Jewish journal, than our last contained. After condescending to retain the original Sabbath, despite the nine votes to the contrary, the meeting unanimously resolved to condemn the second days of festivals. But there appeared some amusing disagreement as to the expediency and warrant of giving a practical bearing to this condemnation; and three votes were recorded against any licence to abolish the institutions condemned. Yet only two were found to excuse the discontinuance of public festival worship on the condemned days, in any case where the smallest section of a congregation might desire to retain the ancient usages. The work to be done next meeting, will raise questions—on the desirableness of allowing pupils in schools to write on the Sabbath,—on the relaxation of the existing customs in securing release from a brother's widow,—on the reduction of the legal number of a congregation below ten, and on the recognition of females as members,—on the removal of certain restrictions on food, &c. &c.

Some will think that, judging from the "*progress*" of these meetings, the next one (if one there be) may be still less scrupulous than heretofore; for the wealthy patrons of these gentlemen are even now dissatisfied with their squeamishness, and certain of the Frankfort people have condemned them for refusing to turn over the Sabbath to Sunday, and for occupying themselves with mere *trifles!* We yet think there are honest, though mistaken, men among them, who will soon find that they do not increase piety by their proceedings, but that they are made tools of to legalize self-licence, rather than to reconcile inclination to duty.—*Voice of Jacob.*

We informed our readers some time since of the probable discontinuance of the *Voice of Jacob*. This step seems not yet decided on; but the Editor who has conducted it from the beginning has now retired from the management of it. As his parting address contains an interesting sketch of the state of Jewish affairs in England, we give it almost entire:—

A FEW WORDS AT PARTING — HISTORY OF THIS JOURNAL—OUR OWN WITHDRAWAL.

GENTLE READER—It is precisely five years since "The Voice of Jacob" was first raised in the scattered communities of Israel; and now, when the period of our own immediate vocation may be regarded as fulfilled, we are prepared to render an account of how the trust in our hands has been discharged. To consider as a trust the conduct of a periodical publication, is perhaps to regard it in a light somewhat different from the usual aspect of such undertakings, the common designs of which are profit, fame, or party interests. That such have not been our own objects, may best be ascertained from our original professions, in so far as they are borne out

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by the career of "The Voice of Jacob;" and it is no slight gratification to us, on retiring from the public arena, that none can find warrant to question the animus with which we consented to accept the charge, or to impeach the zeal and faithfulness with which, according to our light and ability, the duty has been fulfilled. On former occasions, we have left to other hands a periodical *resumé* of the progress made by Jewish interests, and an examination of the agency of the Anglo-Jewish press in relation to those interests. On this occasion, we must crave indulgence for the egotism of a self review, prompted thereto by a sense of duty.

We had been impressed since childhood by a strong conviction, that though Judaism itself, the model system divinely revealed, is eternal and immutable, yet the Jews had become more and more criminally indifferent to the duties and privileges of their national vocation as "A kingdom of priests and a holy nation." We had also arrived at the certainty, that this indifference was chiefly due to the neglect of parents and elders to fortify the young Israelite with that consciousness of his national vocation, which might serve to withstand the blandishments of the world about him—a world in which the liberalism of the day was teaching him rather to covet social equality, than to maintain the spiritual rank assigned him by Providence. Experience had shown that little was to be expected from isolated efforts to correct this evil, the fruits of an indifference too wide spread to be overcome by private individuals, however devoted in their particular spheres to the promotion of a religious training for the Jewish people.

It was clear, upon reflection, that this training or education could only be supplied in three principal forms:—1st. The school (for the young); 2nd, the pulpit (for the adult); and 3rd, the press (for all classes).

Our schools were found to be few and inadequate: their most essential adjuncts, qualified teachers, were rarely to be met with; and the reason was obvious. It was, that the predominant desire for social amalgamation with Gentiles, had left few inclined to have their children trained in Jewish schools; and hence, with the exception of those sent to some half-dozen small boarding schools, or to a few charity schools, the great bulk of our Jewish youth, until very recently, were pupils in Christian seminaries; often learning Christianity, and rarely learning Judaism:—for the mere reading and partial translating of the language of the sacred volume, taught by some poor foreigner two or three hours per week, was surely not a "Jewish training," properly so called. Enough to say, that we did not possess even an Anglo-Jewish Catechism! It was clear, then, that before any considerable improvement could be effected by schools, competent Jewish schoolmasters had to be qualified; and parents had to be convinced that it was alike their duty and their interest to prefer such before anti-Jewish instructors.

All this required an organized system, and time for its development.

The second mode of conveying religious instruction, was the pulpit; and this promised to arouse the parent, in the presence of his family, to a sense of his own proper responsibilities towards his offspring, both as to the setting of a consistent example, and the provision of competent instructors. The pulpit, so all-powerful amongst other denominations, had become comparatively mute in the Synagogue; and this deficiency was the more serious, because the general body of the congregation, uneducated in the language of the Liturgy, and unimpressed by other features of the ritual, had become indifferent to the service altogether. That salutary, and often startling effects, could be produced by exhortations in the Synagogue, even when delivered by self-instructed and self-constituted preachers, had been proved by the reclaiming of many families in the provincial towns from open irreligion, and by the preservation of a still greater number from the influence of evil examples. To train, discipline, and induct an adequate number of ministers for the synagogues of the empire, in lieu of the mere Chazanim who had hitherto filled the offices proper for spiritual pastors, was an urgent and important project, requiring a union of all the energies of the Anglo-Jewish religious public. The want was becoming still more urgent, because of the growing disaffection evinced by many towards the Synagogue, as it was—a consequence of this very absence of the class whose vocation might be to exhort, explain, justify, and reconcile. Unhappily, the hands which then held the reigns of our spiritual guidance were paralysed by age and infirmity, and hence it was found impossible to impel the powers that then existed in the needful direction. We have said that the union of all energies was needful for the supply of this desideratum; a union difficult to procure between metropolitan communities (separated by petty rivalries) and non-metropolitan ones, which, so far as a community of feeling or purpose was concerned, were almost unconscious of each other's existence. An opportunity for rousing the attention and sympathies of the scattered bodies, in order to the supply of their common want, was afforded by the interest felt by all in the Damascus tragedy, and in the philanthropic mission which had, under Providence, so successfully vindicated Judaism before the world. The history of our attempt then to procure the foundation of a training school for a Jewish ministry needs not to be recapitulated here; it will be found circumstantially detailed in Nos. 5, 6, and 7 of our annual volume.

To awaken the sympathies, and nevertheless fail to enlist the co-operation, of the public, in the foundation of an ecclesiastical training establishment, was to effect very little. In those days, no link of communication, no organ of public opinion, existed, whereby to represent the scattered evidences of our national sympathy, or to rally the straggling elements of our religious power and enterprise. Therefore it was, that we turned to the third method of public instruction, and sought to procure the establishment of an Anglo-Jewish press, as an engine whereby to operate upon the public mind, both from within and from without, to "agitate" for useful objects, to combat prejudices, and to defend our sacred institutions.

The undertaking proved far more formidable than we had even anticipated. Those from whom we had looked for literary co-operation, held back unexpectedly—because of the jealousy with which so novel and inflexible an "interloper" was regarded by that class, whose influence had hitherto been all-powerful and unquestioned, by those upon whose infallibility none but the most thoroughly independent might dare to cast even the shadow of a question. Another class of active obstructives was found in those officials, paid and unpaid, whose ease was to be disturbed by this unusual sort of supervision and criticism. The opportunities of both classes served to deprive us of many desirable auxiliaries, and to divest us personally of much of that popularity which had been accorded to our earlier public endeavours, of a less onerous as well as of a less useful character. Since then, the inflexibility of our originally avowed principles, and the conscientious devotion of our energies to the common good, regardless of the hostility of both extremes in this age of parties, have reconciled very many among the classes just described, to the advantages of an honest and good-natured censorship. For ourselves, with an object to aid rather than to please, we have been content, knowing how popular favour depends upon a sailing with the stream, to pay the penalties of stemming that current, for the sake of the more solid and enduring service we might thereby render to the cause in which we enlisted.

Let us, gentle reader, take a review of the present state of Jewish interests in their several aspects, and note the progress recorded in five years.

First in rank stands our spiritual welfare. Five years ago this charge was, as we have said, in feeble hands. The authority was scarcely recognized, even beyond a single metropolitan Synagogue; the rest, together with the provincial and colonial Synagogues, were virtually and actually beyond the pastorship of the Chief Rabbi, whose supervision was only tolerated where it might prove acceptable. Schism then had reared its head, and its evils, aggravated by the party spirit of angry laymen, served to provoke rather than to reclaim, and therefore enlisted popular sympathy in many congregations on the wrong side. Now, happily, all the recognised Synagogues of the empire following

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the *Minhag Ashkenaz*, are, for the first time in their history, united under one Chief Rabbi, severally pledged against unauthorised ritual deviations, and prepared to move only with license and in concert.

Another phase of progress in our spiritual concerns, is the increased number of those who now lecture from the pulpit, (if not yet in the metropolitan, still in provincial, colonial, American, and other English-speaking congregations.) The college for training a ministry is, strange to say, not yet actually commenced in England, but it is known that Dr. Adler's endeavours have succeeded in enlisting much valuable aid, preparatory to a general appeal for a project he has admitted to be so primarily essential.

Education, too, has made good progress, though it be but a slow one; the number of new Jewish schools is at least equal to the accession of preachers alluded to in the foregoing paragraph; and Jewish parents are becoming more and more disposed to prefer them. All that now remains is, to make such schools as efficient, generally, as similar establishments among Christians.

OUR OWN WITHDRAWAL.

And now a few words in explanation of our own withdrawal from the post we have hitherto occupied. The considerations which in former times prevailed, and were construed by others as making our connection with the journal indispensable, have no longer any force. At this moment, the occasion for an Anglo-Jewish organ, nay, the absolute necessity for a periodical press, to suggest, exhort, warn, criticise, and record, is so generally felt and recognized, that an actual increasing demand affords sufficient inducement, in a commercial sense, to undertake its supply. In other words, the Anglo-Jewish press, at five years of age, can stand alone, and its charge now affords an acceptable vocation to literary men.

In the hope and expectation that our Jewish patriots may become more and more aroused to the capabilities of a Jewish press, and to the obligations and advantages that are associated therewith, we now resign this journal, such as we have been permitted to make it, into the charge of other and abler hands; and the best wish we can offer on the occasion is, that this instrument may soon serve to give efficiency to those other forms of a religious and moral training, whose representatives are the minister and the schoolmaster.

Once more, gentle reader, we render thanks for an indulgence upon which this valedictory address is the last draft; and pray the God of our fathers to hasten the fulfilment of Israel's national destiny, accomplishing thereby the happiness of mankind.

JACOB A. FRANKLIN.

London, Sept. 10th, 5606.

PROPHECIES OF THE LATTER DAYS.—LETTER II.

DANIEL II. AND VII.

Mr. EDITOR—According to the common interpretation of Nebuchadnezzar's dream, the four empires are those of Babylon, Persia, Greece, and Rome. But this exposition, while it explains each portion of the image taken separately, attaches no meaning to the image itself considered as a whole. The vision does not represent four independent empires, but one empire under four dynasties. The image itself is the Babylonian empire; the head of the image is that empire under the dominion of Nebuchadnezzar and the princes of his family; the breast and arms are that empire under the dominion of Cyrus and the Persians; the belly and thighs are that same empire under the dominion of Alexander; and the legs are that same Babylonian empire under the dominion of some fourth power This fourth power cannot be Rome; for Rome never possessed the empire of Babylon. This fourth power is yet future. Concerning this fourth monarchy the things foretold are these: it will be divided into ten petty kingdoms; of those ten kingdoms some will be strong and others brittle; in the days of these (ten) kings the Babylonian empire will be smitten by an unearthly power, and immediately vanish away; this spiritual power, after annihilating the Babylonian empire, will attain to the dominion of the whole earth.

Daniel's first vision repeats and explains the former. The four Babylonian dynasties are here represented by four beasts; that of Nebuchadnezzar by a lion; that of Cyrus by a bear; that of Alexander, and his four successors, by a leopard with four heads; and the fourth dynasty, and its ten kingdoms, by a fourth beast with ten horns. This fourth empire will be diverse from all kingdoms, —an announcement thrice repeated, and therefore not to be passed without especial notice. The history of the ten kings is here more fully revealed; it was said in the former vision that some of the ten toes will be strong, and some broken, or brittle; but the number of each was not specified. This information is now communicated to us; seven will be strong, and three broken: seven of the ten horns remain, and three are plucked up by the roots before an eleventh horn, which rises up among them. In this eleventh horn "were eyes like the eyes of a man, and a mouth speaking great things." This horn, therefore, represents a man, not a succession of men, but an individual. The destruction of the fourth empire, by the blow of a stone upon its ten toes, is now expressly referred to the second coming of Christ; and the stone growing into a mountain, and filling the whole earth, is a symbol of his universal kingdom.

On the preceding points, Mr. Editor, I think it unnecessary to trouble your readers with any further remarks. There is, however, one point in this vision, which I think has not been understood, and on which I will, with your permission, offer my opinion. The eleventh horn will speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time; that is, three times and a half. Now this period of three times and a half is repeatedly declared to be equal to forty-and-two months, or twelve hundred and sixty days. But no such calendar as this has ever yet existed in the world. The eleventh horn, however, will introduce it; he will change times and laws: he will make his reign the commencement of a new epoch, and signalise it by the establishment of a new calendar; —a calendar, in which every month will contain thirty days, and twelve of those months, or three hundred and sixty days, will make a year, the remaining days being omitted in the computation. The present Mohammedan calendar, as many of your readers, sir, are doubtless aware, though differing in detail from that foretold in these visions, agrees with it in principle; for it makes the year to consist of twelve lunar months only, omitting all the surplus drys. Before the time of Mohammed, the Arabs reckoned twelve lunar months to a year, and every second or third year added a thirteenth month. But Mohammed forbad this intercalation; consequently the Mohammedan year consists of twelve lunar months only, three hundred and fifty-four, or three hundred and fifty-five days; it is, therefore, about eleven or twelve days shorter than the real astronomical year; and their New Year's Day falls so many days earlier every succeeding year. Such is the calendar now in use throughout the Turkish empire.* Imagine, then, the eleventh horn, the future sovereign of the east, himself, probably, a Mohammedan, so far obeying the injunction of the Koran, as to allow of no intercalation, but commanding that all the twelve months shall be reduced to the uniform length of thirty days, the calendar of prophecy will be established. But from the date of this change of times the very days of this monarch are num-

* The epoch of the Mohammedan nations is, the Hegira, or flight of Mohammed from Mecca to Medina, A. D. 622. Reckoning that year as one, the present year, A. D. 1846, would be 1225. But, the Mohammedan year, being about eleven days shorter than the astronomical year, the number of years which have elapsed since the flight of Mohammed, according to their reckoning, is 1262. The following table will show the present state of the Mohammedan calendar, compared with our own:—

Mohammedan Calendar.		Gregorian Calendar.
Mohammedan year	1254 begins	27th March, 1838.
,,	1255 ,,	17th March, 1839.
,,	1256 ,,	5th March, 1840.
,,	1257 ,,	23rd Febr. 1841.
,,	1258 ,,	12th Febr. 1842.
,,	1259 ,,	1st Febr. 1843.
,,	1260 ,,	22nd Jan. 1844.
,,	1261 ,,	10th Jan. 1845.
,,	1262 ,,	30th Decem. 1845.
,,	1263 ,,	20th Decem. 1846.
,,	1264 ,,	9th Decem. 1847.
,,	1265 ,,	27th Novem. 1848.

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bered. Twelve hundred and sixty days, forty and two of his new months, three and a half of his new years or times, is the predicted period of his greatness.

I am, Mr. Editor,
Your most obedient servant,
PERGAMOS.

(To be continued.)

NOTICE TO CORRESPONDENTS.

Received: Rev. R. M.; W. C. B.; R. G.; Philo; and W. J. D. W.

We omitted last month to thank the Rev. W. D. for his communication; which we hope to insert as soon as some prior claims have been attended to. We shall at all times be glad to receive his contributions.

When we receive many letters on one subject, it is impossible for us to insert them all. We have received several on the subject of the "Judgment according to works," of which that of the Rev. R. M. being by far the best, we insert it in preference to the others. It is in type, but delayed from a press of matter.

We had hoped to be able this month to review "The first root of Popery dug up," but find it impossible. If our readers knew the unusually large amount of labour that falls on the Editor of this periodical, they would make greater allowance for its defects.

When Post Office orders are made out in the name of Mr. J. Unwin, they must be sent to the *Publisher*, not the *Editor*, of the "Voice of Israel."

RECEIVED FOR TRINITY CHAPEL.

Mrs. and Miss Brownlow	£2	0	0
H. Dunn, Esq.	2	2	0
Mrs. Rudall	5	0	0
Mrs. F. Lane	5	0	0
A Friend	10	0	0
Ditto	0	12	0
Mrs. Alexander	1	0	0

The acknowledgments in the Voice of Israel are of money received by the Editor; this will account for the non-insertion complained of, regarding money paid into the Bank for the same purpose.

THE VOICE OF ISRAEL,

THURSDAY, OCTOBER 1, 1846.

THE JEWISH INQUIRER.—No. 8.

MR. STERNE'S HISTORY.

(*Continued from page* 104.)

Mr. Sterne has pointed out many curious indications of an acknowledged plurality of subsistences in the Godhead, in the Jewish prayer-book, which are worthy of notice, and of inquiry as to how they came there, if some notion of a Trinity in Unity had not obtained at the time it was compiled. But we think he pushes the matter too far, and in some cases is more likely to incur ridicule, than to induce conviction. To our own minds, this whole line of argument would not at any time have been satisfactory: "If we believed not Moses and the prophets," we certainly would not have been convinced by the Rabbis. But minds are differently constituted; and as these things were striking to the mind of Mr. Sterne, they may be so to others, and therefore we give them.—EDITOR.

I BELIEVE IN THE TRIUNE GOD.

The writings of the Old and New Covenant in commanding me to worship God in a Trinity, do not thereby mean to show me *what God is*, for how could I, poor worm of the dust, comprehend this? But their design is, to teach me here how to worship Him: I am told to worship Him as God the Father, God the Son, and God the Holy Spirit. Our impressions respecting the unity of God are not impaired thereby, but it is propounded in the manner in which the divine doctrines would have us to receive it. God would be to us not only a creator, but a Father. Should we refuse to be his faithful children?

He is all men's Father, yet he is not comprehended alike, not loved alike, not worshipped alike by all. We Israelites are especially called, commanded, and in duty bound, to love God our Elohim, with our whole soul, mind, and strength; God's parental love to us, most undeserving, passes all conception. Above and beyond all the other blessings which flow upon us in common with other human beings, God appeared to us as Man, the Son of God, to unite himself unto us! The Word became flesh, and dwelt and walked among us. In the Son we behold the Father, and round us streams his glory when we unite ourselves to him. The chasm that separated the creature from the Great Infinite has disappeared. The Son who has come forth from the Father, knows the will of the Father, and he has no other will than this. He is the sublimest pattern to us, because every man is called to enter through him into filial relation with God. He is the substitute, the Saviour, the benefactor, the Son of God, the Son of Man. From Father and Son proceeds the Holy Spirit, who is to make us perfect. Through the Gospel he breathes in us as the Teacher, the Comforter, and the Helper. A few traces of Him may be found even in the Talmud, but they are discovered with difficulty amidst the vast rubbish of useless discussions upon the ritual.

The Holy Spirit enlightens the soul, purifying it and making it to rejoice. It is He who makes us the children of God, and comes to all who seek God with their whole heart.

We worship the one only God in the Father, Son, and Spirit; whoever desires one of these, will not acknowledge and adore him in the manner in which he has manifested himself to us, and in which it is our duty to receive him. Such an one is rebellious against God and willfully opposes him.

The doctrine of the Trinity is contained in Judaism; it commands us most positively to lay this doctrine to heart.

Whatever Rabbis and the literati may say against it is delusion. If we follow this delusion we neglect our bounden duty; we are at ease, satisfied with the abominations to which this neglect has led us, and are rebels against God. The belief in the Triune is taught as a duty in all the sacred Scriptures of the Old Covenant; is expressed in the Jewish ritual, and acknowledged by the Talmud and many Rabbis.

The proofs of this are, first, the Hebrew name of God יְהוָה. This singularly formed and singnlarly pointed word, we are told by Jewish tradition is not to be pronounced as it is written; and yet it is the express name of God, "Shem Hamphorasch" שם המפורש and the united name, Shem hamjuchat שם המיוחד because the four letters of the word יהוה, when fully written, (יוד היא וו היא) point to the full name of God (consisting of eleven letters,) which is אב בן רוח הקדש Father, Son, and Holy Spirit.

2.—The Hebrew name of God, Elohim, which, according to Jewish interpretation, expresses the name of the one God, in a plural form, and the idea of the Trinity, because used more fully to explain the name of Jehovah. (Gen. ii. iv. v. vii.)

3.—As the Triune, יהוה אלהים has revealed himself to our Fathers on Sinai, and told them that he will not hold him guiltless that taketh his name in vain. (Exodus xx. 1—7; Deut. v. 11.)

4.—The word God, is in most places of Holy Writ given in the plural. The opinion that this is the *pluralis majestatis et excellentatis* is utterly untenable, as this mode of expression is neither used in the Bible, nor is it customary in the East. See (Dan. xi. Ezra vi. Gen. i. 26, and iii. 22.)

5.—Moses impressed this name most carefully upon the nation. Hear, O Israel, יהוה our Elohim is one. (Deut. v. 6, 4.) Here Jehovah is explained by the plural noun Elohim, and yet it is at the same time maintained that this Jehovah is one.

6.—Moses prayed (Deut. iii. 24.) to אדני יהוה by which he expressed the plurality of God doubly. Then it is said, (Deut. iv. 7.) "What nation is there who has Jehovah so nigh unto them as Jehovah our Elohim is in all that we call upon him for?" Here is even the verb used in the plural, as is the case in other passages of Holy Writ. (Ex. ix. Gen. xx. 13. xxxv. 7.)

7.—God יהוה appeared to Abraham in three persons (Gen. xviii. 1—4) whom Abraham addressed with the title my God, אֲדֹנָי (plural) which proves that יהוה is always to be understood in the sense of a Trinity; and respecting the pure plurals of Adonai and Elohim, this is a matter of course.

8.—The Scripture designates true piety as "walking in the Triune God." and "believing in the Triune God. (Gen. vi. 9, John v. 24.) Abraham was admonished by יהוה to walk before him and to be perfect. And Jehovah made a covenant with Abraham and his posterity, which consists in this—that Jehovah would be his Elohim for ever. (Gen. xvii. 1—7.) Shall we ever remain covenant breakers?

9.—The Biblical doctrine of the Trinity appears throughout the Scriptures, and

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was set forth in memorial even in lifeless objects, *e. g.*, Jacob raised a stone of memorial when the Triune האלהים had spoken with him, and he called the name of the place Beth-El, the house of God. (Gen. xxxv. 7. 15.)

10.—In Deut. iv. 35, Moses, in his last days, said to our forefathers: "Unto thee it was showed that thou mightest know that יהוה הוא האלהים, that the Jehovah, He is the Elohim, none else beside. "But if the Elohim was not used to designate the Trinity, then it must follow that this plural form of the name of Jehovah is a blasphemy, and we should not be permitted to use it.

11.—Tradition teaches that we are obliged fully acknowledge the "Shem Hamphoresth," just as the High Priest in Jerusalem on the day of atonement, for the atonement of the people pronounced it aloud. (Compare Leviticus iv. 27, and Talmud Joma.)

12.—In fact, God is prayed to in the Jewish ritual, in the sense of a Trinity. Also the inscriptions in the Philacteries (Tphilin) points to it. In putting them on, the individual doing so says: In the name of the united לשם יחוד AND His Shekinah, in complete union (וביחודא שלימא).

13.—In the daily prayers of the Jews there is much reference had to the true faith in the Triune God. In the Kadusha, for instance, we confess by the words holy, holy, holy, is the Jehovah of Sabaoth, the Triune God. On the day of the atonement the following words are added to this prayer:

"The priests and the people stood without, and in hearing the august, and awful name expressly pronounced in holiness and purity by the mouth of the high priest, then they fell on their knees, they bowed down and fell on their knees and cried: Blessed be the august name of His Majesty for ever and ever. And he also then endeavoured to *complete the name*, לגמור את השם, facing the blessed ones and said to them, Be ye pure! תִּטַּהָרוּן"

14.—In many prayers we beg the mercy of God in plea of our *acknowledging the Triune, e. g.* Insure the remnant of the holy people, and suffer not the holy people to be destroyed *who acknowledge the Trinity* (הַמְשַׁלְּשִׁים) by these sanctifications the sanctified one.

(To be continued.)

LECTURE VII. — The Messiah, as Revealed in the Law, the Psalms, and the Prophets.

By the Rev. H. Highton, M.A.

(Continued from No. XXIX.)

But let me read now the interpretation of those who deny this meaning, and let us see to what shifts and windings we must be reduced, if we refuse its simple and obnoxious signification.—The exposition of the passage I am about to read is taken from the *Voice of Jacob* of May, 13, 1842. It is as follows:—

"The fifty-third chapter of Isaiah is of the utmost importance to be rightly understood, forming, as it does, a true picture of our fall as a people, and a firm foundation for our hopes in a restoration. Our religious opponents, on the other hand, consider this same chapter as the most unequivocal prediction of a suffering and rejected Messiah. Before entering upon the special exposition of this particular portion, it is necessary to take a view of the whole of the prophecy, which, in fact, commences with the 52nd chapter. What but desolated Jerusalem is there spoken of? Who, save Israel, is there alluded to—the same Israel that was enslaved by the Egyptians—oppressed by the Assyrians—butchered and carried away captive, or dispersed by other nations? The prophetic poet, comforting those so much in need of it, exclaims (lii. 9—12), "Burst forth into joy, shout together, ye ruins of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the sight of all the nations, and all the ends of the earth have seen the salvation of our God.* Depart ye, depart ye, go ye out from thence; touch no polluted things; go ye out from the midst of her; be ye clean, ye that bear the vessels of Jehovah. For ye shall not go out with haste, nor go by flight; for Jehovah shall march in your front, and the God of Israel shall be your rereward."† Why, then, should not the succeeding verses, delivered in the same breath, refer likewise to Israel? The appellation of "my servant" (in the singular) cannot surely be a reason for objection.‡ Thus we find in xliii. the prophet commences in the singular; in verse 14 he uses the plural; and then again, in verse 22 he resumes the singular, with which he continues till the end. So does he proceed in the prophecy before us. (13 and 14). "Behold my servant shall prosper, he shall be raised aloft and magnified, and very highly exalted. As many were astonished at thee, saying, to such a degree was his countenance disfigured more than that of any man, and his form more than that of the sons of men." Have we not been, and are we not still, continually reproached with our state, which is considered to be more degraded than than of any other nation? (15) "So, shall he cause many nations to leap§ (from astonishment), kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they understand." Then each of the kings shall exclaim (liii. 1), Who hath believed our reports; and to whom hath the arm of Jehovah been manifested? (2.) For he (Israel) grew up in his sight like a tender sucker, and like a root from a thirsty soil; he had neither form nor beauty, and when we saw him there was no appearance that we should desire him. Who envies a Jew, or desires to become one? What attraction does Judaism present? Or what temptations does it hold out? (3.) Despised, and not even accounted in the number of men; a man of sorrows and acquainted with grief, and as one who hideth the face from us;* despised, and we esteemed him not. Who but the Jew has been among all, and is, even to this day, among some nations so despised and rejected as to be reduced to the necessity of hiding his face? He has become a proverb and a by-word; so much so, that the mere name of a Jew is held a stamp of infamy; and often has he the mortification to hear repeated, both in public and in private, the advice of Haman.† (4.) Surely our griefs (those due to us,) he did bear, and our sorrows he carried; yet we did esteem him smitten of God and afflicted—*i.e.*, we have always looked upon his misery as arising from his culpable adherence to Judaism. (5.) But (we now perceive that) he was wounded from our transgressions, and was smitten from our iniquities;‡ our peace was a chastisement upon him, and with his stripes we were healed.§ They will admit that their frequent attacks upon him were not because of *his*, but of *their* perversion; and that they had wrongfully inferred from *their* prosperous and *his* wretched state, that they were blessed, and he accursed, of God; and they accordingly treated him as a condemned criminal, by whose stripes they thus imagined themselves healed. (6 & 7.) "We all of us like sheep have strayed; we have turned aside, every one

* In accordance with a former declaration chap. xlix. 22.

† The existing division of Scriptures into chapters is arbitary.

‡ "My servant," the appellation ordinarily applied by this prophet, as well as others, to the children of Israel as a people.—Vide Is. xli. 8, 9; Is. xliv. 1, 2, 21.

§ Some render יזה like ידה he will thrust forth, *i. e.* scatter many nations.—*Newman.*

* Not as in the Anglican version, "We hid as it were our faces from him."—*Newman.* Mr. Lyon renders the first נבזה like the second, he was despised. After showing where the context cannot possibly apply, he says, "It is thus that the rulers of the Gentiles will plead in extenuation of their neglecting Israel, and suffering him to be abused, as one diseased or conscience striken, and obliged to hide his face."

† There is a certain people scattered abroad and dispersed, &c.; and their laws are diverse from all people, &c.; therefore it is not for the king's profit to suffer them. Such has been the language publicly held, even from Cobbett to the heads of the church dominant.

‡ Not as it has been rendered "*for* our transgression, &c.; *for* our iniquities," and so also in verse 8.—*Newman.*

§ Mr. Lyon argues, that if in the passage, "with his stripes we are healed," Isaiah could have meant we (the Jews) are pardoned, then it is gross impiety and injustice to hold the Jews amenable to the persecution encouraged by denunciations from the pulpit, &c. In Dr. Watts's hymns for the young, we find—

"Yet to read the shameful story,
How the Jews abused their King;
How they killed the Lord of glory
Makes me angry while I sing."

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to his own way; and the Lord has set him as a mark to be aimed at by the iniquities of us all.* He was oppressed, and he was afflicted, yet he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Thus the Jew had no resource but to stifle all his grievances within his own breast, whatever degradation or cruel edict any government or petty tyrant thought proper to impose upon him. (8.) From prison and from judgment he was taken off, and who could declare his generation?† For he was cut off out of the land of the living; from the transgression of my people was he stricken.‡ (9.) And he gave to the wicked his grave, and to the rich (the tyrant) his tombs; for having done no violence, and even when there was no deceit in his mouth, he gave himself up to his persecutors to be put to death, אתרשעים ואתעשיר may stand in the place of אל רשעים ואל עשיר to the wicked, &c. (So in Lev. xiii. 49, ארתחכתן for אל הכהן unto the priest.) and במותיו which has been translated (as if from מות) in his death, being in the plural, it ought to have been rendered in his deaths; and is evidently referring to more than one person. But it is preferable to translate במותיו (from במה) his high places, *i. e.* tombs; corresponding with קבר a grave, in the parallel clause; as is also עשיר the rich, with רשעים the wicked, which two nouns sometimes appear in Scripture to be synonymous; perhaps by transposition like כשב for כבש and שמלה) but most probably from the natural association of riches and arrogance. In the verb also, one is used for the other; as in 1 Sam. xiv. 47, ירשיע (for יעשיר) he prospered. But even in rendering it agreeably to the authorized version, he made his grave with the wicked, and with the rich, &c., we see clearly a prediction which has been literally accomplished—namely, of Israel's *poor* sharing the fate of the guilty and of the rich, by setting up their tombs with them; for it cannot be denied that the supposition of the riches of the Jews has very frequently been the occasion of their merciless persecutors seeking their destruction for the purpose of possessing their riches; and thus thousands of poor ones have, under pretext of religion, been consigned to the grave together with the rich, as alike suspected and accused of that crime—the being rich. Our calumniators will probably object to our appropriating to Israel so innocent a character; yet they cannot deny that neither by rewards nor punishments were they able to prevail on us to give glory with our mouths to any one except the Most High. They must also own, that if, as alleged, any fault or dishonourable propensity have truly been found to prevail among us, such has been the fault or propensity of the slave, trodden to the earth under the feet of bigots and cruel masters, crushed beneath the weight of superstition. Our very existence frequently involved in perils, it would indeed have been superhuman to have escaped some degeneracy. But without fear of contradiction we can tell our revilers, especially those whose faith is founded on our Scriptures, and who, alas! of all, have been our greatest persecutors, that not alone are we scarcely at all prone to the commission of heinous crimes (as incontrovertibly proved by the criminal records), but that this trait in the Jewish character is due to that law which is considered by some as frivolous and obsolete, and by others, as barbarous and inconsistent. It is, indeed, *that* law, which, as our sole guidance, has become so deeply imprinted in our minds and hearts, that we, with confidence, appeal to the world for evidence of our freedom from all habits of gross depravity, or of cruelties revolting to humanity. We say it is *that* law which has rendered the humanity of its adherents exemplary; and, since their steadfast adherence to the religion of their fathers was their only crime, surely the prophet did them perfect justice in declaring them innocent. (10, 11, 12.) "Yet it hath pleased Jehovah to crush him; he hath put him to grief. If his person shall expose itself to penalty (*i.e.*, bear his sufferings from his persecutors), he shall see his seed; shall prolong days (*i.e.*, survive the mightiest empires), and the purpose of Jehovah shall prosper in his hand. Of the travail of his soul, he shall see (the fruit) and be satisfied; by his knowledge my servant justifies many (*i.e.*, disseminates on earth the knowledge of the true God;) and yet bears their iniquities (*i. e.*, their cruelties.) Therefore will I distribute to him the many for his portion, and the mighty shall he share for his spoil; because he poured out his soul unto death; and was numbered with transgressors; and he bore the sin of many (compare verse 6); and to the transgressors he set (exposed himself as) a mark (*i.e.*, to be aimed at by them.)"*

Now it will be observed that the whole of this interpretation turns upon the supposition that the whole of the 53rd of Isaiah is the simultaneous exclamation of the kings of the earth, when they see the glory of Israel in the latter days. But on looking attentively at the chapter we shall see that this supposition is altogether untenable.

For, in the first place, how utterly inconsistent is it to exhibit the kings of the earth in the characters of preachers of the gospel, and to represent them as complaining of the infidelity of their hearers, saying, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Where in any place of the prophets do we read of the kings of the earth being employed as preachers of the word of God? Nay; so far from this being the case it is declared in this very passage, that they themselves had never heard or at least believed the gospel; for it is said, "That which had not been told them they shall see, and that which they had not heard shall they consider." Now, if they themselves had never heard the glad tidings, nor had ever had them told unto them, how is it at all consistent to make them exclaim, "Who hath believed *our* report, and to whom is the arm of the Lord revealed? Nay, even more than this, so far is the prophet from representing them as preachers of the gospel, and uttering exclamations about the infidelity of the world, that he actually says, "The kings shall shut their mouths at him," or because of him—that is, they shall look on in silent astonishment, be struck dumb by the marvellous and unexpected glory they shall see bestowed upon the Messiah and his people Israel.

The prophet Micah gives the same representation of the case; for he says (Micah vii. 15—17), "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." How then, can we, with the least consistency, suppose them to say, "Who hath believed *our* report, and to whom hath the arm of the Lord been revealed?" Whereas, they had never made any report at all to be disbelieved. And, again, how entirely inconsistent is it with what we read in the other places of the prophets, concerning the kings of the earth, and their position in the day of Israel's glory, to make them speaking as though they were gods upon the earth, offering to reward the children of Israel for their meritorious sufferings, saying (as in v. 12), "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors."

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* Or agreeably to the authorized version, "and the Lord hath made to light upon him the iniquities of us all," *i. e.* as if he was punished for our iniquities.—*Newman.* Mr. Lyon translates וה' הפגיע בו. The eternal hath made to meet (or centre). He elucidates Isaiah's meaning by adducing Jerem. xvi. 19, and again the appropriateness of the term הפגיע, because all nations upon earth, though differing otherwise so widely, have concurred more or less in regarding Israel as a target, for the meeting or centring of the arrows of their persecution.

† The Jew has now lost his genealogy; after having been for so many centuries harassed and driven about from country to country, he is no longer able to ascertain to what tribe he belongs.—*Newman.*

‡ Such will be the confession of each of the penitent kings.—*Newman.* Properly they were stricken, למו being plural. This alternation of singular and plural, as applied to Israel, is not unusual.—Vide especially Exodus xxxiii. 4.

* ולפשעים יפגיע may also be rendered agreeably to the authorized version, and makes intercession for the transgressors; so Israel was ordered to do, through Jeremiah xxix. 7.—*Newman.*

Surely that is quite contrary to all the prophecies on the subject; surely when Israel is restored to his glory in the latter days, and they receive a portion with the great, and divide the spoil with the strong, it will not be a gracious boon at the hands of the kings of the earth; nay, so far from this, these kings of the earth shall themselves be the spoil of the people of Israel, and they shall take the booty from them by right of conquest. How different from the language of this prophecy as interpreted by this writer, is the language of Isaiah in another place (lx. 12—14)! "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

(To be continued.)

ARE THE GIPSIES THE REMNANT OF THE TEN TRIBES OF ISRAEL?

The question as to whether the Gipsies be not the remnant of the Ten Tribes of Israel, is one that has been repeatedly pressed on our notice. Several copies of the little work, "A Plea for the Outcasts of Israel," have been sent us from different quarters; and more than a year ago we received a letter from that excellent man, the late Rev. John West, of which the following is an extract:—

It is well known that the Gipsies have long been a despised, outcast, persecuted, neglected race of our fellow-men, that generation of them after generation have passed away, as wandering heathens, in this nominally Christian country, shrouded in ignorance, and in all spiritual darkness. The time, however, we believe, is come, when they will no longer be neglected as heretofore, but a favour will be shown unto them. And in seeking to do them good, the idea that the *Gipsies* (in favour of which idea much may be said as a very mysterious people) are *identified with Israel*, brings them before us in a deeply interesting point of view.

I beg to enclose a most excellently written tract, "A Plea for the Outcasts of Israel," as expressing my own views on the subject. If the Gipsies are not Israelites, who are they? Who has seen any other people (except the Jews) presenting, like them, the anomalous peculiariity of being without a country, and without a home, "wanderers among all nations," and yet as distinct from them as though they were of another species? No other race exists besides these fellow wanderers.

There are so many subjects that we considered to have a stronger claim on our attention, that we did not feel disposed to enter on one which would require much reading and study to do it justice. But a copy of the second edition of the "Plea,"* having been sent us, accompanied by the name of its respected author, Mr. Sabine, of Oswestry, we feel it right to say a few words on the subject, although we can do no more than offer a few suggestions for the consideration of others who may be disposed to prosecute it more fully.

The locality of the Ten Tribes since their dispersion has always been an object of interest and inquiry to diligent Bible students. On this subject we shall let Mr. Sabine speak:—

Numerous have been the theories of those who have imagined that they have discovered the long-lost tribes of Israel, each system being satisfactory to the mind of its patron; not a few of them ingenious and plausible, and some even well-nigh convincing; but still the question is asked, and remains unanswered satisfactorily—"*Where are they?*"

When we have vainly searched in one direction for any lost object, do we not retrace our steps, and open up another course of pursuit? We do in ordinary cases; why should we not in this? When the philosopher fails in obtaining the result he seeks by following it through one given principle, he changes his ground, and tries whether the recognition of another principle may not put him in possession of what he is seeking after. It is so with the naturalist; it is so with the chemist: why should it not be so with the inquirer after Israel?

And what are the principles upon which nearly every theory respecting the discovery of these mysterious ones has been founded, and by acting on which, as settled axioms, nearly every inquiry has been instituted? Are they not these—that the tribes of Israel are somewhere *locally congregated*, and that they have retained, in some degree, *the knowledge of the God of their fathers?* Every search after them, and every supposed discovery of them—has it not gone on the recognition of these principles as data? But is it not time to inquire, are the principles sound? Are they scriptural? Certain it is, that by acting upon them we are as far from securing the object of our search as when we started in pursuit of it; and the repeated disappointments we have met with ought reasonably to suggest the doubt, whether we have taken the right path; whether we are even in the main road: since, out of the one we have considered to be such, we have followed to its terminus every cross-road, and every by-way with equal disappointment.

Mr. Sabine then reviews the prophecies that more especially bear on the dispersion of Israel, as distinguished from Judah; and gathers from them, that while Judah was to retain the Scriptures of truth, as contained in the Old Testament, Israel was to be totally without these or any religious ordinances. He then proceeds:

And where is Israel now? And what is the condition in which she may be expected to be found? To search for a *located* people, is to search for the pole-star in the southern sky; to search for a *God-fearing people*, is to search for light in the caverns of darkness. The punishment for disobedience, both in the case of Israel and Judah, was to be dispersion; and in that of Israel there was to be superadded the curse of being outcasts from the house wherein were deposited the lively oracles, of which Judah, notwithstanding his perverseness, rebellion, and spiritual blindness, was still to be the honoured *custos*. * * * * That this remarkable people presents a phenomenon perfectly unique in the history of mankind, none can deny. The only one correspondent with it in the main, is that presented by the dispersed of Judah. In these two families, and in these only, *the Jews and the Gipsies*, do we see the phenomenon of a people mixed with, and wandering among, all nations, and yet kept distinct from all—despised by all—persecuted by all—suspected by all—whom every nation in its turn has endeavoured to banish, if not to exterminate—against whom the statute books of every government are replete with penal enactments, which have all failed of their intended purpose—who have passed through waters which could not overflow them, and through fires which could not consume them—who have been hunted like wild beasts of the desert; driven from city to city, from country to country, and yet still to be found in every city and in every clime. Who has not seen the Jews, and who has seen any other people, except the Gipsies, presenting like them the anomalous peculiarity of being without a country, and without a home, wanderers among all nations, and yet as distinct from them as though they were of another species—whom it is impossible to exterminate, to amalgamate, to exclude, either by force or policy? No one has ever seen such another race, for none exists besides these fellow wanderers.

That the phenomenon which the Jew presents is miraculous, none will deny; and who shall account for that of the Gipsy, but by a miracle also? The purpose of the miracle in the case of the Jew we know; and is not the purpose of the miracle in that of the Gipsy equally apparent? With the Word of God as our guide, it would seem to be so. Without such a guide, all is involved in mystery.

For the further elucidation of Mr. Sabine's views, we must refer our readers to the little work from which these are extracts. For ourselves, we give no decided opinion one way or the other. To conduct the investigation fully would require a much larger amount of time and attention than we have to bestow upon it. The few hints we are able to give, are rather in favour of Mr. Sabine's view.

Although the original language of a people may cease, as a whole, to be used by them, yet we might not unreasonably expect a few of the original words, probably nouns and verbs, still to linger among them, in the way in which certain Hebrew words are still in common use among the Jews, though that language has long ceased to be the language of common life.* We have examined with some care the glossary of the Gipsy language as given by Mr. Borrow; and have found in it a few words that may be of Hebrew origin. We say *may* be, because many of the Oriental languages resemble the Hebrew; and as we are not acquainted either with Sanscrit or Hindostanee, these may, for anything we know, be as nearly related to

* "A Plea for the Outcasts of Israel." By Philo-Rhoma. 2nd Edition. Aylott and Jones, Paternoster-row. 18mo. pp. 48.

* It is an error to speak of Hebrew as a *dead* language. It is still occasionally used as a medium of colloquial communication among Jews, when no other can be found; and learned Jews have always been in the habit of carrying on epistolary correspondence in Hebrew.

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one or other of these languages, as they appear to us to be to the Hebrew.

The following are the words to which we allude. To some, it will be seen, a prefix or affix has been added. The change of the liquids, labials, &c., for others of the same class, are too obvious to require pointing out.

Gipsy.	*English.*	*Hebrew.*
Abatico	Father	Ab
Acarar	To call	Kara
Alcorabisar	To arrive at	Karob, *near*
Bedora	A girl, virgin	Bethula
Cabana	A grave	Kebar
Cabanar	To bury	Kabar
Olajay	Curse	Ala
Perbarar	To create	Bara

The learned, perhaps, will set no great store by these resemblances; neither do we. As isolated proofs they would probably go for nothing; but, combined with others, they may add some weight to the scale. But there is one resemblance, which, if it be but a coincidence, is certainly a very remarkable one. The Gipsies call themselves Roms; the word Rom signifies *a husband;* the designation they assume therefore is, The Husbands. They also call themselves *Caloes;* and to the word Calo, Mr. Borrow assigns no other meaning than that of *Gipsy*. Now *Cala* is the Hebrew word for *bride*. Does it not seem as if *Rom* had been originally the male, and the other, *Calo*, the female appellation, of this singular people?

The above is, however, the full amount of the resemblance we have been able to trace between Rommany and Hebrew. It is possible that other similar words may be found by those who are able to make a more leisurely examination. In the names of mother, brother, &c., of food, and of the parts of the human body, we have not been able to discover the smallest likeness. Several resemblances to the Hindostanee have been pointed out to us in these. Their word for water, *panee*, is pure Hindostanee.

Whatever may be the origin of these unhappy outcasts, there can be no question about the strong claim they have on Christian benevolence. Through the exertions of the late Mr. West, Mr. Crabb, of Southampton, and other friends of the Gipsies, an "Asylum and School for Gipsy Children" has been erected at Farnham, Dorset; and they who are interested in the religious instruction of those who are peculiarly "ignorant and out of the way" of everything good, would do well to extend to this excellent institution a share of their bounty.

ALLEGED FALSE QUOTATIONS FROM JEWISH AUTHORS.

We at first intended only to publish a part of the following letter from the Rev. John Oxlee, omitting that portion which refers somewhat uncourteously to our esteemed friend, Dr. M'Caul; but having learat that Mr. Oxlee has expressed his belief that we will not publish it at all, we think he may, with this prepossession, unfavourably represent our suppression of any part of it, and therefore give it whole.

Molesworth Rectory, Aug. 18, 1846.

Sirs,—On perusing the *Voice of Israel* for this present month of August, I felt astonished at the vast accumulation of pretended and fabricated Jewish testimony in behalf of the Christian doctrines of the Trinity and the incarnation, without a single note of caution on your part to put the reader on his guard against the too ready admission of such lying and jesuitical impostures. In one place we are told, that on the text, *Hear, O Israel, the Lord our God, the Lord is One;* Rabbi Ibba thus comments and says, "By the first *Jehovah*, in this sentence, is signified God the Father, Prince of all things; by the next words, *Our God*, is signified God the Son, the fountain of all knowledge; and by the second *Jehovah*, in the same sentence, is signified God the Holy Ghost, proceeding from them both." Again, we are told, that on the text, *Holy, Holy, Holy, Lord God of Sabaoth;* Rabbi Simeon thus interprets, and says, "Isaiah by repeating three times, Holy, doth as much as if he had said, Holy Father, Holy Son, and Holy Spirit." Now, contenting myself for the present with these two pretended Jewish testimonies in support of the Trinity, where, let me ask, are any such words to be found, and how are they to be authenticated? The reader, I observe, is referred to *Father Persons;* and had it been printed, as it ought to have been, *the Father of Lies*, I should have felt no wish to intrude on your patience, but have quietly allowed such Rabbinnical glosses to be classed with many others of a similar complexion, alleged by Kircher, Galatine, and other such champions for the faith during the last two or three hundred years. It is not long since, that meeting with a like pretended citation from the Zohar in one of the publications of the Rev. Dr. Wolff, I addressed a letter to the learned doctor, requesting him to inform me in what part of the Sepher Zohar such a testimony for the Trinity was to be found; as I had perused the whole of that Cabbalistic composition, falsely ascribed to R. Simeon Ben Jochai, and had never alighted on any such passage as he had alleged. The answer returned was, that he had written to Dr. M'Caul either to transcribe and send the very passage, or else to forward to him the Zohar itself; but that as Dr. M'Caul had done neither the one nor the other of these two things, he promised to afford me satisfaction in a second edition. In the meantime, the forgery is being propagated in the first edition; and when it will cease to be so, the author himself cannot possibly tell us. Hoping that you are fully inclined to advocate truth and honesty in preference to falsehood and sycophancy, I trouble you with the present communication, and beg to remain

Very faithfully yours,
JOHN OXLEE.

Now we quite agree with Mr. Oxlee, that it is very desirable that Christian authors who quote Jewish writers, should be careful to give their authority in a distinct manner, so that any reader who is competent to do so, may test the accuracy of their quotation. That this is so frequently omitted probably arises from the fact, that truthful men do not think of their veracity being called in question; at the same time it must be admitted that the omission may arise from less worthy motives. We would not hold ourselves answerable for all that Father Persons may maintain; what he states, may possibly have come through two translations, and may have gained a little in each.

We cannot pretend to tell Mr. Oxlee in what part of the Zohar any given quotation is; nor even to answer for the genuineness of a quotation unless its place is so indicated as to enable us to refer to it. Many a weary hour have we spent over the Zohar in the days of our youth; but we have certainly looked into it very little for the last twenty years. Mr. Oxlee, who says he has read the whole of it, must be well aware, that to "seek a needle in a bottle of hay," is not a more hopeless attempt than the vain endeavour of seeking any given passage of it, of which we have not previously taken a note.

We think a mistake prevails very generally as to the purpose which such quotations from Jewish writers serve. They are no proof whatever of the doctrine of the Trinity; this truth rests on other and far higher grounds. But they are a proof that the notion of a plurality of subsistences in the Godhead, is an idea by no means so foreign to what may be termed the middle age of Judaism, as modern Jews would represent it to have been to Judaism in all ages. We by no means say, that by the words, אב *Ab*, Father, בן *Ben*, son, and רוח הקדש, *Ruach Hakodesh*, the Holy Spirit, the Jewish writers referred to, meant precisely the same as Christians do, when they make use of these designations; but that they meant something by it will hardly be denied; and that their meaning, whatever it might be, was in some sort a Trinity in Unity, is equally undeniable. Mr. Oxlee must have read the Zohar to very little purpose, if he has not encountered this idea many times in it. The doctrine of *emanations*, which plays so large a part in all Cabbalistic writings, is a continual assertion of plurality in unity;—everything in God, and God in everything.

If time permit, we shall resume this subject in our next.

"THE COMING OF ELIJAH."

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Dear Sir,—Anticipating by the insertion of the letter from A. B. respecting the coming of Elijah previous to the second advent of our Lord, that a reply is thereby invited, I beg to submit a few remarks on that subject.

I believe the first introduction of this matter is recorded in Isa. xl.; and here I think the reader will perceive that not only the first advent of our Lord, but that the second also, is plainly set forth in the matter of this prophecy. Especially what is contained from the 3rd to the 11th verse, I think we must be convinced refers particularly to the future coming of the Lord; and that the office of this precursory messenger has more to do with the Lord's coming in glory and power, than with his first coming in humility to suffer and to be despised and rejected

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of men; and this will the more appear if we consult Isa. xlix. 10, 11, 12, where the prophet again refers to this subject as associated with the glory and blessedness connected with his second appearing; then in a more glorious manner shall the mountains be made away and the high ways shall be exalted.

The next promise of this messenger, Elijah, is Malachi iv. 5, 6; and I think that here we have a clue to the time of his special mission; it is, "Before the coming of *the great and dreadful day* of the Lord." I apprehend that we cannot accommodate "*this day*" to the time of the first advent, as the Scriptures nowhere give the slightest authority for it; but on the contrary we have abundant proof that this "great day" of God has reference only to the time of his second appearing: therefore John could not be the very identical person prophesied of by Malachi; and though Matt. xvii. 11. be but an isolated passage, yet, I think, it is a corroborating testimony to this opinion, and spoken by our Lord upon the foundation of this promise of Elijah. The interrogation of John by the priests and Levites ought not to be overlooked in this matter (John i. 19 to 21), "Art thou Elias? and he saith, *I am not*. Art thou *that* Prophet? and he answered, *No*." Therefore I conceive that though John came in the spirit and power of Elijah, yet he declares I am not the person which you allude to. The work definitely assigned to Elijah, has also special reference to the state of things spoken as being characteristic of the last days.; the implacability and disobedience of children to their parents, and the want of natural affection of parents to their children. (2 Tim. iii. 2; Rom. i. 31.) I believe all admit that those "last days" in which this will prevail (I had almost said does now prevail). are the days that immediately precede that great and dreadful day of the Lord's coming, and to which the sending of Elijah specially refers, and to which things his ministry is particularly directed—"He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." And I conceive that our Lord had special reference to this time when he said, "Elias truly shall first come, and restore all things." But this restoration must certainly be taken in a limited sense; for true it is that the Lord shall come as a thief in the night. The state of the world will be awfully evil, nor will they be prepared at all for his coming; the signs of his coming they will reject, attributing them merely to natural or astronomical causes, and as to Elijah they will say, "Go up, thou bald head." Therefore this restoration necessarily will be limited, as was the case of John the Baptist at the first advent. His office was to prepare the way of the Lord; but how few comparatively were so prepared! The Lord of life and glory, as far as outward circumstances were concerned, met with but little preparation for himself from the manger to the cross; even so will be the ministry of Elijah, perhaps quite as circumscribed, confined, and limited in its operation and acceptability to the church of Christ. The "Coming One" will not come unexpected to the church, "that day *shall not* overtake them as a thief in the night;" and though they all slumber and sleep, and be enveloped in midnight darkness, yet the Lord shall arouse them; some special messenger (perhaps Elijah), shall cry to the church in her wilderness state and place, "Behold the bridegroom cometh, go ye out to meet him." This special warning of the saints is quite in keeping with God's previous method of acting with his people. Noah forewarned the world before the flood; Abraham and Lot before the destruction of the cities of the plain; the church, by Jesus, before the destruction of Jerusalem. Nor can there be any objection, at least, why this should not be so again, even if we had not one promise whereon to rest our expectations. Nor do I conceive that this should lead us the rather to expect Elijah than the Lord, only in as far as Elijah may prove that the Lord is nigh, even at the door. The Old Testament church were not led off from the expectation of the Messiah as the all-absorbing subject, because his messenger John was promised as his immediate forerunner. Nor, on the other hand, do I suppose that they overlooked the messenger, because the Messias was their chief object. Nor should the New Testament church totally disregard the promised Elijah, because the glory of their hope and expectation is the Lord; for even so are they admonished to wait for his Son from heaven "as their chief among ten thousand and the altogether lovely." "The Spirit and the Bride say, *Come*; let him that heareth say, *Come*. And he which testifieth these things, saith, *Surely* I come quickly. Amen, even so come, Lord Jesus."

Yours, in expectation,

J. W D.

Exeter Quay, Aug. 16, 1846.

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THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE PUZZLING QUESTION AGAIN: IS CHRISTIANITY TRUE OR FALSE?

Our reiterated statement that the truth or falsehood of Christianity is the real question at issue between us and our unconverted brethren, has called forth some wrathful notices of us and our publication. We pass over that of the *Voice of Jacob*,* as this periodical has passed into other hands since the article in question was written; but we give, with very little abridgment, the remarks of the *Archives Israelites*, because we think they form an instructive page of modern Jewish history.

The "Voice of Israel" again.

(From the Archives Israelites.)

"We hoped to have done with this journal, whose title and declared tendency offer such a strange anomaly; but in spite of ourselves we are obliged to return to it. Our article of May last has gained for us from the *Messieurs* of the *Voice of Israel* some flattering compliments, then some tolerably bitter observations, and, to crown all, a most singular defiance. We estimate the compliments at their just value: we know too well the gilded language of *converters* by profession, to give much importance to their good opinion of our perspicacity. Let us come to the observations.

These gentlemen complain that, instead of entering into theological discussions with them, we merely advert to the scandal of their publication. Really, Messrs. Jews, become Christians, by the grace of God, we, in our *belle France*, have ideas of religion very different from yours. Jews or Christians, we believe that every honest man ought to live and die in the faith of his fathers, without troubling himself as to whether, after having faithfully fulfilled the duties of this life, such, or such other symbol should promise him a better guarantee for the life to come. It cannot be said, however, that the religious sentiment is extinct among us; there is, perhaps, no country where religion is more or better honoured than in France. Ask our priests, our ministers, our Rabbis,—visit our churches, our temples, our synagogues, and you will learn, if you do not know it already, that true religion has nothing to do with these mystic researches about which you make so much noise; you will learn that *faith* is worth more than all those scholastic subtleties with which your columns are always filled; you will learn, in short, that the conscientious practice of our duties towards the Divinity suffices for our happiness in this world, and for our hopes beyond the fatal termination; and that in being less of *reasoners* than you, we are only the more faithful to the holy traditions of our fathers.

But all this, you say, is not the question; and you bring us back to a defiance which you throw out at the end of your observations. Is Christianity true, or is it not true? Here, say you, is the great question, the Gordian knot which must be loosed. Pray, gentlemen, what have we to do with this? We, the disciples of Moses, the children of the ancient covenant, what have we to do with the truth or falsehood of Christianity? What signifies to us, who drink at the eternal source of truth, whether the waters of the gospel be living waters or not? What signify to us, in the presence of the great voice of Sinai, the aspirations of St. John, or the apostolic labours of St. Paul? Christianity is, and ought to be, nothing but a human establishment. We recognise all the happy results of this establishment for the cause of humanity; we acknowledge that wherever Christianity has succeeded to the monstrous practices of idolatry, there has been progress in the moral, civil, and political condition of man; but there our acknowledgment ends. It is not permitted to us to go beyond this; nor is there any necessity that we should do so. If you persist in asking us what are our reasons for not admitting the divinity of Christianity, we must observe to you, first, that in putting this question to us, who form the great minority of human society in a religious point of view, you give but little proof of that Christian charity of which you boast so much; and then we will answer you with all the simplicity and ingenuousness of faith: It is because we are Israelites, and not Christians."

We have called the above an instructive page of modern Jewish history; it is more than this; it is a melancholy page of the history of fallen humanity. The great events of this world's history, in comparison of which all other events shrink into insignificance, are those miraculous revelations from the God of truth, which, "at sundry times, and in divers manners" (Heb. i. 1) he has condescended to make to the children of men. The infidel denies that any such communications were ever made; but as we write for those, and to those, who acknowledge that God "spake in times past unto the fathers by the prophets," we have, at present, nothing to do with those who deny all divine revelation. We speak to those who profess to reverence "the great voice of Sinai;" and we ask them: Was it truth, eternal truth, that God revealed to Adam, to Noah, to Abraham, and to Moses? Was it everlasting truth he revealed to Samuel, to David, to the prophets? If it was so, and you will not venture to deny it, was this truth, then, which at those sundry times, and in divers manners, he saw it good to communicate, of so little importance, that a man may, instead of believing it, adhere, in preference, to any whimsical and childish mummery which his ignorant and barbarous forefathers chose to denomi-

* It seems a mere waste of time again to take notice of the preposterous charge, that we wish our paper to be mistaken for theirs. The announcement in large capitals that it is "conducted by Jews who believe in Jesus of Nazareth as the Messiah," is sufficient contradiction of this absurdity. The resemblance in the name of one of the publishers was entirely accidental, and quite unnoticed by us until the *Voice of Jacob* pointed it out.

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nate religion? The *Archives Israelites* goes even further than this; it not only *permits* him to prefer the follies of his ancestors to the truth of God, but it says, that if he is an honest man, he *must* do this; and so the Mohammedan, the Hindoo, the South Sea Islander, if he is an honest man, must adhere to the cruel, the filthy, the foolish dogmas of his progenitors, rather than believe and follow the eternal truth of God! This, according to the *Archives*, is the notion of religion held in *La Belle France!*

Further; if a man fulfils the duties of this life, he is not to trouble himself as to whether his system of religion holds out to him a good and firm security for future happiness, or whether some other system may not "promise him a better guarantee for the life to come." This is a matter he is to regard with philosophic indifference. He is to enter on the voyage of life, to buffet its storms and billows, without troubling himself whether his vessel be sea-worthy or not—whether it is likely to carry him to his desired haven, or to end its course in a miserable shipwreck! He is to tread the path his fathers trod, heedless whether it may lead him to a city of habitations, or to the brink of a precipice, whence he may plunge into the yawning gulf below! O brethren of the house of Israel resident in France, is this really your firm and settled conviction? Is an eternity spent with God, or an eternity spent in miserable absence from him, a matter of equal indifference, so that a man need not trouble himself about it?

"The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. xvii. 9.) It would be unfair to say that the above is the religion of the Jews in France merely, or the religion of unconverted Jews in general; it is the religion of fallen humanity. Let us get on well in this world, and take our chance of the next; we shall make the most of *time* and its interests, and let *eternity* take care of itself! Few, perhaps, will express this in so many words; but conscience must testify that it is the language of many hearts; that which they would shrink from confessing before their fellow-men, they do not hesitate to hold in the sight of a heart-searching God.

It would be an idle waste of words to point out the folly of this reasoning, if reasoning it may be called. If religion be something more than the mere absence of fraud and unkindness, it is well worth inquiring what it is: if there be before every man either an eternity of happiness, or an eternity of misery, it is right to "trouble himself" to ascertain what is likely to avert the one, and secure the other. We quite admit that faith is better than scholastic subtleties; but what is faith? Is it a belief that, in the sight of God, all religions are alike?

We are accused of want of charity in demanding of our Jewish brethren to say whether Christianity is true or false. The time has been, to the shame of Christendom, when such a request might indeed have been a trap to draw them into danger. But it is absurd to say there is now any hazard in expressing their real opinion. In *La Belle France*, certainly, religious opinions may be expressed with all safety. Why, then, shrink from answering the question? Why twist, and turn, and shift to something else, whenever it is put to you?

The reasons assigned in the *Archives Israelites* for not answering it, are about the most extraordinary that can well be conceived. We are certainly not likely to offend the writer of the article this time by praising his perspicacity. He says that the truth or falsehood of Christianity is a matter with which Jews have nothing to do. What! Jews have nothing to do with the truth or falsehood of a system that charges them, as a nation, with having rejected and crucified their Messiah, the Lord of glory? Have they nothing to do with the truth or falsehood of a system that charges every individual of that nation, who rejects Christ, with living in rebellion against God, and which holds them liable to eternal separation from him? We can suppose they have little sympathy with the *aspirations* of the Apostle John, but what say they to his positive statements? Is it nothing to a Jew whether these be true or false? John says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36.) Here is a declaration that concerns every human being; a declaration, the truth or falsehood of which every son of Adam is deeply interested in ascertaining. John says further, "He that believeth on the Son of God hath the witness in himself; he that believeth not, God hath made him a liar; because he believeth not the record that God gave of his Son." "He that hath the Son, hath life; and he that hath not the Son of God hath not life." (1 John v. 10, 12.)

Here it is expressly declared that the Jews "make God a liar," because they believe not the record that he hath given of his Son. Have they nothing to do with the truth or falsehood of this statement?

The apostolic labours of Paul, you say, are utterly indifferent to a Jew. And yet one would imagine that no Jew, however mistaken he might consider Paul, could contemplate with indifference one of his own nation who displayed such heroic self-devotion, such untiring perseverance in doing what he believed to be good, such ardent love for his brethren according to the flesh. But we shall let his labours pass, and come to his statements. He charges "both Jews and Gentiles, that they are all under sin" (Rom. iii. 9); he declares that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. vi. 23.) He states that the law can only bring condemnation; can merely teach us our sin and short-coming; and that its legitimate office is that of "a schoolmaster to bring us unto Christ." (Gal. iii. 24.) "By the deeds of the law there shall no flesh be justified in God's sight; for by the law is the knowledge of sin." (Rom. iii. 20.) "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (Gal. ii. 15, 16.) He declares further, that those who do not receive the gospel of Christ must perish; "The preaching of the cross is, to them that perish, foolishness." (1 Cor. i. 18.) "If our gospel be hid, it is hid to them that are lost; in whom the God of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 3, 4.) And he concludes his first epistle to the Corinthian church with the sweeping declaration, "If any man love not the Lord Jesus Christ, let him be anathema," or accursed. If a Jew tells us that all these statements are false, we can at least understand what he means; but to tell us that it matters not to a Jew whether they be true or false, is utterly absurd.

You say that "Christianity is, and ought to be, nothing but a purely human establishment." But it claims to be a purely divine establishment. Its Founder declares himself to be "God manifest in the flesh:" and states that the wrath of God abides on all that believe not on him as such. (John iii. 36.) Christianity is either true and divine, or the boldest lie and grossest imposture the world ever saw. There have been several false pretenders to divine inspiration; but no other founder of a religion ever ventured to declare that he was God himself. This declaration was the ground upon which Jesus Christ was condemned to death. Of the political charges against him he was fully acquitted; the Roman governor declared that he found no fault in him. (John xix. 6.) But "the Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." (Ib. 7.) And "the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy." (Matt. xxvi. 65.) If, as is maintained by some who pretend to be Christians, and are not, he had used the term "Son of God," in the sense in which a holy man may be called a child or son of God, there would have been no cause for rending of clothes, and crying out, blasphemy; and still less for putting the law against blasphemy in execution.

If a Jew could say with truth, the effects of Christianity are so invariably evil; the moral, the social, and the political state of society where the profession of it prevails, is so decidedly bad, that it is

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quite unnecessary for us to inquire whether it be true or false; by its deeds we know it: if, we repeat, a Jew could, with any consistency, venture to say this, we should feel no surprise at his declining to enter on an investigation of the truth or falsehood of Christianity. But we believe most sensible and educated Jews will concur in the opinion of the writer in the *Archives Israelites*—"We recognise all the happy results of this establishment for the cause of humanity; we acknowledge that wherever Christianity has succeeded to the monstrous practices of idolatry, there has been progress in the moral, civil, and political condition of man." We are aware that the mode in which this testimony is worded might admit of its being turned to mean simply, that Christianity is better than the monstrous practices of idolatry. We hardly think this is all the writer means. If he pretend to say it is so, why, we ask, are the Jews of Europe so superior, in all respects, to their brethren in the East, if it be not that they have benefited by the light of Christian truth that has shone around them? If modern Judaism be a brighter light still, why is it so little diffusive? If it walk by its own light, and receive none from Christianity, then it should shine most brightly where it is freest from mixture; and the Jews in Poland ought to be a pattern of the highest state of social existence; the most civilized, the most enlightened, the most God-like of beings! If the very mention of this involuntarily provokes a smile, it must, in common consistency, be admitted, that Christianity is not merely an improvement upon idolatry, but that it is an improvement upon every social and religious system the world has ever seen. It is, we boldly and fearlessly maintain, the one only true religion, which subsisted at first in scriptural (not modern) Judaism, as the bud, and in due time was developed as the full-blown flower.

O dear brethren of the house of Israel,—for such you are to us, and such, in spite of all your taunts, and sneers, and witty sayings about apostates, we will call you,—think of us as you please; but oh, we entreat you, reject not the counsel of God against yourselves! Levity and indifference about a matter which comes before you with such high and awful sanctions, is worse than folly. So far from its being a matter of indifference to you whether it be true or false, if there be even the slightest shadow of possibility that it *may* be true, it is your bounden duty, your highest interest, to examine it; for if it be true, you are eternally lost. If Christianity be true, you are living in rebellion against God, you are making him a liar, the wrath of God abideth on you; you are rejecting the only means of salvation—yea, you are accursed, because you love not the Lord Jesus Christ, and obey not his gospel; and therefore "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe." (2 Thess. i. 8—10.) Christianity declares all this; and if it be true—oh! if in eternity you first find it out to be true!

Would to God we could throw into this appeal somewhat of the overwhelming, the agonising force, with which the truth, the absolute truth, of all these declarations presses upon our feelings in relation to many who are near and dear to us! If our unconverted brethren knew the bitterness of feeling that accompanies a sense of our unfaithfulness, when we are conscious that, in our intercourse with them, we have not brought the great truths of Christianity directly before them, instead of resenting and sneering at our importunity, they would rather reproach us with the selfishness that shuns an obvious duty, because it subjects us to pain. Oh! if this page should meet the eye of any one to whom we have thus been unfaithful, with whom we have partaken of the bounties of God, without warning him to flee from the wrath of God abiding on him, to Christ Jesus, the only Mediator between God and man; without entreating him, to taste of that blessedness which arises from perfect reconciliation with God, through his dear Son; let him accept this as a feeble attempt to retrieve our error; let him receive it as the substance of what we *ought* to have said to him, but selfishly omitted to say; let him give us credit for sincerity when we solemnly declare, in the sight of God who searches the heart, that, as firmly as we believe our own existence, do we believe in the truth of all the statements here given respecting those who reject Christ and his gospel.

Time is short. Soon shall Jew and Gentile be in their eternal condition. Soon shall the writer and the reader of these pages be in that state where affectation is at an end; where all sinning with a high hand, all scoffing at serious things with a light tongue, have ceased; where all the pomp and vanity of this world, which now so dazzle the carnal eye, and so bewilder the carnal mind, are gone for ever; and nothing remains but truth, eternal truth, and God, the eternal God, with whom we shall be brought into direct and immediate contact! Then shall we know what is truth; but many, very many, will then know it too late! Oh! while there is yet time to refuse the evil and to choose the good, examine, we entreat you, the solemn, the awfully important question: IS CHRISTIANITY TRUE OR FALSE?

JEWISH INTELLIGENCE.

PALESTINE.—*Termination of the Civil War in Hebron.*—We are indebted to a subscriber for the following extract from a letter, dated Jerusalem, July 31st:—"The war in Hebron is ended since the end of May last. My last letter already informed you that the Pasha of Jerusalem had marched upon Hebron with a small army, which was sent to his assistance from Constantinople. Abd Rachman also, with his suite, consisting of a few hundred Filachines (natives), was also with him. The former besieged the town on every side, so that no one could come out or in without permission. But, in order to make the inhabitants believe that he was afraid to commence hostilities, he put them off their guard by daily sending deputations with proposals of peace to the town; and, by this stratagem, gained the opportunity of approaching the town without meeting with any resistance. After a fortnight's siege, he suddenly marched into the town on Friday, the 15th of May, immediately took possession of the מערת חמכפלה (double cave), here called *Kalee*, and in a very short time the whole town was occupied by the military. Some fifty Filachines, however, were killed by the inhabitants of the city and those of the surrounding villages, who had hastened to their assistance; and above a hundred were wounded. Mahamed Issa fled to some Arabian desert, and his brother, the second chief, called Amor, was taken prisoner, and closely watched. Three hours were then granted to the military for pillaging the town, and Abd Rachman being well acquainted with the locality, pointed out to the soldiers the largest stores and magazines. He behaved, however, very mercifully towards our co-religionists, owing to the intercession of our consul, Rabbi Isaiah Bardaki, who had visited the Pasha before his departure, and urged him to spare the afflicted people of Israel, since they had taken no part whatever in the civil strife and rebellion. The Pasha promised to do so; but upon his first appearance in the town, he seemed to have forgotten the promises made, as the military fell upon the Jews and plundered them. Six persons were wounded, and an old man, whose right hand was shot through by a ball, is this day yet confined to his bed. After a short quarter of an hour, however, upon the Pasha hearing of the atrocities committed upon the Jews, he repaired to the Jewish quarter, and dispersed the military. He also stationed a guard in the Jewish neighbourhood, to prevent a recurrence of such cruelty, and gave orders that any Jew discovering an article of his in the possession of a soldier, which he was able to describe and identify, should receive it back gratuitously. Nevertheless, the Jews suffered a great loss, as the military were cunning enough not to sell or expose in public any article taken from the Jews. Since that, the greatest order prevails there, the Pasha having left several hundred men with the Misselin for protection, and removed all the warlike men. The prices of corn, I am happy to say, have decreased, though but little. A measure of wheat fetches from eight to nine piastres."—*Jewish Chronicle.*

GRAND DUCHY OF BADEN.—In the sitting of the second Chamber at Carlsruhe, on the 21st. ult., the Chamber declared

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itself by a large majority in favour of a bill for the emancipation of the Jews in the duchy.—*Daily News.*

Koslin, Sept. 18th.—The changes and improvements commenced in April last are quietly progressing in our community. Unity and toleration continue to be the standard principles. Our Hebrew service has thus been regulated by the vigilance and discretion of our ecclesiastical commission in conformity with the doctrines of the Rabbinical Assembly. A change of this kind being no trifling task, deserves the more to be gratefully acknowledged. Especially are our thanks due to the warden, Löwe, not only for having undertaken, with personal sacrifice, to read a great portion of the service, but chiefly because, though strictly adhering to the principles of the old orthodoxy, he has nevertheless endeavoured to procure a reform suitable to our times.

The German service, which is performed regularly every Saturday at three in the afternoon, is, with very few exceptions, always attended by the whole community. At a late marriage ceremony the service was read wholly in German, except the marriage-formula, which was read both in German and in Hebrew. We conclude this report with the fervent wish that such a spirit of concord, love, and toleration as is evinced in this place may also reign in all other communities, and that they may want neither zeal nor ability to effect such reforms as are in accordance with the present age and with the degree of cultivation which they have attained.—*A. Z. des Jud.*

Greries, 16th September—After giving, in the evangelical college here, gratuitous instruction in the Hebrew language and antiquity, Dr. Schiller has been nominated as public Professor Extraordinary. Within a short period he is, therefore, the second Jew in Austria (the first is Dr. Wessely, in Prague) who has obtained this dignity. —*Ibid.*

Bern, 26th September.—The special law concerning the Jews of 1819 has been revoked, and the latter will now come under the general alien law of 1816. The differences consisted chiefly — 1st. The procuring of licences; unless possessed of these, the transactions of the Jews were null and void. This law had, however, not been enforced since 1830. 2nd. The loans on pledges, in which business the Jews used to be subjected to a strict vigilance for the prevention of usury, of which they are so frequently accused. Having a provincial bank and other similar institutions, this offensive law may well be dispensed with; otherwise the same law, for similar reasons, ought also to be applied to Christian usurers. 3rd. That the Jews were not to keep their (account) books in Hebrew.—*Ibid.*

BERLIN.—The exertions of Sir Moses Montefiore on behalf of the Russian Jews, however well meant, and however powerfully supported, have as yet failed to exercise the slightest influence on the councils of the emperor. Sir Moses is at this moment employed, with the assistance of competent men, in drawing up a voluminous memorial, comprising a collection of observations made by him on the condition of the Jews in Russia and Poland. The emperor has promised him to take the memorial into consideration. The fact must not, however, be lost sight of, that there exists at St. Petersburg a committee for Jewish affairs, which acts upon (what they call) *unchangeable* principles.—*Extract from the "Breslau Gazette" in "Der Jude."*

Sir Moses Montefiore has completed his memorial of the impressions received, and the observations made in his recent journey in Russia; which, after it has been laid before the British Deputies of the Jews, will be sent to St. Petersburg. Possibly at a later period it may be published, as a sort of *compte rendu*, and circulated among the British congregations. —*Correspondent of T. Z. Wüchter.*

It has been officially announced by Dr. Frankel, in the "Orient," that the Assembly of Jewish Theologians, which had been fixed for the 21st October, is to be deferred till next spring,

German Intolerance.—It is lamentable to read how tenacious some German governments are in maintaining certain Jewish disabilities, even beyond the term for which they were imposed. Thus it is with the decree of Napoleon, issued in 1808, against the Jews of certain northern departments, who (in order, as it was alleged, to restrain their usurious exactions) were subjected, for a term of ten years, to various vexatious formalities in their dealings. One of these prescriptions is, that a Jew, not in the possession of a certificate of morality from his immediate authorities (who moreover must renew it every year), cannot sue a Christian in monetary affairs. After the restoration, these unjust laws were immediately repealed in France, but were still rigidly maintained by those German governments which received accessions of territory on the Rhine. Despite the petition from the diet of Rhenish Prussia, its government cannot yet be prevailed upon to abolish a law as unmerited by the Jews, as it is humiliating to their feelings. Its vexatious effects have lately been again very strikingly evidenced. A poor Jewish milliner brought an action against a Christian for the amount of six florins merely; all that the defendant had to state in answer to the claim was, a demand that the plaintiff should produce her certificate of morality. The poor girl had neglected to provide herself with the document, as not having thought it necessary. The magistrate was consequently obliged to dismiss the case without redress. In further explanation we must add, that certificates obtained *after* the commencement of the suit, are of non-effect.—*Voice of Jacob.*

WURTEMBERG, *20th August.* — *Great German Tournament.* A great Feast of Tournament was celebrated at Heilbron, at which upwards of a thousand tourners from Stuttgart, Ulm, Ellwangen, Heidelberg, Mannheim, Frankfort, Mayence, Hanau, Cologne, Schleswig, etc., assisted, and, by their beautiful and gigantic exercises, excited general admiration. The most interesting part of the tournament, however, was the grand assembly of the tourners on the previous evening, when the interests promoted by the tournament were consulted and discussed. This, the mental part of the tournament, afforded an opportunity for the display of that powerful eloquence which virtue unadorned, and all other noble traits of the mind undecorated, are capable of producing. Here, a Jewish barrister, named Eller, of Mannheim, distinguished himself most. The affectionate and open manner, the soundness of his argument, and the happy mode of illustration which characterised his address, drew forth the general and continued applause of the assembly, whose cheering at the conclusion rose almost to enthusiasm. Such was the effect produced by this Jewish orator, that men who had come to the tournament with the most deep-rooted prejudices against the Jews, left the feast with the conviction that there must be among that nation *some* at least who may be matched with the most virtuous and pious of Christians.—*All. Zeit. des Jud.*

LECTURING AND LECTURES.

(From the Occident.)

"Whilst other nations have preserved scarcely for the space of a few years their festivals and their mysteries, we celebrate with inflexible purpose our religious observances from century to century."—JOSEPHUS.

The present age is distinguished in a peculiar manner by the interest which is awakened to the social and moral condition of our people. It is felt that the creation of the most unlimited wealth does not compensate for national debasement, and its consequence, worldly scorn; but that the true course to preserve the prosperity of the Hebrew, and maintain the integrity of his faith, is to promote the diffusion of religious intelligence, and to labour for the elevation of the moral character of the people. Hence we find that every number of the Anglo-Jewish Journal, "The Voice of Jacob," teems with paragraphs exhibiting the strenuous efforts making in the metropolis of Britain, to disseminate a true knowledge of the riches entombed in the literature of the ancient people, and that the advent of the reverend new Chief to his offices has given an impetus to the good work, which it is not assuming too much to infer, will most materially operate on the habits and opinions of all our co-religionists who may come within its sphere; for the inevitable effect of the many years, spent in dispersion and under oppression, has been the undermining of the general knowledge of sacred lore, and the creation of a la-

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mode of observance of the ceremonial code, most fatal to the preservation of our religious unity.

Holding that the course of the Hebrew has been one of religious retrogression, we are constrained to notice (but in doing so, write more in sorrow than in anger), that the tendency to change exhibited in the desire to simplify religion, as it is termed, is a step towards infidelity; and the crude and thoughtless efforts at alteration, the contracted endeavours of the petty few to adapt to native customs the forms of a ritual, which has stood the test of so many centuries, and the chimera of expunging from the service of a congregation calling themselves Hebrews, the language which Abraham spoke, the characters in which is recorded the only unquestioned history of mankind—a language which stands wholly without a parallel in the philology of the world—these are bubbles blown up by philosophic vanity—motes floating in the beams that will dissipate and perish ere sundown. Every age, every century, has produced men who have laboured in an unwise path, forgetting that "*to innovate, is not to reform*"—and whose labours for change, if successful, would have been the flux amalgamating the Hebrew with the idolater, to the annihilation of the former's identity. If there be any who sigh for a service more glittering than our chaste and solemn ritual, we tell them that it is not left to us to begin each a voyage of discovery for himself, to create forms, compile or compress services, or arrange symphonies. That the Hebrew's faith has a foundation decreed imperishable by the Great Omnipotent's fiat—that, however speculative rationalism may seek to overlay or enfeeble it—it is a mystery, which oppressed, yet flourishes—of a consistency imperishable and unchangeable, founding us a separate nation, the depository of a supreme code of ethics, the heart of which centres in Judaism, whilst the spirit is spread through all civilization; and this estimable felicity of position ought to render us more fully alive to the imperative obligation of defending it, and more solicitous of culling the blessings we enjoy, than vainly to labour to identify ourselves with the religions around us.

It is argued by the advocates of change, by the men who claim to represent the *spirit* of the *times*, that their reform has no other object than to increase public reverence for the pure light and words of the law, as contained in the חמשה חומשי תורה and in order to effect this, it is necessary to shear the formula of service of a great portion of a liturgy of great beauty, antiquity, and authority, alleging that the precepts of our institution are too strict and too rigid to be practised at the present day, and that with the orthodox, ritualism is carried to extravagance; and although there is much energy and apparent fervour in the synagogue, that there is little reverence and less real piety—that our leaders or teachers of old—the men—those august men who stood forward in the day of Israel's distress, and incontestably proved their belief in the truths of the faith they taught, by the most powerful, because the most costly, testimony which men can offer, the devotion of their lives, were bigots, and their precepts, of institution and instruction, bigotry amounting to idolatry. It was not our intention to enter on the discussion of doctrinal points; we freely admit our inability, from education or habits of thought, to do justice to so important a subject; but we could not resist recording our humble belief that the theories of these sectarians are inconsistent with Judaism; that we hold their course to be like the lightning, striking only to destroy, and feel assured that if it were successful it would annihilate

"That mental calm,
The self-applause—whose strength sustains the soul,
When o'er the sun of life the clouds of sorrow roll."

that peace and blessing, without which life has no dignity, and death no solace.

It is pleasing to reflect on the facilities now afforded for instructing the people in the great truths of religion; and we hail with intense satisfaction the commencement of a course of lectures in the various synagogues of Great Britain; and it is a matter of pride, that America holds equally as prominent a position in this salutary movement; for we have admired, and we hope profited, by many very excellent lectures we have heard and read on this continent, and esteem the publication of all such as a valuable adjunct; for it is by these means the hearts of the people will be improved. Nor is it difficult to perceive by the establishment and perfecting of these lectures, that the commentaries and doctrines of the great masters of our ancient theological councils and schools will become widely disseminated, understood, and appreciated, forming a conservative power within the minds of our people, which will prove a valuable aid in preserving the faith from the assaults of infidelity, and the insidious decay and ruin of apathy and ignorance.

It has been stated by a valuable labourer in the good cause, an esteemed lecturer of New York city, "That it is from the pulpit the people must learn the true nature, ends, and uses, of all the divine dispensations towards us." This was a truth enunciated in a happy moment of fidelity to a most important charge, as it is in the sanctuary and from its stated ministers alone, those purifying principles are to be learnt, which are infinitely more efficient than any human laws in restraining vicious propensities, and in creating and cherishing a spirit of piety and devotion; but it is the living expression of these principles that captivates the hearer, not the principles themselves; for, devoid of this expression, they are mere objects of dissent or approval.

Lecturing at present excites attention, it excites curiosity, it does even more, it awakens inquiry,—inquiry leads to reflection—reflection produces enlightenment, and according to the talent and ability employed, will the movement spread, acquiring importance and prosperity by the fructification of seed deeply sown, or languish and die from the inefficiency of the lecturer to inculcate these imperishable truths, that a belief in God, a faith in true prophecies, and a sense of moral duty, are the mainsprings wherewith to sustain the fortunes of a nation.

R. L.

New York, 5606.

PROPHECIES OF THE LATTER TIMES.—LETTER III.

(Continued from No. XXX.)

DANIEL VIII.

MR. EDITOR—The chief thing to be noticed in this vision is the origin of the fourth Babylonian dynasty. This vision passes over the first dynasty, and begins with the second, that of the Medes and Persians; it then proceeds to the third, that of Alexander. After his horn is broken, there come up four notable ones towards the four winds of heaven. These are the kingdoms of Ptolemy, Cassander, Lysimachus, and Seleucus. Next, out of one of these four horns there comes up another little horn; that is, out of the territory of one of these four kings there springs up another little kingdom. This part of the vision was anciently applied to Anitochus Epiphanes; but his kingdom was a component part of one of the four, not a new fifth kingdom, arising out of one of them. This little horn is PERGAMOS. The origin of this kingdom is well known. Lysimachus, having deposited all his treasures in the citadel of Pergamos, intrusted the government of the place to Philetærus. Philetærus rebelled against his master, seized the citadel and all its treasures for himself, retained possession of the city and the country around it till his death, and transmitted them to his posterity. He thus laid the foundation of a new kingdom; a little horn, springing up out of the horn of Lysimachus, one of the four which succeeded the first great horn of Alexander. This kingdom of Pergamos will hereafter be revived, and become the fourth Babylonian dynasty, the subject of all these prophecies. The visions of the book of Revelation mark this place as the metropolis of the monarch whose persecutions and blasphemies are there foretold. First, Pergamos will be the throne and the dwelling place of Satan (Rev. ii. 13): secondly, Satan is identified with the dragon (Rev. xii. 9; xx. 2); therefore the throne of the dragon will be at Pergamos: thirdly, the dragon gives his own power, and his own throne, and great authority to the beast (Rev. xiii. 2, 4); therefore the throne of the beast will be at Pergamos. This explanation of the little horn clears up the mystery of those parts of the book of Revelation which describe

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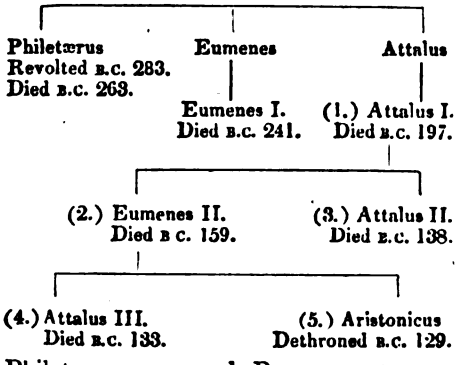
the beast as ascending out of the bottomless pit, or the abyss, or Hades (Rev. xi. 7); and which declare that the beast was, and is not, but will be (Rev. xvii. 8). To ascend out of the bottomless pit, or the abyss, or Hades, means, to rise from the dead. If these words be applied to a real person, they signify the actual resurrection of that person. In this literal sense the expression is applied to our Saviour; "Thou wilt not leave my soul in Hades." (Ps. xvi. 10.) David spake this of the resurrection of Christ. (Acts ii. 31.) Again, "Who shall descend into the deep," the abyss? (that is, to bring up Christ again from the dead.) (Rom. x. 7.) But if this expression, "ascending from the abyss," be applied to a significant symbol, it means the *revival*, the restoration from a state of death of that thing which the symbol signifies. In the visions of the Revelation, therefore, the expression teaches us that the beast will not be the sovereign of a new kingdom, but of an ancient kingdom newly *revived;* of a kingdom that "was, and is not, but will be." Pergamos "was" under the Attalian kings an independent and powerful monarchy; it "is not," having been absorbed in the Roman and Turkish empires; it "will be" when another Philetærus shall seize upon its fortresses, and plant the standard of independence on its summit. The accuracy of this interpretation is confirmed by the seven heads of the beast, and the explanation given of those heads by the angel. "There are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth." (Rev. xvii. 10, 11). The exact agreement between this description and the history of Pergamos will appear from the annexed table.*



Philetærus governed Pergamos twenty years, and left it to his nephew, Eumenes I.

From him the principality descended to his cousin, Attalus I., who first assumed the title of king. He, therefore, is the first head of the beast. From Attalus the crown passed in succession to Eumenes II., Attalus II., Attalus III., and Aristonicus. Attalus III. by his last will appointed the Roman people his heir; and, after the conquest and death of Aristonicus, the territories of Attalus were reduced into a Roman province, and the kingdom of Pergamos ceased to exist. Therefore, when the book of Revelation was written, five kings of Pergamos had fallen, and one was; Rome was then its sovereign head. From the Romans the sovereignty of Pergamos passed into the hands of the Turks; and under their dominion it has remained to the present day. The Turks, therefore, are the seventh head. When the book of Revelation was written, this head had not yet come; it has since come, and "continued a short space." The eighth head will be the beast himself; and under him the kingdom of Pergamos will rise again from the abyss of death.

Having now discovered the origin of Daniel's fourth empire, and the connection between his visions and those of the book of Revelation, it will be proper, before we proceed, to return to his first and second visions, and see whether this discovery will throw any additional light upon them. First, then, the legs of Nebuchadnezzar's image, and the fourth beast in Daniel's dream, represent the first dominion that will arise at Pergamos;—that of Satan, or the dragon, in the Revelation. The ten toes of the image, and the ten horns of the beast, in Daniel, represent the ten kings among whom this empire will be divided—the ten horns of the dragon. Of these ten horns three will be plucked up before an eleventh horn which rises up among them; which eleventh horn represents the second dominion that will arise at Pergamos—the ten-horned beast of the Revelation, to whom the dragon gives his own power, and his own throne, and great authority. Again, in the Revelation the dragon appears with seven crowned heads, and ten horns not crowned; the beast who succeeds him, has also seven heads, but they are not crowned; and his ten horns are crowned. Now the seven crowned heads of the dragon represent the seven kings of Pergamos—the five of the family of Philetærus, the Romans, and the Turks. During his dominion, therefore, at Pergamos, the seventh head will still continue crowned; the Sultan of Constantinople will still continue (nominally at least) the sovereign head of Pergamos. But, when the empire of the dragon becomes divided among the ten kings, and he transfers his own throne to the beast, the seven crowned heads exist no longer; the beast himself will be the eighth king of Pergamos. Thirdly, the fourth empire of Daniel is repeatedly described as exceeding dreadful, and diverse from all kingdoms; and these awfully mysterious words are explained in the Revelation by one word yet more awful—it is the kingdom of Satan.

To return now to the eighth chapter, the vision itself, I think, points to the founder of the first empire that will arise at Pergamos — the fourth beast in Daniel's preceding vision, the dragon of the Revelation: the angel describes the second power that will arise there — the eleventh horn, or king, of the preceding vision, the beast of the Revelation to whom the dragon resigns his throne. That the little horn described in the vision itself is the same as the fourth beast of the preceding vision, and the dragon of the Revelation, appears evident from the following passages:—

1. The fourth beast "devoured and brake in pieces, and stamped the residue with his feet:" "shall devour the whole earth, and shall tread it down, and break it in pieces." (Dan. vii. 7, 19, 23.)

2. The little horn "cast down some of the host and of the stars to the ground, and stamped upon them;" "it cast down the truth to the ground:" "the sanctuary and the host to be trodden under foot." (Dan. viii. 10, 12, 13.)

3. The dragon, "his tail drew the third part of the stars of heaven, and did cast them to the earth." (Rev. xii. 4.) The action of trampling under foot identifies the first and second; the stars identify the second and third. The conquests of this hour extend from Pergamos "toward the south, and toward the east, and toward the pleasant land;" that is, toward Egypt, and Upper Asia, and Palestine; and by these conquests he will establish the fourth Babylonian dynasty, the iron legs of Nebuchadnezzar's image. The duration of this empire appears to be limited to 2,300 days;—about six Mohammedan years and a half. The king of fierce countenance described by the angel, is by that very title identified with the eleventh horn of the preceding vision, "whose look was more stout than his fellows" (Dan. vii. 20), and with the beast of the Revelation, in whom the title of King of Pergamos" will be restored again to life. As the actions of this monarch will be more fully repeated in a subsequent vision, I will not now trespass upon your space, Mr. Editor, by any further remarks upon them.

I am, your very obedient Servant,
PERGAMOS.

* Genealogy of the Kings of Pergamos.

When Rabbi Jochanan, the son of Jaccai, lay ill, he was visited by his pupils. As soon as he perceived them he began to weep. So his pupils said to him, "Light of Israel, right pillar, mighty hammer, wherefore dost thou weep?" And he replied, "If I were conducted before a king of flesh and blood, who is here to-day, and to-morrow is in his grave, whose anger cannot be everlasting, whose fetters cannot endure for ever, who, if he sentence me to death, cannot destroy me for ever, whom I can conciliate with words and bribe with money, I would weep nevertheless; and now that I am conducted before the King of Kings, the Holy One, blessed be He! who lives and reigns for ever and ever, whose fetters endure for ever, whom I can neither reconcile with words, nor bribe with money; and when, moreover, there are two ways before me, one that leads to paradise, and the other to hell, and I know not to which I shall be conducted, have I not cause to weep?" They then asked him for a blessing, and he said, "Heaven grant that you may at all times have as much the fear of God as you have the fear of flesh and blood."

The pupils, being surprised at this, he continued—"Would it were so; for know that when committing a sin, man dreads most the eye of his fellow-creature. — *Talmud: Tract, Berachoth, Sect.* 4.

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NOTICES TO CORRESPONDENTS.

Received: A. D. S.; J. G. M.; W. M.; E. T; Rev. John Oxlee; G. M.

The Rev. John Oxlee's letter arrived too late for insertion this month; it shall appear in our next.

We have safely received the book sent by E. T., for which we tender our thanks.

Our various correspondents must not think their communications overlooked, because not immediately made use of. There are many things that must be inserted at the time, or not at all; those that may wait, are therefore allowed to stand over to a convenient opportunity.

We must again entreat those who transmit money to the Editor (not the Publisher) by Post-office orders, to make the same payable at *Paddington*. Independently of the distance, the trouble and annoyance of getting an order paid at the General Post-office, where one is not personally known, is very great.

BOOKS RECEIVED.

The Two Resurrections, in their Relation to the Doctrine of Election. By J. G. MANSFORD.

RECEIVED FOR TRINITY CHAPEL.

A Friend	£20	0	0
Ditto	5	0	0
Friends in Bristol, by Rev. Mr. Roper	2	0	0

THE VOICE OF ISRAEL,

MONDAY, NOVEMBER 2, 1846.

THE JUDGMENT.

Great God! what do I see and hear?
The end of things created!
The Judge of mankind doth appear
On clouds of glory seated.
The trumpet sounds: the graves restore
The dead, which they contain'd before—
Prepare, my soul, to meet Him!
LUTHER'S HYMN.

"How are we to reconcile the doctrine of a *first* and *second* resurrection with that of a *final judgment?*" This is the question of your correspondent, An Inquirer, which, by your permission, Sir, I shall attempt to answer.

All men born into this world are either "saved by grace," or shall be "judged according to their works;" but to suppose that those who are "saved by grace," shall *also* be "judged according to their works," involves a contradiction in terms, for which, I venture to say, the Scriptures (rightly understood) afford no warrant. What! Judge the justified! "Who shall lay anything to the charge of God's elect? It is *God* that justifieth. Who is he that condemneth? It is *Christ* that died." Mr. Newman, I believe, has said, "Give me the 'judgment according to works,' and I ask no more;" and he has said well. All the rest of his doctrine, whether as an Anglo-Catholic or a Roman Catholic, follows as a matter of course. The doctrine of "inherent righteousness" —the common quality of all false creeds— becomes indispensable to salvation; it is no longer "*God* that justifieth," but *man* must share the glory.

In John v. 24, our Lord says, "He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into *judgment* [κρισις is the word, not κατακριμα], but *is passed* from death unto life." In v. 25, he speaks of the *first resurrection*; whether at the full harvest, or at that remarkable first-fruits spoken of in Matt. xxvii, 52, "The hour is coming, and *now is*," is "nigh at hand." In v. 27, he tells us of his "authority to execute judgment also, because he is the Son of Man," and has *bought* the lordship over all flesh. (See 2 Peter ii. 1.) He tells his disciples in verse 28, "not to marvel" at what he had told them, of the dead saints "hearing his voice," for the hour is coming—such an hour shall come—in the which *all that are in the graves*—not only his saints, but 'the rest of the dead' 'shall hear his voice, and come forth' to judgment. His "judgment is just." It will be a "resurrection of damnation" to all that have done evil (and, alas! who has not?); at the same time, the just Judge of all the earth professes himself ready to abide by the terms of the law (here as elsewhere, see Rom. ii.), to "give eternal life to every man that worketh good," and sinneth not. "The *doers* of *the law* shall be justified," but where shall they be found? "We have before proved (says the apostle), both Jews and Gentiles, whether 'in the law,' or 'without law,' that they are *all under sin;* as it is written, There is none righteous; no, not one." "By the deeds of the law there shall *no flesh* be justified in his sight." "For all have sinned, and come short of the glory of God; and all that are justified are *justified freely by his grace*, through the redemption that is in Christ Jesus." "If ye believe not that I am He (said our blessed Lord—*i.e.* the ransom and the righteousness provided by God for your justification), ye shall die in your sins" —not in your *sin* of unbelief, but in your *sins*—in your *transgressions against the law*, by which ye shall be judged, and by which ye shall be condemned before "the great white throne" of judgment. Ye are (Eph. ii. 3.) "children of wrath by nature," and if ye believe not the Son (John iii. 36), the "wrath of God *abideth*" on you: your sins are on your own shoulders. But *Christ* hath borne *our sins*—the sins of his people—"in his own body on the tree." With regard to those who are "buried with him in baptism," and are "quickened together with him," "he hath forgiven them *all trespasses*;" "the blood of Jesus Christ cleanseth from all sin;" there is, therefore, now *no* condemnation to them which are in Christ Jesus. "*Blessed* and *holy* is he that hath part in the *first resurrection*; on such the second death"—in which the 'judgment according to works' issues— "hath no power." (Rev. xx. 6—14.)

What, then, is the judgment to which Christian believers are subject? Is it not a judgment in *this life?* What said St. Peter eighteen hundred years ago? "For the *time is come* that judgment must begin at the house of God, and if it first begin at *us*, what shall be the end of them that obey not the gospel of God?" (1 Pet. iv. 17.) He alludes, of course, to the *sufferings* of Christ's flock, "the trial of their faith," which shall be found unto praise, and honour, and glory, at the appearing of Jesus Christ; and of which he says further (2 Peter, ii. 9), "The Lord knoweth how to deliver the godly out of temptations, out of trials and troubles, and to reserve the unjust *unto the day of judgment* to be *punished*." The godly then are not "reserved unto the *day of judgment*," which results in the *punishment* of the unjust, of those who are not justified in Jesus, and sanctified by His Spirit. The believer's judgment is *chastisement*; chastisement here that he may escape condemnation hereafter: *all* the children of God are partakers of it (Heb. xii. 8), "God dealeth with them as with sons." He applies his law by his Holy Spirit to their several cases and consciences; and he so applies it that they are made to plead "guilty before God" (Rom. iii. 19), and to sue for mercy; by these means, by the application of the "holy, and just, and good" law of God to their "desperately wicked and deceitful" hearts (Rom. vii. 14), of the *spiritual* to the *carnal*—they are convicted and condemned, their hearts are broken and made contrite, and God— so far from despising — binds up the broken heart, comforts the contrite spirit, and gives the poor sinner "joy and peace in believing." And as at the first, so throughout the whole Christian course, God's language is, "If my children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes." God requires this of his "obedient children," that as "he which hath called them is holy, so should they also be holy in all manner of conversation." (1 Peter i. 14—17.) "And if ye call on the Father (says the apostle) who, without respect of persons, *judgeth according to every man's works*"—*judgeth now*, not "*will judge*" hereafter, "pass the time of your sojourning here in fear," in fear of the rod, not of eternal destruction; in fear of offending your heavenly Father. "Be in subjection" —in willing subjection—"to the Father of spirits, and live." (Heb. xii.) "For he chasteneth us—not for his pleasure— but for our profit, that we might be partakers of his holiness;" that, having no holiness of our own, we may be forced, as it were, by a happy necessity, to take refuge in that holiness, "without which

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(we are told directly), no man shall see the Lord." Now, "if we would judge ourselves (says St. Paul, 1 Cor. xi. 31), we should not be judged," if we would apply God's law to our hearts and lives, and walk according to his word; "but *when we are judged*, we are chastened of the Lord, that we should not be condemned with the world." The world shall be judged and condemned, but the children of God shall be exempt from this judgment and condemnation; nay, they shall *sit in judgment*: "judgment is given unto them." (Rev. xx.; Jude.) "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?"—fallen angels—(1 Cor. vi. 2, 3.) Are they not "caught up to meet the Lord in the air"—the dead saints *raised*, and the living saints *changed*—for this very purpose, that they may come with Jesus to "judge the world"? "At the coming of our Lord Jesus Christ, with all his saints" (1 Thess. iii. 13), are we not told to "comfort one another with these words"? What comfort would it be to me, a convicted sinner, to tell me that I shall be rewarded for my works at the day of judgment, when I know that for the very best of them I deserve condemnation? May God shield me from the "judgment according to works"? Christian believers are not *at the bar* on that occasion, but on the *judgment-seat*, "round about the throne."

It is a very subtle form of self-righteousness, fostered by many, which, professedly looking for justification in the sight of God by faith only, yet expects a reward hereafter in proportion to good works performed here. A more mercenary motive cannot be conceived; people are to work on earth for the sake of getting higher in heaven! This surely were to serve themselves, and not to serve God. A system of "different degrees of glory" has been invented, to give a colour to this pretension. Now with regard to the execution of the law, where it is expressly said that the judgment shall be "according to every man's work," one would expect a gradation in punishments, even as there is a gradation in crimes; but that, when the price paid is the same, and man's only title to life eternal is through the merits of another, his "filthy rags" should be taken into account as fitting him for a higher sphere, is a supposition that should have clear scriptural proof to make it credible.

As regards different degrees of punishment, we are expressly told that some shall be "beaten with many stripes," and some with "few;" but where is there any testimony of the kind with regard to different degrees of glory, except as God may please to assign them "according to the good pleasure of his will," and altogether irrespectively of our deserts? The advocates of this theory are so put to it for an authority, that they press into their service, as an argument, St. Paul's illustration of "one glory of the sun, and another glory of the moon, and another glory of the stars," leaving out the antithesis which explains his meaning, "*So also* is the *resurrection* of the DEAD; it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory." As well might they argue that, because "there is one kind of flesh of men, another of beasts, another of fishes, and another of birds," *therefore*, there are different kinds of spiritual bodies among "those that are Christ's!" Surely we should not be left without some *direct testimony* to so important a doctrine, were it a true one. St. Paul does not appear to have thought of any higher reward, of any brighter crown, than that of his Corinthian converts, when he wrote, "And I would to God ye did reign, that we also might reign with you;" or, when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall *give* me at that day, and not to me only, but unto *all them also* that love his appearing." A common reward is promised to all the "children of God"—"members of Christ"—and therefore, in his right, "inheritors of the kingdom of heaven." "Of the Lord they shall receive the reward of the inheritance." (Col. iii. 24.) In the beatitudes it is said, "Rejoice, and be exceeding glad, for great is your reward in *heaven*." "Love your enemies, and do good," &c.; "and your reward shall be great, and ye shall be the *children of the Highest*." To "live and reign with Christ" is the blessed promise, the "recompense of reward" to which all the "joint-heirs" should look forward. Great mistakes have been made on this subject by persons not considering how very frequently such terms as the one I have just used, "recompense of reward," and "rewarding according to our works," and so forth, are used in a *bad sense* in Scripture. It will be found that they are very generally—if not always—applied to the punishment of the wicked, and not to the recompense of the just. To be "rewarded according to our works," and to be "condemned," are oftentimes synonymous terms. See, for instance, Heb. ii. 2, "For if the word spoken by angels was steadfast, and every *transgression* and disobedience received a just *recompense of reward*, how," &c. Again (2 Tim. iv. 14), "Alexander the coppersmith did me much evil; the Lord *reward him according to his works*." Charity itself will not warrant us in supposing this to be a prayer of the apostle's for his ancient enemy. There are many such expressions in the Psalms. "The Lord plentifully rewardeth the proud doer," &c.* Matt. xvi. 27, is often misunderstood and misquoted. "For the Son of Man shall come in the glory of his Father with his angels, and then he shall *reward every man according to his works*." If we look to the parallel passage in Mark viii. 38, we find that this is a threatening to the wicked: "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed." He shall reward him according to his works—"when he cometh in the glory of his Father with the holy angels." See also Luke ix. 26. Once more: in Rev. ii. 23, we have the threatening against "that woman, Jezebel, and her children"—"I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts, and I will give unto every one of you *according to your works*." After these instances we are no longer surprised to find that the final judgment before the great white throne (Rev. xx.), where "the dead"—the rest of the dead—"are judged out of those things which were written in the books, *according to their works*," that this final judgment of those who are not "partakers of the first resurrection" issues in the "*second death*."

I remark, moreover, that in some of our Lord's promises of rewards for labours of love for his name's sake, he appears to distinguish them (as being fulfilled in the *present life*) from the eternal reward which is common to all his saints in the world to come. (See Mark x. 28—30.) "He shall receive an hundredfold *now in this time*, and in the world to come *eternal life*." In the case where no recompense can be made in this life (see Luke xiv. 14), it is said, "They cannot recompense thee; for thou shalt be recompensed at the *resurrection of the just*." But this is saying no more than that true and faithful Christians shall partake of the *general* recompense of the just—of those who are justified in Jesus. Compare Luke vi. 37: "Judge not, and ye shall not be judged. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall *men* give into your bosom; for with the same measure that ye mete withal, shall it be measured to you again."

The texts which seem, at first sight, to speak of different rewards varying according to our works will, I think, present no insuperable difficulty, if it be carefully observed to whom they apply. God may have different services for his servants in the "new heaven and new earth," and may especially fit them for those services. We know it is said of the apostles that they "shall sit on twelve thrones, judging the twelve tribes of Israel;" and generally it is said of those who "turn many to righteousness" that they shall "shine as the stars for ever and ever." Great honour shall be given to those who have "kept the faith," and laboured in "the word and doctrine" faithfully. These are Christ's *builders* (1 Cor. iii. 10), while his people in general are his *house*; his *labourers*, while others are his *vineyard*; they are the king's "*own servants*" (in distinction from his people), to whom the sovereign has committed "his own goods" in his absence from his kingdom on earth,

* See also Isaiah lix. 18: "*According to their deeds*, accordingly he will *repay*: fury to his adversaries, *recompense* to his *enemies*."

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and has bid them "occupy till he come." It is difficult to reconcile the parables on this subject, and, perhaps, in the absence of any distinct testimony, unfair to draw an argument from them; they were addressed to the disciples under particular and widely different circumstances, and we may not be able to put ourselves in the same exact position as those who heard them. In one, the reward to the faithful servant is said to be, that the King at his coming will make him "ruler over all that he hath," which he can only be as a member of Christ's body, "living and reigning with him;" in another, "ten cities" and "five cities" are said to be the extent of the rule of the most faithful, which are in proportion to the "talents" with which their King intrusted them at the first. This, indeed, is not the case in the parable of the "pounds" (Luke xix. 13); but to interpret this in another sense would make it hold a different language from the parable of the "labourers," which seems to have been spoken to check the very spirit I am opposing (Matt. xx. 1). "They received every man a penny," and the first labourers murmured, saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." "But *He* answered one of them, and said, Friend, I do thee no wrong; is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last"—*i. e.*, there shall be an equality —"for many be called, but few chosen." However difficult it may be to reconcile these sayings now—in the exceeding great reward that awaits all who teach and preach "the truth as it is in Jesus," there will be some point of view that reduces the difference to nothing; that perfect unity, perhaps, among the several members of the body of Christ, which makes the honours bestowed upon one the honours of all. "If one member be honoured, all the members rejoice with it." (See "Fry's Second Advent," *in loco*, a work which your correspondents would do well to consult; it would save both them and you much trouble.)

In 1 Cor. iii. the apostle writes at length of the minister's reward. "Who then is Paul, and who is Apollos, but *ministers, by whom* ye believed?" "I have planted, Apollos watered, but God gave the increase." "Now he that planteth and he that watereth are one; and every man shall *receive his own reward according to his own labour*," whether it be true work that will stand, or false work that will fail: "Every man's work shall be made manifest; for the day ["the great day of the Lord"] shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of *what sort* it is." The building is said to be composed of "gold, silver, precious stones, wood, hay, stubble"—of *true believers*,—"much more precious than the gold that perisheth, though it be tried with fire," (1 Peter i. 7), and of *false professors*. "The work" refers to *persons*, not to *doctrines*. "Are *ye* not my *work* in the Lord?" (1 Cor. ix. 1.) "*Ye* are God's husbandry; *ye* are God's *building*." (ver. 9,) "If any man's work abide, which he hath built on the sure foundation, he [the builder] shall receive a reward." If those whom he hath edified be found "precious stones" in the day when the Lord "makes up his jewels"—gold "tried, but not consumed, by the fire"—"refined silver"—"he shall receive a reward." But "if any man's work shall be burned"—being found hypocrites and pretenders, worthless materials, not of "God's building" he (the builder) shall suffer loss; but he himself shall be saved, yet so as by fire. It is supposed that the minister holds the truth, but holds along with it unsound doctrines, with which he has built up many, not in God's "most holy faith," but in delusions of one kind or other. This will not affect his own salvation, which is secured to him in Christ, but it will affect his *reward*, when "the Chief Shepherd cometh." What is that reward? In what does the minister's reward consist? It consists in the souls that are saved by his instrumentality. "For what is our hope, or joy, or crown of rejoicing?" asks St. Paul, "Are not even *ye* in the presence of our Lord Jesus Christ at his coming? For *ye* are our *glory* and our joy." (1 Thess. ii. 20.) Again, "We are your rejoicing, even as *ye* also are *ours* in the day of the Lord Jesus." (2 Cor. i. 14.) So also in Phi. ii. 16, the apostle says, "Holding forth the word of life; that *I* may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain;" and in ch. iv. 1, he calls the "saints at Philippi his joy and crown." There is another passage in 2 John, which refers to the *same reward*, a minister's reward in his people, but which is often erroneously applied to believers at large to support the doctrine of "a reward according to works." (See Bickersteth's sermon on this subject, *passim*.) "Look to yourselves," the apostle is warning the "elect lady and her children" against "deceivers and Anti-christs." "Look to yourselves, that *we* lose not those things which *we* have *wrought* ["gained," margin], but that *we* receive a *full reward*;" that *we* do not "suffer loss" by your destruction.

In Heb. xiii. 17 it is written, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must *give account*, that they may do it with joy, and not with grief: for that is unprofitable for YOU." This last clause is frequently omitted, when this text is quoted so as to give the notion that the minister is on his trial, instead of giving an account of those committed to his charge. I do not suppose that it alludes to the day of judgment, but to the *daily account*, which the faithful minister gives in joy or sorrow, when he opens his heart to God, and according as he feels himself to be, in his ministry, a "savour of life unto life, or a savour of death unto death." It is probable that this is the meaning of the term; also in Rom. xiv., where we are told not to judge one another "in meat or in drink, or in respect of an holy day," or such like questions, for that Christ is the only judge, in his word and by his spirit. "Who art thou that judgest another man's servant? to his own master he standeth or falleth," not *will stand* or *fall*. "As I live, saith the Lord, every knee shall bow to *me*, and every tongue shall confess to *God*: so then every one of us shall *give account* of *himself* to God," and not be judged by this man's opinion, or that man's. This I take to be the meaning of "the judgment-seat of Christ," in this connection, erected in every man's conscience. "With me," says St. Paul (1 Cor. iv. 3), it is a very small thing that I should be judged of *you*, or of *man's judgment*: yea, I judge not mine own self; for I know nothing by myself," * * * * "but he that *judgeth* me is the Lord." As if he had said, He knows whether I speak truth or not: and if you cannot agree about it among yourselves, whether my view is right, or Peter's, or Apollos's, or whether there is any difference between them, do not judge harshly or break up into parties, but let the question rest till the *Lord* come. "Judge nothing before the time, until the *Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of *God*;" shall have his proper praise at the hands of God. *His* praise, the minister's true reward, will be better worth having, than that of an applauding congregation of worldly followers. "These things," the Apostle adds, "I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up *for one* against *another*." It is certainly of ministers, and of *ministers only*, that St. Paul speaks in 2 Cor. v. 9., "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body," (He had been speculating about being "absent from the body, and present with the Lord,") "according to that he hath done, whether it be good or bad," "knowing therefore the *fear* of the Lord," (Schleusner, "cum igitus sciamus quam *reverentiam* debeamus Deo,") "telling the truth and nothing but the truth, we persuade *men*, but we are made manifest unto *God* [as his ministers] and I trust also are made manifest in your consciences; for we *commend* not *ourselves* unto you" * * * * "the love of *Christ* constraineth us." "A dispensation of the gospel," says the apostle in another place (1 Cor. ix. 17.), "is committed unto me;" even, if "against my will," "woe is unto me, if I preach not the *gospel*." "We preach not *ourselves*, but Christ Jesus the Lord"—"not in the words which man's

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wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." But "if I do this thing willingly I have a *reward*." (1 Cor. ix. 17.) "What is my reward then?" Now is the time for the apostle to tell us of the different degrees of glory—of rewards varying in proportion to our works—of brighter crowns and more radiant diadems —of higher seats reserved for him, and for those who (like him) were willing "to spend and to be spent" for others. "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge"—I fear that some "ungracious pastors" would think this but a poor recompense—"that I abuse not my power in the gospel."

I think, Sir, I have replied to all your correspondent's inquiries, whether satisfactorily or not, it is for him to judge. I have given the reply, which seems to me most consistent with the whole word of God, and most in accordance with the meaning of the spirit, and that which brings rest to my own soul. Let me, after so much argument, conclude with one authority from among men. Old John Bunyan's pilgrim at the end of his pilgrimage, comes to "Mount Zion, and the city of the living God—the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just new made perfect," and what shall he find there? "There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory! When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall *sit upon the throne* of *judgment*, you shall sit by him! yea, and when he shall pass sentence upon all the workers of iniquity—let them be angels or men—you shall have a voice in that judgment, because they were his and your enemies!" R. M.

LECTURE VII. — The Messiah, as Revealed in the Law, the Psalms, and the Prophets.

By the Rev. H. Highton, M.A.

(Concluded from No. XXX.)

And, once more; how utterly unmeaning is such language as that of the fifth verse in the mouth of the Gentile kings, applied to the people of Israel! "'But we now perceive that he was wounded from our transgression, and was smitten from our iniquities; our peace was a chastisement upon him, and with his stripes we were healed.' They will admit that their frequent attacks upon him, were not because of *his* but of *their* perversion, and that they had wrongfully inferred from *their* prosperous and *his* wretched state, that *they* were blessed and *he* accursed of God; and they accordingly treated him as a condemned criminal, by whose stripes they thus imagined themselves healed."* Nay, brethren, the view of the passage thus given is one altogether untenable, and the shifts and tortuous explanations to which the writer is reduced in order to give it any semblance of probability is a plain proof that such a method of explanation is completely erroneous and invented only to suit a special object. But before I conclude, there is an explanation given of one verse, upon which I would, with all deference, make a few observations. It is the 11th verse, "Of the travail of his soul he shall see (the fruit) and be satisfied; by his knowledge my servant justifies many (*i. e.* disseminates on earth the knowledge of the true God;) and yet bears their iniquities, (*i.e.* their cruelties)," which the writer explains as meaning that Israel shall disseminate among the nations a knowledge of the true God, and so lead many souls to salvation. Now, I ask, brethren, I ask affectionately, if such you own and profess to be your calling of God, why do you make no attempts to fulfil it? Where are your Bible Societies to spread among the heathen the knowledge of the true God? Where are your missionary preachers and teachers to declare among idolatrous nations the living God, and to turn them from the worship of their dumb idols? And, remember again, that, according to your theory, we Christians can be no less than idolators, because we worship him whom we believe to be the Messiah as *God*. Wherefore, then, are there no efforts made by you to convince us of what you cannot but consider, according to your own principles, *our* deadly errors? Why, without sympathy and pity, without one effort to rescue us, will you leave us to what you must consider the condemnation of worshipping as God, one who is *not God?* Why not enter into quiet and friendly discussions with those Christians who seem really desirous of ascertaining the full truth, to convince us of our errors? Why shrink from the question altogether, and claim it of us as the highest favour we can show to the house of Israel, to leave them alone, and disturb them not in their present faith? Surely both cannot be right; if you be right, then we are wrong, and fatally wrong; if we be right, then are you wrong, and then is there no hope of your recovering your liberty, and your greatness, and your glory, but by entering into our views of the King of Israel, by acknowledging the same Messiah, and joining with us in prayer that he may hasten his coming in glory. At any rate, brethren, this we can do: we can pray each for ourselves and for the other; we can pray at least to the one Great God and Father of all, whom we both acknowledge, that in whatever respect either of us may err, he may recover us from our error, and guide us into truth. There ought to be between us both an earnest struggle of prayer *for each other*, that we may soon be brought both of us to one belief, the true belief; and only one belief can be true. This is a glorious race upon which we can both enter, without in any way jostling or interfering the one with the other; and blessed are those who, by supplication to God, first obtain the conversion of their brethren.

And now I have concluded the subject of my lectures. I have attempted to show that a Second Person of the Godhead is revealed throughout the law and the prophets; that this Second Person of the Godhead is the same as the Messiah, who is divine; and that in assuming the office of the Messiah, this Second Person of the Godhead was to take on him the nature of man and become incarnate. And what has been my motive in coming here to speak to you of these things? Is it from any ill will to Israel? Is it because I am desirous that they should forsake the God of Israel, or the covenant which he made with their fathers? God forbid. No; it is because, as a minister of the gospel, I feel a love toward the God of Israel, and toward the house of Israel whom he has chosen and separated for himself, and with whom his covenant can never be made finally void. It is because, with many others, I feel a grief and indignation at seeing their cities burnt up with fire; their land, their own, their ancient, their promised land, the fairest of all lands on the face of the earth, on which the eyes of the Lord rest from the beginning of the year even to the end thereof, continuing so long a wilderness and a desolation, and themselves scattered for so long among all the nations of the earth, their name made, according to the sure word of prophecy, even a by-word, a proverb, and a reproach. It is because I wish to see an end put to their captivity, themselves restored to the full favour of their God, their land recovering, according to promise, its ancient, yea, and ten times its ancient fertility; their temple rebuilt, their kingdom re-established, their days made prosperous as the days of heaven upon earth, with their God for their King, as in the days of old, to go before them and to gather them up; the whole earth joining in one faith, with one Lord, and his name one; and all false gods and idols abolished from the face of the earth for ever. It is for these reasons that I wish to see them adopt what we conscientiously believe to be the true character of the Messiah, as represented in the Scriptures; for I believe from the bottom of my heart, in deed, and in truth, that their restoration to the favour of God and to their ancient glory is intimately connected with their at least partial acknowledgment of these truths. The zeal of a large number of Christians is now at length earnestly aroused in behalf of the Jews, and in very many instances in a right direction; it is aroused in a hearty desire to see them restored to the favour of their God as a nation, without losing their peculiar nationality, nor being merged in the masses of the Gentiles. I feel confident that God, who sees the

* This is the explanation given of Isa. liii. in the *Voice of Jacob*.

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hearts of men, knows there are many hundreds, yea, many thousands, daily praying for the peace of Jerusalem—yea, many whose names will be known only at the last day of judgment, who would lay down their lives if they could contribute thereby to the restoration of Israel, and his reconciliation with his God. One cannot help lingering on this subject, lingering on this glorious thought, this bright expectation of the glad time, when the faces of all the worshippers of God shall be beaming with joy never ending, when all the trials and all the ills, small and great, of this present world, this present state of things, shall be over, and sorrow and sighing shall flee away for ever. May the great God enlighten us with the knowledge of himself and guide us into all truth. May he bring to pass in our days, even in ours, those good things which he has promised to the house of Israel—yea, and in which those Gentiles also shall be partakers upon whom his name has been called, even the glorious and everlasting kingdom of the King Messiah. May the captivity of Israel and of Judah speedily cease, and may we be amongst the happy and glorious train, when the Lord our God shall come and all the saints with him.

THE ZOHAR AND THE DOCTRINE OF THE TRINITY.

The letter of the Rev. John Oxlee, contained in our last number, makes us feel it right to give our readers, from time to time, some extracts from the Zohar, a very ancient work, of great authority among the Cabbalists; and of which we shall give a more particular account in the course of our article on Cabbalah: at present, we merely mean to bring forward some of its statements respecting a Trinity in Unity. But before doing so, we must again distinctly state, that we do not bring these forward as any proof of the doctrine of the Trinity; because, in matters of faith, we do not consider human traditions or opinions as of any authority whatever. But we bring them forward to show, that not only was the doctrine of the Trinity in Unity held by the Jews before their dispersion, but that even after their dispersion, the doctrine was not for some time wholly lost; and that, therefore, it is mere affectation in our Jewish brethren to speak as if this doctrine were so entirely incompatible with Judaism, that it is utterly impossible for a Jew to believe it. We are well aware that the Zohar is regarded with contempt by many Jews; but we presume no one ventures to say, that its author or authors were not Jews, or were converts to Christianity, or were believers in Three Gods. We doubt not, they said, "Hear, O Israel, Jehovah, thy Elohim, is one Jehovah," as loudly and as sincerely as their modern brethren; and yet, of this very passage they said, that this unity includes *three*, and these three are one. If a Jew could say so a thousand years ago, why pretend to say it is impossible for a Jew now to believe a Trinity to mean anything else than Three Gods?

We shall begin with the following extract; premising, for behoof of Mr. Oxlee, that our edition of the Zohar was published in Amsterdam in the year ה נפל ת, that is, the year 5565, or 1805; and that the passage occurs in part 3rd, page קסב (162), left-hand side, line 16th from the top of the page:

תרין אינון . וחד אשתתף בהתואינון תלתא׳
וכד הוו תלתא אינון חד - אלין תרין שמהן
דשמע ישראל דאימון יי׳ יי׳ אל חינו אשתתף
בהו . ואיהו חומא דנושפנקא . אמת . וכד
מתחברין כחדא אינון חד ביחודא חדא

"There are two, and one being joined to them, they are three, and when they are three, they are one. These are the two names of the verse שמע ישראל [Hear, O Israel], which are יהוה יהוה [Lord, Lord], to which אלהינו [our God] is joined, and this is the seal-ring אמת [truth], and when they are joined together, they are one in unity."

That is to say: between יהוה יהוה stands אלהינו, forming a trinity, and in the end אחד expressing unity.

Now, if there were only this passage in the Zohar, it would certainly justify those who maintain that the doctrine of a Trinity in Unity is to be found in it. But there are many such passages in it, of the existence of which we are well aware; and which, when we have time to hunt for them through the trackless wilderness of words, so as to point out their exact position to Mr. Oxlee, we shall present to our readers.

GIPSIES, ARE THEY NOT ELAMITES, INSTEAD OF ISRAELITES?

To the Editor of the "Voice of Israel."

Beloved in Christ Jesus—Having been interested by your article this month on the Gipsies, I send you the following observations, if you think them worth inserting in your *Voice*, if not, throw them aside.

Some years ago I read an anecdote of the late Lord Clive, who said to a Gipsy girl *in Hindostanee*, "You are a young thief." She immediately replied in English, "No, I am not a thief;" thus clearly showing she understood what he said. It struck me that this simple circumstance might lead to a discovery of their origin, and that this singular people dispersed, like the seed of Israel, into all countries, might be noted in the Scriptures; which induced me to read carefully through the prophets, and note down anything that might bear upon it. And I was particularly arrested by the following prophecy: "And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." (Jer. xlix. 36—39.)

The above prophecy, and conversations I have had with Gipsies, leave no doubt on *my* mind of their being Elamites, and who, like Israel, are to be again restored to their own land; which should be an encouragement to those who seek their conversion to persevere, as success in the end is certain.

I remain,
Yours affectionately in Christ Jesus,
W. Matthews.

Rectory-place, Woolwich,
Oct. 9th, 1846.

To the Editor of the Voice of Israel.

Dear Sir—I hail, as one of the signs of the present time, the appearance in the world of a periodical such as yours, conducted by Jews, who believe in Jesus, and are waiting for his glorious appearing. And I have read with both delight and profit many of the articles that have been published in your back numbers; among which I would specify particularly those on "the mystery of the Gentile dispensation." I believe, in common with you, that that dispensation is now drawing rapidly to its close, when the number of an elect church, taken from among the Gentiles as well as the Jews, shall be accomplished. And at such a time I feel it to be of much importance that we should not only see our *signs*, but also, after the example of holy Daniel, be able to "*understand by books the number of the years*, whereof the word of the Lord came" to the prophets who were of old, "that he would accomplish "two thousand and three hundred years," in the second and longest "desolation of Jerusalem," and in the captivity of its "host," who are "the holy people," "the stock" (or stump) of that "teil tree," or "oak" (Isaiah vi. 13), which is "cut down," but not "cut off," or "cast away."

The question which, with your leave, I now desire, and propose to discuss in your periodical (whose pages, as I perceive, you generously open to contributions from Gentiles as well as Jews), is this: From what period in the history of the past is this long reckoning of "evenings and mornings," 2,300, to take its beginning? I hold it unnecessary here to argue the question, in favour of the *year-day* theory. It has long since, I think, with all reasonable people, established itself. We have the *fact*, that we are now in the nineteenth century of the Christian era, and the sanctuary is not yet cleansed; but both it, and the host, are trodden under foot still by the worst of the heathen. Now if this vision were to be dated from the third year of the reign of King Belshazzar, as some have proposed, when the prophet saw it (B.C. 553), those days expired about a century ago, in 1747, when *no such cleansing* took place. And inasmuch as the number 2300 is, in astronomy, a cyclical period, and 2400, which is found in the Septuagint, is, I believe, not so, I must hold by the Hebrew text, as containing the true reading.

Dr. Keith, in his "Signs of the Times" (as others also), proposes the pushing westward of the Medo-Persian Ram, or the invasion of Greece by Xerxes (B.C. 480), as the term from whence this reckoning is to be commenced. But if so, it would have expired A.D. 1820; and, although certainly the Turkish empire then began to be exhausted (or the mystic Euphrates dried up), by the Greek insurrection (when, perhaps, the sixth Apocalyptic vial began to be poured out), yet I can hardly believe that what has since occurred justifies us in thinking, or saying, that the "Sanctuary" at Jerusalem *then* began to be "cleansed."

There seems to me, then, but one hypothesis more that is left us to adopt for the solution of this enigma, or thing, in the Scriptures of the prophets, as yet "hard to be understood:" and this is, to make the two calendars of prophecy relating to the Jewish people—the larger and the shorter—that of the 2300 days, and that of the seventy weeks, to commence together. Now it is known and agreed upon, I believe almost universally,

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among all the sober and right-minded students of prophecy, that the latter of these, the calendar of the seventy weeks, ended with the crucifixion of Messiah the Prince, and the Day of Pentecost, A.D. 33; and that, of course, it began in the year and month when that memorable decree of Artaxerxes Longimanus was issued (B.C. 457), "to restore and to rebuild Jerusalem." And if this hypothesis be taken as a probable one, until the event has either confirmed it, or set it aside, then the long reckoning of "evenings and mornings," *until the time of the end*—before the expiration of which the Sanctuary cannot begin to be cleansed, nor Jerusalem cease to be "trodden under foot of the Gentiles" will (making the due allowance for four years that have been lost at the commencement of the Christian reckoning), expire just *next year*—A.D. 1847!*

And when we consider the present state of the world, in the East, and West, and North, and South—and among the Jews in their dispersion, as well as among Christian and Mohammedan nations—surely we cannot avoid thinking that some great crisis of this nature, equally—but in very different ways—affecting them all, may be, in the womb of time, even as near as that is at present! All I mean here to say, is, that the time for the *commencement* of the accomplishment of "all these wonders," which shall be fulfilled in their season, will then have arrived. For then the 2300 years (during the *continuance* of which these things must remain, as for so long a time they have been), will manifestly have elapsed!

And are there not sufficient internal tracks in the vision concerning the LXX. weeks in Dan. ix. to connect it intimately, and necessarily, with the vision in the preceding chapter (Dan. viii.), concerning the 2300 evenings and mornings? What is the "war" referred to in Dan. ix. 26, unto the end of which "desolations are determined?" Not the Jewish war with the Romans, surely, whereof Josephus is the historian; for this desolation began only then; and it continues (as all travellers who have visited Palestine bear a concurrent witness), even still. "The cities are" still "wasted without inhabitant, and the" (roofless) "houses without man, and the land is utterly desolate; and the Lord hath removed men far away, and there is a great forsaking in the midst of the land." (Isaiah vi. 11, 12). The "war" is not, then, yet *ended*, whereof the "man Gabriel" here spake: and perhaps it may be no other than that "battle of the great day of God Almighty" with the nations of the earth and their kings (at which shall be present the false prophet, "making a jest of Christ's three offices," or the "Antichrist," also), for which the three unclean Spirits of AUTOCRACY, RADICALISM, and the ultramontane POPERY (or JESUITISM), have, for some time past, gone forth, and been at their preparatory work—of deceiving and gathering together, all the powers of "this present evil world," that they may perish in their wicked attempt to take unto themselves, and convert to their own purposes—whether of secular ambition, or commerce, or of vile superstition and idolatry—"IMMANUEL'S land." (Isaiah viii. 8).

Again, and lastly, if we will correct the English translation of Dan. ix. 27, so as to give the obvious sense of the Hebrew, and make the whole passage consistent with the truth of the historical fact and with itself, and read it as it is given in the margin of our Bibles, thus, "And upon the battlements shall be the abominations (or detestable things, שִׁקּוּצִים no matter whether these be the Roman Eagle, the image of Jupiter Capitolinus, the Mosque of Omar, or the *house of idols* of the miscalled "*holy sepulchre*"—of the Desolator—whether that be the Pagan *Roman*, the *Saracen*, or the fanatical *Crusader*—no matter—for it is all one) "until the consummation, and that determined, shall be poured upon the DESOLATOR." (שׁוֹמֵם.)

The vision then, in chap. ix., in fact, extends to the same "time of the end" with the vision in chap viii.; although the LXX. weeks had their termination at the time of the *first* advent of Christ, when, as our High Priest "after the order of Melchisedec"—greater than Aaron—he "put away sin by the sacrifice of himself," and sent down the Spirit on the Day of Pentecost, as the fruit of his atonement now finished, to sanctify the living temple of the church, which is his body. And as the LXX. weeks marked the time that was to elapse "from the going forth of the commandment to restore and rebuild Jerusalem, until the coming of Messias," to be "cut off" and to "leave nothing" upon earth of that which was his own; so it appears to me, that the longer almanack of the times and seasons, consisting of no less than "two thousand and three hundred years," starting from the same chronological point, designates, in a manner not to be misunderstood, or overlooked by the children of light, the momentous epoch, after the full arrival of which all they who love our Lord's appearing may warrantably, while they cry "How long, O Lord?" be daily and hourly expecting him, to receive them unto himself in the air, as he comes down "to judge the world righteously, and to govern the nations upon earth;" and *before* that great tribulation begins (which is the immediate consequence of the effusion of the seventh and last vial) whereof the first verse of the last chapter of Daniel so expressly speaks; and concerning which Balaam of old prophesied, saying "Alas, who shall live when God doeth this?" that is, when "ships shall come from the coast of Chittim" up the Mediterranean, "and shall afflict Asshur" (the Turk), "and shall afflict Eber" (the Jew), "and he also (that is *Chittim*, or the ROMAN POWER—the last of the four great "Kingdoms of this world") shall perish for ever." (Num. xxiv. 24.)

If you deem this communication of sufficient importance to find a place in your new, and, as I think, most valuable and seasonable periodical, you will, by publishing it, confer a personal favour on, dear Sir, yours, in the bonds of our common Lord and Saviour, Jesus Christ,

Killashee, Longford, Ireland, 20th July, 1846. WILLIAM DIGBY.

* The supposed year of the world, corresponding to the year before Christ 457, when the decree of Artaxerxes came forth, was 3547 (Ezra vii.) Add 2300 to this, and the ending of those "evenings and mornings," when the Sanctuary must *begin* to be cleansed, occurs in the year of the world 5847. Take from this 4000, as the supposed year of the world when Christ was born, and the remainder will be 1847.

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THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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TO OUR READERS.

On the eve of commencing another year of our labours, we must again entreat all who are interested in the continuance of this publication, to exert themselves to promote its circulation. The very low price at which it is sold, and the great additional expense occasioned by even the small portion of Hebrew it contains, make the amount of circulation necessary to defray its expenses, much greater than that of an ordinary periodical. On the students of prophecy it has an especial claim, as its advocacy of the glorious doctrine of the Second Coming of our Lord and Saviour Jesus Christ to reign in righteousness, deprives it of a large portion of patronage it would otherwise receive from some friends of the Jews, who, we think, most inconsistently, set themselves in dire opposition to this doctrine. A firm belief of its usefulness alone enables us to persevere in an amount of labour and responsibility hardly compatible with other yet more imperative duties.

We do not hesitate to say that it is well adapted to distribute among Jews by those interested in their spiritual welfare; and recommend it to those who complain, as many do, of the difficulty of finding tracts suitable for them. A kind friend has ordered twenty copies monthly for his own distribution; if others would do the same, or in any other way aid towards its gratuitous circulation, it would tend to increase its usefulness, and insure its continuance.

WHAT WAS THE MESSIAH TO DO?—No. IV.

We know not anything that threatens to operate more fatally on the cause of truth in the present day, than loose notions in regard to the infallibility of the Holy Scriptures. There can be no middle position in regard to this matter. If they are not infallible, then they are fallible. If they be fallible, they come to us with no authority at all. In this case, instead of the Bible judging us, we must sit in judgment upon it; we must question all its precepts, and demand of it to show us the use and reasonableness of every command before we obey it. We scoff at its "Thus saith the Lord:" and say, Thou mayst think so, thou old prophet, or seer, who lived in an ignorant and superstitious age, but *we* know better. The prophet says that the heart of man is "desperately wicked." This view of the case was very natural in his day and circumstances, but with the transcendent light we now possess, we perceive that the heart or nature of man is pure, and beautiful, and good; that all evil is accidental and from without, and can be swept away at man's will and pleasure; and will be so, when all men come to think as we do. "The Lord knoweth the thoughts of man, that they are vanity," says the royal seer. (Ps. xciv. 11.) This is too much for our transcendental self-complacency; we say the seer was a foolish old man, and shut the book. We are the gods that know good and evil; we have all the light these men had, and a great deal more; and shall we be dictated to, and tied down by, forms of thought that belong to a bygone age? These are the fair and legitimate deductions that proceed from denying the inspiration and consequent infallibility of the Holy Scriptures.

It is of the utmost importance to have distinct views of the unity of the Holy Spirit's teaching; whether permanently deposited in the written revelation, or individually communicated to the soul of man. It is the want of perceiving or admitting the identity of the communications conveyed in these different modes, that has produced the great abuses that have frequently arisen under colour of the doctrine of spiritual influence and internal revelation. This is a subject on which it is very difficult to speak so as not to be misunderstood; because it is one of those things of which only they that are spiritual can judge; to the "natural man" they "are foolishness: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14, 15.) One is apt to be assailed by two opposite parties. If we hold up the necessity and infallibility of the written revelation, one party charges us with bibliolatry; and say we worship the material books we give away, and make gods of them. If, on the other hand, we maintain the perfect competence of the Holy Spirit to take of the things of Christ and show them to a soul, entirely irrespective of the written word, another party declares that we give up all positive and historical revelation, and leave men open to the inroads of the wildest fanaticism. To both parties we say, "You misunderstand us." We do not maintain that the letter-press regenerates; we do not assert that the Holy Spirit reveals to the soul anything but what he has already revealed in the written word. We are not speaking of different revelations, but of the same revelation, communicated in different ways.

We believe there is a very general impression, both among educated Jews and nominal Christians, that there are great difficulties in the Old Testament Scriptures; obscurities which it is best not to pry into; and stumbling-blocks that we must scramble round the best way we can. Difficulties there are, doubtless; but why? From the limitation of our capacities. By diligent perseverance we can make wonderful discoveries in regard to those things that we can touch and handle; or those material bodies that have certain fixed relations to space and time; but the moment we quit the region of the material, difficulties surround us on every side. Politics, morals, the union of soul and body, all things with which these mysterious agents, *mind* and *life*, have to do, are full of difficulties. There is no difficulty in Scripture that has not its corresponding difficulty in the providential economy of the world; in famines, pestilences, earthquakes; in the darkness of heathen lands, in the life-long miseries of slavery. We cannot, by unassisted reason, reconcile these things, and many others, with Omnipotent Goodness; it is that revelation alone, of which we speak as if it only were difficult and mysterious, that helps us to understand the mysteries of this present dispensation. Sin has entered into the world; and the great question must be settled in the sight of all the intelligent creation, whether the creature can be prosperous and happy while it has a will at variance with the will of its Creator. That no created being can be happy in this state of opposition and alienation, one might imagine a self-evident proposition; and yet it is one that th

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great majority of mankind practically deny at this present time. Neither the boldest infidel nor the maddest optimist will venture to maintain that the "will of God" is now "done on earth as it is in heaven."

But while there are difficulties in Scripture arising from the limitation of our powers, there are many difficulties we ourselves make, from our groundless expectations of the kind of information to be therein contained. It is neither a book of historical annals, nor of moral philosophy, nor of natural history. It is a revelation of such a portion of the mind of God as He sees it fit for man to know; an authoritative announcement of what He sees it right for man to do; and just so much of the history of mankind as in His infinite wisdom He saw to be needful to teach man what he is by nature, and what he may become by grace.

The details of the antediluvian world are very brief. With greater physical advantages, and more than tenfold greater longevity, than is possessed at present, man was eminently wicked. As they multiplied, evil was multiplied; until it pervaded "every imagination of the thoughts of man's heart." Then was manifested that distinction—call it providential, predestining, or what we will—that marked distinction that has obtained ever since, between the many and the few—the ungodly mass, and the "remnant according to the election of grace." "Enoch walked with God, and he was not; for God took him" (Gen. v. 24.); and we know not how many others, not put on record, may also have walked with God, and been taken away from the evil to come. We have sometimes heard regrets expressed or implied, that we have not more ample information relative to the theology of the antediluvians; no express mention of their views in regard to the Messiah. If there had been no subsequent revelation, this regret might be reasonable; but it must be recollected that at the time this portion of the history of mankind was revealed to Moses, and put on record for the benefit, primarily, of the children of Israel, this nation was itself in direct communication with God. It did not require for its own edification to know what measure of light was given to the antediluvians respecting the future Deliverer. This will answer all complaints of deficient revelation at any given period. In each dispensation there was probably much revealed that God did not see it fit to put upon record; because those for whose use the record was intended, had received the same revelations more directly.

We believers in Christ, who know that God "hath in these last days spoken unto by his Son," are aware that Enoch distinctly saw that a Deliverer should one day come, who should deliver his people by taking vengeance on their enemies. "And Enoch also, the seventh from Adam, prophesied of these, saying: Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude, 14, 15.) We have no doubt, that as the prophets at a later period saw successive judgments as one event, and in describing the impending danger, gave it all the features of the greater and more remote visitation, so Enoch saw in the judgment of the flood, that advent of the Lord and His mighty ones for which we yet look. We do not, of course, expect our Jewish brethren to receive this testimony; but it is evident from their own Scriptures, that Enoch foresaw the impending judgment of the flood, by the name he gave his son. He called him, מתושלח, *Methusalah*, which means: *At his death it shall be sent*; and accordingly the flood came the year after Methusalah died. This little hint, which is only dropped incidentally, and to which our attention is not at all directed by Scripture, may serve as an indication that much was known in every age, by the people of that age, that has not been committed to writing "for our learning." The standing type of the Messiah in the antediluvian, and all subsequent ages, until "the fulness of time was come," was the celebration of sacrifices; to which, as we have already said, there is but one consistent meaning.

The history of the world may be designated, a record of man's endeavours to do the work of the Messiah; of his strivings to make the moral and physical condition of man again "very good." These endeavours are by no means to be regarded as in themselves sinful; but in all instances, save those in which they have tended to diffuse some knowledge of the Messiah and his work, they have proved utterly abortive. The discoveries of recent travellers all tend to prove, that many countries now sunk in moral and physical degradation, once excelled in the arts, and possessed a high state of civilization. But all these social advantages have passed away, and are as though they had never been. Never has there been any permanent and progressive amelioration of man's condition, except where there has been some knowledge of Christ and his glorious work of redemption. Even when it does not effect the submission of the entire man to his Redeemer, where it does not "bring into captivity every thought to the obedience of Christ" (2 Cor. x. 5), it yet elevates the mind, raises the standard of virtue, and puts morality on its true foundation. It produces a Europe, instead of an Asia.

We think the past history of the world should have moderated the tone of those philosophers and moralists who dilate on the innate dignity and goodness of human nature. We do not deny that it possesses some traces of its original greatness; and in some few favoured individuals these traits shine forth in a manner that commands our admiration. But these rare specimens do not show us what man *is*; they only give some faint intimations of what he was intended to be. If human nature were such as a certain school of philosophy would represent it, the history of mankind would have been very different. For what is the whole history of the human race, but a chronicle of failures and apostacies? The antediluvian dispensation ended in a measure of wickedness that brought the Flood. The early inhabitants of the re-peopled earth were soon found in united rebellion against God; their social fabric was destroyed; and they were scattered hither and thither, to construct the frame-work of society anew. Of all the great nations of antiquity that have successively risen, flourished, decayed, and fallen, what was the moral character? We can only describe them in the words of the inspired historian, when speaking of nations yet more ancient, and say, they "were wicked, and sinners before the Lord exceedingly." (Gen. xiii. 13.) Could we be brought into personal contact with some of these men, around whom classical associations have thrown a halo of glory, how should we shrink from them as monsters of iniquity!

Society has a constant tendency to retrograde, whenever the efforts for its progress are either relaxed, or interrupted by outward causes. It is not like the fertile soil, which, after a period of neglect needs only to have its luxuriant weeds removed, and its redundant foliage pruned, in order to be again as productive as ever; it partakes more of the nature of the bleak and barren moor, which, having been, by art and diligence, forced into reluctant cultivation, returns, after a few years of neglect, to its original desolation; and requires the whole process again to be gone through, before it can attain to any degree of fruitfulness. The refinement of manners superinduced on society that has enjoyed a long period of civilization, is perhaps a more superficial thing than its possessors imagine, or would willingly admit. We have heard of several instances of individuals of polished manners, and, as they probably flattered themselves while in this country, refined minds, who on emigrating to a new and unsettled country, have at once, and without effort, thrown off all the decencies of civilized life, and become degraded, morally and physically, almost to the level of the wretched aborigines. These are, doubtless, extreme cases; but they indicate the natural tendency of fallen humanity; which shows itself when the wholesome restraints of society are removed.

Those who look for the "restitution of all things" (Acts iii. 21) at the second coming of the Messiah, the Lord Jesus Christ, and who look for no permanent amelioration of the state of the world till then, are sometimes upbraided as taking gloomy and hopeless views of the present condition of things, and of the effects of efforts for the spread of the gospel. Now we honestly declare, that if we looked to human efforts to bring about the millennium, we should be in utter despair about it. When we

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contemplate the small progress that even the outward knowledge of Christianity has made, and the much smaller progress of Christianity in its vital power; when we see the powers of the world crushing the gospel, and the monster Popery desolating the fairest and most successful of modern missions; when we see the spirit of liberty so often in base alliance with irreligion and infidelity; when we find some of the noblest minds of the day, those who give the tone to the opinions of men of thought and talent, doting about the excellence and perfection of human nature; when we behold the world, which is opposed to God, so active and so able, and the church, on the contrary, so divided and so feeble; we see not a single ray of hope that the conversion of the world, as it is called, will ere long be effected by missionary operations. Blessed, indeed, are these operations; they save individual souls; they call out the members of that glorious company who form the "Bride, the Lamb's wife;" but if we trusted to them for the covering the whole earth with the knowledge of the Lord, we should regard the "glory of the latter days" as at an almost hopeless distance. We look for no gradual amelioration of the world's condition; the Scripture tells us to look for "wars, and rumours of wars;" for "famines, and pestilences, and earthquakes in divers places;" for "men's hearts failing them for fear, and for looking after those things that are coming upon the earth;" and THEN, at that time, not when the world is all converted, we shall "see the Son of Man coming in a cloud with power and great glory;" (Luke xxi. 26, 27; Matt. xxiv. 7,) to take unto himself his great power and reign. And, therefore, when we "see these things begin to come to pass," we "look up, and lift up our heads," knowing that our "redemption draweth nigh" (Luke xxi. 28), that our Messiah will return to complete His work; that having at his first coming made "reconciliation for iniquity," he will at his second coming "bring in everlasting righteousness" (Dan. ix. 24) which shall "cover the earth as the waters cover the sea." O glorious period! Who could believe it near at hand, and be unduly occupied with the concerns of this present evil age? Who can regard the varied misery of the groaning earth, without "looking for, and hasting unto, the coming of the day of God" (2 Peter iii. 12), without fervently praying, "Come quickly, Lord Jesus"?

JEWISH INTELLIGENCE.

Warsaw, October 2nd.—Yesterday was the day appointed on which all the Jews of the kingdom under sixty were compelled to lay aside their peculiar costume, and to assume one of the costumes of the country. With the girdle, the caftan, and the sable cap, had also to be removed the beard and the long ringlets, which shaded the countenance of the Jew and which he regarded as venerable, holy, and inviolable; in short, the Jews had to renounce their own true character and to adopt a dress in which they scarcely recognised themselves. It was touching to witness how these people in their new and partly singular costumes met, without recognising one another,—how they timidly and anxiously avoided the frequented streets, and often felt for the beard and ringlets that were no longer in existence! The poverty among a great number of the Jews here is terrible; and such poor people as have hitherto worn almost nothing beneath their tattered caftan which entirely enveloped their bodies, even such are now suddenly obliged to raise the means for procuring a whole suit of clothes that costs, at least, five times as much as their former best holiday dress. And then, the poor fathers of families who must procure new costumes for themselves and their household, they are, indeed, in the most terrible distress, and yet the thing must be done, if they wish to avoid the risk of having the Polish dresses torn from their bodies in the open streets. But, besides this, there are many Jews who regard the laying aside of the Polish costume as a matter of conscience, who see in the loss of their beard the downfall of their whole religion, and for such people the struggle is a doubly hard one. For this reason there was also an unusually great animation in the synagogues here on the late Day of Atonement; so terrible was the lamentation that arose thence, that it struck awe even into the heart of the passing stranger. Many Jews retain their peculiar costume by paying the legal tax, as they are permitted to do until 1850; but the tax is so great, that few, we think, will avail themselves of this permission for any length of time.—*A. Z. des Judenthums.*

Polish Frontier, Nov. 1.—At the town of Konin, a few miles from Kalesch, a scene occurred between the Christians and Jews, which might have led to fatal consequences. A young Christian girl suddenly disappeared; and the report immediately spread, that the child had been stolen by the Jews to offer in sacrifice. One person went so far as to maintain that he had met a Jew carrying a sack on his back, from which two feet protruded. This report excited the rage of the populace to the utmost. Unhappily, the Governor (*Landrath*) was absent; and the Burgomaster, who is not very liberal-minded, called the Rabbi to him, and imperiously commanded him, instantly (it was midnight) to summon all the Jews into the Synagogue, (it is well known that in Polish towns the Jews are still called to the synagogue by three knocks of a hammer on their doors), and to exhort them to give up this sacrifice, and discover the thief. The Rabbi protested that his co-religionists were incapable of such an act. Meanwhile the streets were filled with a mob armed with sticks, pitchforks, and other weapons, whose design, undoubtedly, was to attack and ill-use the Jews, and probably at the same time to plunder a little; and the consequences might have been frightful, had not the invalided officer with thirty veterans come to the assistance of the oppressed Jews. A collision, however, could scarcely have been prevented, both parties being in a highly excited state, had not a countryman arrived just at the right time, carrying the lost child in his arms. He had found her asleep in the meadow, and kept her in his house till he had ascertained to what place she belonged. This recovery of the child of course brought the matter to an end. The Jews immediately sent messengers to Kalesch and Warsaw, demanding redress, and a strict investigation into the affair. Six of the rioters are already imprisoned.—*Breslau Zeitung.*

Frankfort, A. M. Oct. 2nd.—On the late Day of Atonement divine service was performed here in the Jewish School *entirely in the German language*, and the simple and dignified form of worship touched the hearts of all present, and tuned them to devotion. Some beautiful passages of the old prayers were retained, but everything of an exclusive or unimportant nature was omitted. Few and gentle are the phrases here and there introduced in remembrance of lost Zion.—*A. Z, des Jud.*

In this age, when the value of national traditions is sneered away by a body of semi-educated men, and the contributions of the mighty dead subjected to an enormous discount, obliterating the spirit of ancient historical study, the appearance of a new periodical devoted to the resuscitations of the writings of the sages, and criticisms of that great book, which in all times "has been spelled by the young and speculated on by the old," is a subject of gratulation; and from the well known industry and ability of its editors we prognosticate a long and successful career to the "Cup of Salvation;" for the work in England fills an *hiatus* long viewed with regret. From the highly respected position of the pastor of the Seel-street congregation, it will doubtless obtain a circulation sufficiently extensive to prevent its projectors from being depressed by the anxieties and vexations incidental to a literary speculation, and they will be permitted to devote more than ordinary care to the preparation of its articles.—*Occident.*

The defect of a general knowledge of Hebrew is forced on our attention. How many constantly chaunt the sublime hymn commencing יגדל אלים חיה וישתבח "Let the living God be magnified," without being conscious that they are recapitulating the whole tenets of the faith! How oft have we heard it slurred over amidst the hum of conversation, the closing of seats and the shuffling of feet! However much our incapacity to understand what we read may palliate the inattention, this indecorum is absolutely unpardonable; the occasional truant may be forgiven, the habitual absentee pitied; but the invariable attendant who, within the

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walls of an edifice consecrated to divine service, is so forgetful of the holiness of the place in which he stands as to run to and fro, now coming in, anon going out, must be held highly censurable.—*Ibid.*

ALGERIA.—*State of the Jews.*—The younger Israelites have nearly all exchanged their Eastern costume for that of the French, and dress with much taste. Young Israelites are met in all branches of the administration, and in all offices and commercial houses. Many of them serve as interpreters, and have in this capacity rendered very important services to the French. They also exercise all kinds of handicrafts: they are tailors, shoemakers, jewellers, lithographic printers, &c.; others are labourers, bricklayers, carriers of water; in fact, they care not how hard they labour, so that they earn a livelihood. They have numerous schools, in which Hebrew, the Talmud, and a little Arabic are taught; these schools are generally situated in unwholesome localities, and the method pursued in them is very defective. There exists, however, a French school for Jews, established and supported by government, which is in a flourishing state; the pupils learn Hebrew, Arabic, and French; the latter they understand and pronounce so well, that they might be taken for natives of France. The ceremony of Bar Mitzvah is thus celebrated: When a boy attains his 13th year, his parents or guardians invite his friends to be present at the morning service (שחרית), when the lad, in their presence, for the first time, puts on his taleth and tephilin, and officiates at the prayers himself. As soon as this is over, he addresses to those present a discourse, connected with some Talmudic subject; the company then, after due congratulations, retire. On the next ensuing Sabbath the neophyte, being called to the law, reads, as with us, one section or the whole portion of the week. It is a strange custom that the women, admitted to all religious acts, frequently, and especially at the conclusion, utter certain piercing sounds, something like yoo, yoo, yoo; this they often do for twenty minutes consecutively, without stopping once.—*Univers Israelite.*

COURLAND, Oct. 4.—*Russian Policy towards the Jews.*—The Prussian Gazette (*Zeitung fur Preuszen*) contains the following paragraph:—"That government is earnestly intent on the denationalization (?) of the Jews, is hardly to be any more doubted. The teachers of the Jewish youth in their respective districts have announced, that if the pupils will not attend the school on the Sabbath, they may stop away altogether. Judaism being thus attacked in its vital point—the sanctity of the Sabbath—resistance could not be avoided. The Jewish parents do not send their children to school at all now, as we hear from the teachers of the neighbouring districts.—*Allgemeine Zeitung des Judenthums.*

THE BETH HAMEDRASH (*Hebrew College*), *Smith's-buildings, Leadenhall-street.*—The catalogue of the Hebrew books of the Beth Hamedrash, including the library of the late Rev. Dr. Herschell, which was purchased by this institution, containing nearly 2000 volumes, is now completed. The catalogue was not however composed, as stated in a contemporary Jewish journal, by a son of Rabbi Aaron Levi, that gentleman having for some time officiated as Lecturer to the Manchester New Synagogue; but the books and the catalogue were arranged by Mr. J. Mansfield, of 23, Bury-street.—*Jewish Chronicle.*

THE CHIEF RABBI'S AUTHORITY.—The Jews of England have long been behind their Continental brethren in the advancement of general and religious education. Though under far more favourable circumstances; though enjoying every blessing that religious toleration and civil freedom can grant, they have not made that progress, nor have they scarcely evinced that desire for it; nay more, they have scarcely felt that want of it, which has so generally and so powerfully manifested itself in every Jewish community on the Continent, those of oppressed Poland and uncultivated Turkey not excepted. The cause is easily discernible. The want of proper spiritual guidance endured by numberless generations; the want of a leader, firm, yet enlightened—pious, yet tolerant—energetic, yet conciliating; the long absence of a shepherd, who "could gather all his flock around him," roll the obnoxious stone of superstitious prejudice "from the well's mouth, and give his flock to drink" from the fountain of living waters, of the pure knowledge of true religion: in a word, the long-endured want of a Chief Rabbi equal to the exigencies of the times, is the cause of our having for so long a period remained stationary, which, in an age of universal and continued progress and improvement, amounts to *retrogression.*

With the long-looked-for election of a Chief Rabbi, in the year 1844, a brighter prospect for the future destinies of our community within these realms appeared to break forth, through the gloomy clouds which had for so long a time enveloped in the darkness of ignorance our religious and educational institutions. After listening to the Rev. the Chief Rabbi's inaugural address, we, and every impartial man present, rejoiced in the conviction, "that this oration demonstrates to the fullest extent of our sanguine expectations, that our pastor has not only formed a correct estimate of the difficulties with which he will have to contend in his endeavours to ennoble the religious and intellectual character of the flock intrusted to his charge, but that he has duly considered the means by which alone his high and noble aspirations can be realized." We, and every well-wisher to Israel, joined in the affecting prayer of our venerable pastor, that he might not be disappointed in his hopes of a zealous co-operation on the part of *our influential members*, and that his labours might be lightened by the blessings of that union and concord among the Israelites of our land, which he so eloquently recommended.

These reflections were vividly recalled by a recent occurrence in our synagogue, which, though insignificant in itself, is yet, as we are prepared to show, most essentially important in its consequences. We are, by that trivial occurrence, reminded of the memorable words which formed the conclusion of our esteemed Chief Rabbi's address:—"All these duties I shall have to perform: I *promise* to perform, and I will perform; but *I require your support and confidence to carry out my sincere wishes.*" Now, we ask, has he received that support and confidence? No sooner does our enlightened leader introduce a trifling alteration, not even in the prayers themselves, but in the manner of reciting them, than the fanatics cry out, "The synagogue is in danger," and, in a manner unbecoming to the sanctity of the place, and derogatory to the dignity of the Chief Rabbi, by whose authority these alterations are introduced, manifest their displeasure and anger at the most innocent and insignificant change in the divine service! Neither the Lechu Neranena nor the Lecha Dodi, form essential parts of the Friday evening service: it matters little whether the congregation repeat the psalms and hymns loudly or softly with the choir; their repetition is not, like that of the Shemang, the Shemone Esre, or the Kedusha, obligatory on the congregation. It matters little whether the alterations introduced by the Chief Rabbi are an improvement (as we think they are) or not; it is enough for us, that *he* has authorized them, and our duty is to obey. The most Rev. the Chief Rabbi should be invested with the authority due to his high office; with all the confidence due to his commanding position. No committee of *surveillance* should be tolerated. He is our judge, and by his decision we must abide; he is our teacher, and his instructions we must adopt; he is our spiritual guide, and we must follow him.—*Ibid.*

An association for the study of Talmudical learning, (ש"ס חכורה) is being formed, under the superintendence of the Rev. Dr. Adler. We hear that the first meeting of the association will take place in the course of the present month.—*Ibid.*

ALLEGED FALSE QUOTATIONS FROM JEWISH AUTHORS.—No. II.

It is proper to state that the following letter from the Rev. John Oxlee was received before the publication of our last number. We shall give the letter first, and our comments afterwards.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—The resolution to which you at length arrived, of inserting in your valuable journal the whole of my first letter, does as much honour to yourselves as it affords satisfaction to me. I cer-

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tainly never anticipated your being able, however willing, to authenticate any one of these fabricated testimonies; fully convinced, as I am, of their non-existence either in the *Zohar Gadol*, the *Zohar Chadash*, or the *Tykune Zohar*. There appears, however, in your next number, for September, a still more glaring and barefaced fabrication, to be found in the history of that Mr. Stern whom you hail as a dear brother; and therefore, somewhat called upon to substantiate his veracity. The allegation to which I refer is as follows:—"Aben Ezra, who, among the many unfaithful leaders of Israel, is honest enough frankly to confess, in commenting on Gen. xviii. 2, God is Three Persons; he is the One and he is the Three inseparably." Now Aben Ezra confesses no such thing; but what he really does affirm is simply this; חמה קצת אמרו כי חשם ב' אנשים הוא אחד והוא ב' ולא יתפרדו והנה שכחו ויבאו שני המלאכים סדומה "Behold, there are some [meaning the Christian professors] who say, that God is Three Persons, that he is One, and that he is Three, and that they may not be separated. But look, they forget the words: And there came *two* of the angels to Sodom." The plain meaning of Aben Ezra is, that God is not Three inseparable Divine Persons. How, then, is this false allegation of Mr. Stern to be maintained? It will not do to tell me, that to search for the words of Aben Ezra is like searching for a needle in a bottle of hay; as the very words themselves are here furnished from the *Biblia Rabbinica* of Buxtorf. I hesitate not to denounce so feigned a testimonyto deliberate falsehood; and feel anxious a guard my clerical brethren against all such German empiricism and jesuitical frauds, no matter in what journal they may happen to be found. Should you oblige me with the insertion of this second letter, I shall trouble you no more on so painful a subject; but content myself with strongly recommending so important a matter to your future care and serious attention. I perfectly accord with you in the statement, that a plurality of subsistences in the Godhead, is an idea by no means so foreign to what may be termed the middle age of Judaism, as modern Jews would represent the case; and to this belief I gave publicity more than *thirty* years ago in a work called *The Doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism.*

Very faithfully yours,
JOHN OXLEE.

Molesworth Rectory,
Oct. 16th, 1846.

In regard to authenticating what Mr. Oxlee is pleased to term "fabricated testimonies," we shall say more anon; we proceed in the first place to notice the quotation from Aben Ezra. Mr. Oxlee will see by the portion of Mr. Stern's pamphlet that appears in our present number, that he had no intention of concealing the construction put upon Aben Ezra's קצת אמרו "Some say," by modern Jewish writers; who, with Mr. Oxlee, assume that he alludes to the Christians. But this is mere assumption: there is nothing in the words themselves to show that he meant Christians; the "some" may equally apply to the opinions of certain Jewish writers; from whom, however, it is evident that Aben Ezra himself differs. There is no more reason to suppose he alluded to Christians in this passage, than in the following, where, though the words are not the same, the expressions are exactly similar.

On Isa. vii. 14, he says, ורבים חשתבשו ואמרו "Many have erred and said that Immanuel was Hezekiah." ואחרים אומרים "And others say," &c.

And again, in Ps. ii. 12, ויש אומרים נשקו מנזרת נשק. "And some say, that נשקו (Eng. vers. *kiss*) is from the root נשק [to arm oneself.]

When he alludes to the opinions of Christians, on the contrary, he designates them in a way not to be mistaken. In speaking of Isa. lii. 13, "Behold my servant shall deal prudently; he shall be exalted and extolled, and be very high:" he says, אמרו בעלי פלוגתינו. "Our opponents say, that this is an allusion to their God." That he means the Christians here, no one will dispute; while in the passage quoted by Mr. Oxlee, the utmost that can be said is, that he *may* mean the Christians. We therefore feel entitled to guard both Mr. Oxlee's clerical brethren, and our readers in general, against yielding a too hasty assent to his accusations of "deliberate falsehood."

In reply to Mr. Oxlee's charge of "fabricated testimonies" to the doctrine of the Trinity, from the Zohar, we will add another to the one given in our last number. He cannot say either of these are fabricated, as we tell him the exact place where they may be found. The following passage is peculiarly striking, because it speaks of the doctrine contained in the statement that "Jehovah is Elohim," as "the mystery of faith."

In commenting on Deut. iv. 35, "Unto thee it was showed, that thou mightest know, that the Lord, he is God [יהוה Jehovah, *singular*, is האלהים Ha Elohim, *plural*]; there is none else beside him;" the Zohar states as follows: we give the original in full to prevent all cavilling:—

ואוליפת עד הכא לדעת למנדע ולאסתבל' ולמיעל ברזא דמהימנות' ומאי אידך ' כי יי' הוא האלהים ' אי תימא מלה זעירי' היא למנדע ' הא כתיב וידעת היום והשבות אל לבבך כי יי' הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד ' תכא תלי' כל רזא דמהימנות' ' למנדע רזא דכל רזין מני דא למנדע כתימו רזא דכל סתימין ' יחו' האלהים שם מלא ' וכלא חד '

The following is the translation of this passage, which is to be found in Zohar, vol, ii. p. 161. 2, line 11th from the top:—

"Thou hast been taught thus far to know and acknowledge, to perceive and to enter into the mystery of faith, and what כי יי' הוא האלהים (Jehovah, he is Elohim) is. If thou wilt say, This is a small matter to know it, is it not written, 'Thou shalt know this day and consider in thine heart כי יי' הוא אלהים that the Lord he is God, in heaven above, and upon the earth beneath: there is none else. Upon this hangs the whole mystery of faith, whereby the mystery of all mysteries may be known; to know the hidden mystery of all that is hidden, יחוה אלהים the full name, and in perfect unity."

Now, taking into consideration the passage quoted in last number, which states of the sacred name that it is three, and yet one, we can understand why the statement that "Jehovah is Elohim" is called "the mystery of faith," "the mystery of all mysteries," "the hidden mystery of all that is hidden," not to be regarded as "a small matter." Surely, to say that *one* is one, would be no such mystery?

THE JUDGMENT.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—In your paper of this month is an article from "R. M." on judgment according to works. The view there put forth seems somewhat peculiar; e. g. the following passage appears not quite satisfactory: "To suppose that those who are 'saved by grace' shall *also* be 'judged according to their works,' involves a contradiction in terms, for which I venture to say, the Scriptures (rightly understood) afford no warrant. What! judge "the justified," &c. (p. 127, col. 1.) I would humbly ask, then, how we are to understand the following (and similar) passages of Scripture? "God shall bring *every* work into *judgment*, with every secret thing, *whether* it *be good*, or whether it be evil" (Eccles. xii 14). Again, the apostle, writing to the *true* Christians, says. "*we* shall *all* stand before the *judgment seat* of Christ"—So then *every one of us* shall "*give account* of *himself* to God." (Rom. xiv. 10-12). "*We* must *all* appear before the *judgment seat* of Christ; that every one may receive the things done in his body, according to that he hath done, *whether it be good* or bad" (2 Cor. v. 10). I really cannot reconcile your correspondent's remarks with these texts—not one of which (I think) he quotes. I do not write from any desire of controversy on this solemn subject, but having often wished to see the question which is put by "An Inquirer" *fairly answered* in detail, and hoping some one would do so in your periodical, I cannot help adding my wish that it should be done—and *that* by *fairly meeting* such texts as the above. In Mr. Bickersteth's "Promised Glory of the Church," there is a good deal on this

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subject; yet I should be glad if some of your contributors would also state their view.

The following passage in an unpublished sermon by the Rev. John Hensman, of Clifton, has appeared to me to give a fair statement of the matter. "But those words [viz. "their works do follow them," Rev. xiv. 13.] have a meaning, and a most important one. The works of the penitent believer in Christ, flowing from faith, and done from love to his name, shall be made mention of in heaven; as *evidences* of his faith. They form not his *title* to heaven. His title is wholly in what Christ has done for him. But they *prove* his title. And, moreover, they will receive a reward—a reward not of merit but of grace. God will deal with every man according to his works. His happiness in heaven shall be in proportion to his holiness on earth. 'God is not unrighteous,' saith the apostle to the Hebrews, 'that he should forget your works and labours of love, which ye have showed towards his name.' These works shall follow them. Every act of self-denial, of patience, of humiliation before God, of zeal for the glory of God; every motion of the soul towards God, every sigh from a contrite heart; all that is done to the poor members of Christ, visiting them in sickness, comforting them in sorrow, even 'a cup of cold water given for his sake,'—all that the faithful follower of Christ has done to bring his fellow-sinners to God, to instruct the ignorant in the ways of truth and righteousness, to awaken the old, to guide the young—by his personal labours, by his holy conversation, and by his influence and example; all shall be remembered by God, and all graciously rewarded." [Sermon preached at Henbury Church, Sunday, October 19, 1845, the Sunday after the funeral of Rev. Walker Gray, curate and lecturer of that parish, pp. 15, 16. *Printed by J. Chilcott, Clare-street, Bristol.*] I have been struck, too, with the following passage in Caroline Fry's excellent work, "Christ our Example:"—"When I look around upon those whom we believe, from a change in their principles, to be the children of God, and see some advancing rapidly in the way of holiness, becoming more and more like their Lord, and more conformed in all things to the Father's will, while others seem to rest where they began, still conning their first principle—wishing and hoping, but nothing the happier, nothing the holier, for their hopes. When I consider this, and, together with it, those parables in which our Lord spake of an unequal distribution of rewards, by some measurement of previous service, I cannot divest myself of the thought, that the place of each one in the Redeemer's kingdom may depend upon the progress he has made in life—I do not mean upon his works, what he has done—that is impossible, 'for we are all unprofitable servants,' and can earn no preference; but upon his character—what he is—his fitness to be employed in the higher offices of the kingdom, and to sit nearest to the king. I do not pretend to know by what rule these unequal honours will be distributed: 'there are last that shall be first, and first that shall be last;' but it seems certain that those will sit nearest to their Lord who shall be found most like him." (c. 1, pp. 19, 20). Perhaps these extracts may suggest something to some of your contributors on this subject. I am, dear Sir, your's truly.

Nov. 11, 1846. C. H. D.

NOTICES TO CORRESPONDENTS.

Received: Rev. J. K; W. S.; Rev. E. B.; One who confides, &c.; A. R.; C. S.; J. N. H.; M. M.; X. Y.; F. R.; J. P.; A Sister in the Lord.

"One who confides" has our sincere thanks. If a few more friends would render such assistance, our sale would soon rise to a remunerating number instead of labouring hard at a positive loss.

We thank M. M. for his communication, which shall appear in our next.

Mr Sabine's letter is in type, but along with several others, deferred for want of room.

A notice of Mr. Scott's work is also in type, but unavoidably deferred.

BOOKS RECEIVED.

Fourth Series of Lectures on Subjects connected with Prophecy. By the Rev. JAMES KELLY, M. A.

Thoughtfulness and Thankfulness, by JOHN COX.

The Drop and the Ocean; or, the Value of a Moment and the Importance of Eternity. By the same.

Zadoc. By the late CHARLOTTE ELIZABETH.

Barne's Notes on the Romans.

THE VOICE OF ISRAEL,

TUESDAY, DECEMBER 1, 1846.

THE JEWISH INQUIRER.—No. 8.

MR. STERN'S HISTORY.

(*Continued from page* 116.)

Many ancient and modern Jewish writers were honest enough to make a *verbal* acknowledgment of the Trinity. Thus the passage, "Let *us* make man," &c. &c. (Gen. i. 26), is explained by the Zohar (Sulzbach Edit. sect. 13) in the following words: "*There are two and another, consequently three, and these three are one.*"* Another passage of the same book runs thus: "It is time now to commence with this secret, the solution of which was not permitted *before*, but now it is evident that we are permitted to reveal the same." The Talmud says, "The words of the passage cited "*support the view of the Sadducees, who teach that there is a plurality of persons in the Deity.*" "But," continues the Talmud, "as it is said (verse 12) God created (in the singular), the error of the Sadducees is thereby refuted." (?) (Tract Sanhedrim fol. 38.) From this argument, it is evident that the doctrine of the Trinity has been taught and acknowledged by a very numerous party among the Jews.

The book "Jezirah" teaches, that the four-lettered name of God (יהוה) denotes the *generating Deity*. Consequently, there must of necessity also be a *generated* being; and love is the reciprocal power of both. It is true that *the name* itself does not convey the idea, either of the generator, or of the generated; but without the reciprocal power of love essential *union* is not conceivable, and the generator would be *separated* from the generated. From this (four-lettered) Shem Hamphorash (יהוה) is derived the twelve-lettered name of God, which is—*Father, Son,* AND *Holy Ghost,* אב בן ורוח הקדש and from this twelve-lettered name is derived the name of God, containing forty-two letters, namely—*Father Elohim, Son Elohim, Holy Ghost Elohim, Three in One, One in Three.* אב אלהים בן אלהים ורוח הקדש אלהים שלשה באחד ואחד בשלשה.*

The *duty* of knowing this, is taught by the text in these words: "*Know that these names form part of the mysteries pertaining to the Deity.*"

On various occasions does the Talmud speak about the duty of acknowledging the Trinity, and those who deny the same are called liars, seducers, wizards, &c.† Thus it is said in Tract. Shabbath, "Great is the power of the wizards, for they deny the heavenly family (the Trinity)."‡

Rabbi Saphra daily prayed: "O Triune God, may it be thy will to restore peace (union) between the family above, and the family below; between such as study, and such as do not study Thy law with a pure motive." (Tract. Berachath 2.)

On the passage in Gen. 18., where the appearance of three persons is described, whom Abraham addresses with the words "my God," the celebrated A. Ben Esra makes the following comment—"Some people say (קצת אמרו) Hashem, (the name—my God) is Three Persons, He the One, He the Three, inseparable." These words, Dr. Roman asserts, were used by A. Ben Esra, not to indicate the Trinity, but to *ridicule Christianity*, as he dared not, at that time, venture to speak more explicitly.

Supposing even A. Ben Esra's intention really was to ridicule the doctrine of the Trinity, although there is not a trace of ridicule to be found in his words, then the question is—Can this ridicule explain the quoted passage of *our Bible*, if we deny the Trinity? If the Christian dogmas are really so different from the Jewish, as the Rabbis would make us believe, why then should the Jewish commentators

* For this passage in full, with the correct reference to its place in the Zohar, see last No. Page 131.—*Editor.*

* Mr. Stern gives the whole passage in Hebrew, which is too long for citation: it is not, however, stated in what part of the *Sepher Jetzirah* the passage is to be found.—ED.

† See the "Auferstehung," by Stern, vol. I.

‡ The Jewish expression, *heavenly family*, is a most inappropriate one; the Christians use no such expression, and worship only *one* God, as Father, Son, and Holy Ghost.

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trouble themselves about the Christian principles? Is it in order to ridicule them? What obliges, what authorizes them to do so? Now A. Ben Esra, the Jewish commentator of the Old Testament, is said to have ridiculed a Christian doctrine, and that is to be his explanation? What absurdity! If we further consider, that within the whole range of Judaism there is not a single instance, where a Rabbi means *Christians*, where he uses the expression (קצת אמרו) "some people say;" then the equally shameful and groundless opposition of the Rabbis becomes the more apparent, but at the same time it is also evident, that the doctrine of the Trinity is founded and acknowledged in Judaism, and that true Judaism *is to be sought and to be found only in Christianity*, without which it falls into a thousand contradictions.

In his examination of my first address to the theologians, Rabbi J. Heidegger said, that the passage quoted from Gen. i. 26 could not be of much importance, *because* the Talmud states, that the seventy-two Jewish Doctors, who had been commanded by King Ptolemy to translate the Pentateuch, *have given a different version of various equivocal passages*, and among others also of the passage in question, by rendering it in the singular, "Let *me*," &c. instead of in the plural, "Let *us* make man."† But as King Ptolemy ordered a *translation* of the Pentateuch, it is evident that the seventy-two Rabbis had no right to alter the word of God according to *their* fancy, and that if they still did so, they have practised an unpardonable deception; and yet on their deception does *Rabbi Heidegger* ground his contradiction to the clear word of God!!

The narrow limits of this pamphlet prevent me from adducing here any more proofs for *the truth of Judaism in Christianity*; and I therefore merely add to those already given, a few quotations from the Old Testament Scriptures, *whose sense and import* can be found only in the writings of the New Testament, and which on that very account, refute the fatal and erroneous belief, that Christianity is a religion totally different from Judaism.

Isaiah ix.—"The people that walked in darkness have seen a great light. . . . Unto us a Son is given, . . and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—Comp. Isaiah ii. 1, 2.

Jer. xxiii—[Lamentation over the prophets who teach falsely.] I will raise unto David *a righteous Branch*. . . . *then* shall Judah be saved. . . and he shall be called *the Lord our Righteousness*." Comp. Rom. x. 4.

Isaiah vii.—"*The Lord himself* shall give *you* a sign; Behold a virgin shall conceive and bear a Son, and thou shalt call his name *Immanuel* (God with us)."

Micah v. "But thou Bethlehem, ... out of thee shall he come forth unto me that is to be *ruler* in Israel; whose goings forth have been from old, from everlasting. . . . . And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God.

Dan. 9.— Here is the remarkable prophecy, that he will come seventy weeks (each seven years) after the command for the rebuilding of Jerusalem, which period had just elapsed at the birth of Christ.

Isaiah xl.—Mentions the voice of a Preacher in the wilderness, preparing the way of the Lord. Matt. iii. 3; xvii. 12.

Hagg. 2.—States that the glory of the second temple (the building of which Haggai witnessed himself), should exceed that of the first, which can *only be explained by the presence of the Saviour*. Comp. Mal. iii. 1.

Zach. ix.—Gives a description of the Messiah's entrance into Jerusalem exactly as it is found in Matt. xxi. 1, &c. &c.

Isaiah xxxv. and xlii. These chapters describe his meekness, his forbearance, his conduct in various situations; and here it is also said, that through him are opened the eyes of the blind, and the ears of the deaf. Comp. Matt. xi. 5—.

Isaiah lxi.—The Spirit of the [Triune] Lord God is upon me; because the Lord has anointed me to *preach good tidings* unto the meek [see proof, sub Litt. S.]; he has sent me to bind up the broken hearted, to proclaim liberty to the captives," &c. Luke iv. 16.

Isaiah liii. "For he shall grow up before him as a tender plant. . . . He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . . He was despised and we esteemed him not. Surely he has borne our griefs and carried our sorrows. . . . But he was wounded for *our* transgressions, he was bruised for *our* iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter" . . . .

Dan. ix.—States the time when the Messiah will be cut off; and

Isaiah liii. Says, that when his soul shall have been made an offering for sin, "*then* shall he see his seed, prolong his days, and the pleasure of the Lord shall prosper in his hand. . . . He will justify many, for he shall bear their iniquities . . . and has made intercession for the transgressor." Comp. Luke xxiii. 24.

Isaiah xlv.—"Israel shall be saved in the Lord . . . . Look unto me, and be ye saved . . . . I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return." . . . . . Comp. Rom. xiv. 2; Phil. ii. 10.

Zech. ix.—"He shall speak peace unto the heathen" . . .

Isaiah lx.—"And the Gentiles shall come to thy light" . . . .

Joel ii.—"And ye shall know that I am in the midst of Israel, and that I am the Lord your God" . . . .

Joel ii.—"And it shall come to pass *afterward*, that I will pour out my Spirit upon all flesh . . . Whosoever shall call on the name of the Lord [having faith, and living in and by the Spirit], shall be delivered."

Zech xii.—"And I will pour upon the house of David [&c., &c.], the spirit of grace and of supplications: and they shall look upon me whom they have pierced" . . . .

Mal. iv. 2.—"But unto you that fear my name shall the Sun of Righteousness arise" &c.

Amos ix. 11.—"In that day [when Israel will know him whom they have pierced] will I raise up the tabernacle of David that is fallen, and close up the breaches thereof," &c.

Hos. ii. 19, 20.—"I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

Jer. xxxi. 31.—"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, *not according to the covenant that I made with their fathers . . . . . which my covenant they brake . . . . .* But this shall be the covenant that I will make with the house of Israel; *after those days*, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

Ezek. xxxvii. 23.—"But I will save them [Israel], &c.. &c., and will cleanse them; so *shall* they be my people, and I will be their God. And David, my Servant [the Messiah], shall be King over them, and they all shall have one Shepherd; they shall also walk in my judgments, and observe my statutes [which they are now enabled to do, as the laws have been written in their hearts since the appearance of the Messiah] . . . . . Moreover, I will make a covenant of peace with them; *it shall be an everlasting covenant* . . . . . And the heathen shall know, that I, the Lord, do sanctify Israel, *when my sanctuary shall be in the midst of them for evermore.*"

Isaiah ix. 4.—"For thou [O Messiah], hast broken the yoke of his [Israel's] burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian."

Isaiah ii. 6.—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." All animosity in nature, which has arisen in consequence of sin, will cease, when the dominion of Him who came to destroy sin, will be universally acknowledged.

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* It is plural, "Let us" in the printed versions of the Septuagint.—*Ed.*

EDITORIAL RESPONSIBILITY.

We have repeatedly stated that we consider it to be for the interest of truth, to admit freely into our columns views of prophecy opposed to our own; because we think that new proofs and new illustrations of truth are often elicited by the necessity of meeting new objections, or

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old objections put in a new form. We have also stated, and again repeat it, that we think it would neither be profitable nor interesting to our readers to accompany every article containing views differing from our own with a running commentary, marking the points of difference. Our leading views are generally known; whenever a correspondent differs from these, we, of course, do not agree with him. On many other points we are not ashamed to confess we are ourselves learners, and are glad of every opportunity of viewing truth on all sides. We would not admit anything subversive of the fundamental doctrines of Christianity without an immediate refutation; but on the subject of prophecy we feel it right to allow great latitude to our correspondents. We do not ourselves at all agree in the views of Pergamos, but we believe the discussion of his views will aid the cause of truth. We have received several communications on the subject of his letters, two of which we now publish. We had thought of deferring them until his series of letters was completed; but, on the whole, we think it better to allow him the opportunity of incorporating, if he chooses, his reply to objections with his future letters.

We again remind our readers that we are not responsible for the opinions contained in any but the editorial articles; and while (with the necessary exception of Jewish articles), we admit nothing that is contrary to sound doctrine, we feel it right to allow a free expression of opinion on those points on which Christians may differ; and when our time is come, we shall give our own opinions on such subjects.

PROPHECIES OF THE LATTER TIMES.—LETTER IV.

DANIEL IX.

MR. EDITOR—The preceding visions have described in general terms the history of the fourth Babylonian dynasty, and the characters and actions of the dragon and the beast, by whom the sovereignty of the East will be successively possessed. The present vision carries us to Jerusalem, and foretels the events which will happen in the latter days to that holy city. The principal actor in the future history of the eastern world, the eleventh horn, the eighth King of Pergamos, is here introduced under a new title, "Messiah the prince." The person meant by this title is, indeed, commonly understood to be the Lord Jesus Christ, the true Messiah; and this prophecy is generally interpreted as having been fulfilled at our Lord's first advent. I believe, however, that the Messiah here mentioned is not the true, but the false Messiah, the Antichrist; and that the accomplishment of the prophecy is yet future. "Ye have heard that [the] Antichrist shall come." (1 John ii. 18.) The words, "Ye have heard," seem to refer to some prediction of the Old Testament, in which the great adversary is mentioned by this title: and I do not know any passage so appropriate as the vision which we are now about to notice.*

The attempts to apply this prophecy to the first advent of the true Messiah, have involved it in great obscurity, and introduced errors into the text itself. I will, therefore, with your permission, Mr. Editor, first offer my opinion on the several parts of the prophecy, accompanied by such critical remarks as appear necessary; and then separate my observations into two classes, distinguishing those points which I propose with confidence as the real interpretation of this vision, from those conjectural suggestions which are built on the more doubtful foundation of various readings and ancient versions.

I. The point of time from which the events of this vision are dated, is the proclamation for the return of the Jews and the building of Jerusalem. This proclamation is yet future. From the date of this proclamation seventy weeks are determined upon the Jews and the holy city Jerusalem, "to finish the transgression"—that is, to bring to its climax the national sin of the Jews, to complete their apostacy from the one true God, and to introduce the idolatrous worship of the false Messiah. This period of seventy weeks is divided into three smaller portions, seven weeks, sixty and two weeks, one week.

1. First portion. "From the going forth of the commandment to restore [to return] and to build Jerusalem unto the Messiah the prince *shall be* seven weeks." Of the manner in which the Messiah here predicted will appear, nothing is mentioned: the only thing foretold is, that he will appear in this character, as Messiah the prince, exactly seven weeks after the date of the proclamation which restores the Jews to their own land. The punctuation which I have here followed, is that of the Masoretic Hebrew; and it is that which the logical construction of the whole prophecy evidently requires.

2. Second portion. "And threescore and two weeks the street shall be built again, and the wall, even in troublous times." On this passage I have two critical remarks to offer. First, "the street shall be built again." This, if literally translated, would be, as it is in the margin, "the street shall return and be built." This is a common Hebrew idiom: and, if the present text be correct, according to which the verb, "shall return," is feminine, our version gives the true meaning of the clause. But one MS. gives this verb in the masculine gender: and, if this be the genuine reading, the passage should be translated as follows: "And threescore and two weeks he [Messiah the prince] will return, and the street shall be built." In this sense it appears to have been understood by the ancient Greek translators. Second; "even in troublous times." In the margin this clause is rendered, "and in strait of times:" but even this is not literal; for the word "times" has the definite article; and, therefore, the precise translation of the Hebrew words is, "and in strait of the times." This is a harsh construction; and the ancient versions warrant a conjecture that an error has crept into the text. The Greek version reads, "and the times shall be emptied out:" the ancient Latin reads, "and the times shall be renewed." If this be the true sense, the explanation of the prophecy is clear. The completion of the building of Jerusalem will be celebrated by the Jews as a new epoch, the beginning of the first year of their national regeneration, the commencement of the reign of their acknowledged Messiah; and from that day "the change of times" mentioned in a former vision, the new calendar, will be introduced: and, therefore, from that day will commence the fatal period of twelve hundred and sixty days, or forty and two months, or three times and a half.

3. Third portion. "And after [the] threescore and two weeks shall Messiah be cut off, but not for himself." In this most important clause, the Greek versions and the ancient Latin differ from the present Hebrew text. According to them it is not the Messiah, the anointed one, that is to be cut off, but "the anointing:" "the anointing shall be exterminated, and not be:" and, therefore, the clause foretels the same thing that is repeated in the next verse, the ceasing of sacrifice and oblation, the utter overthrow of the Jewish worship. "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined: [or, and unto the end war is determined even desolations."] I thus propose to render the last clause of verse 26. From the time that Messiah the prince commences his idolatrous reign, "unto the end," that is, unto the end of the twelve hundred and sixty days, during which that reign will continue, "war and desolation" will be poured forth on the devoted city of Jerusalem; a war of persecution, waged by the false Messiah himself and his deluded worshippers against the disciples of Jesus Christ. The twenty-seventh verse describes the events of the third portion, the seventieth week, more minutely. "And he shall confirm the [Marg. a] covenant with many for one week." The false Messiah will establish a covenant with the great majority of the Jews, his partisans, one week. "And in the midst of the week he shall cause the sacrifice

* The author surely forgets Lucifer and the Assyrian of Isaiah, Gog of Ezekiel, and many other allusions to the last enemy of the church.—ED.

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and the oblation to cease, and for the overspreading of abominations he shall make it desolate:" [Marg. and upon the battlements shall be "the idols of the desolator."] The Greek and Latin versions read the last clause thus: "And on [or, in] the tempie shall be the abomination of desolation:" and this translation is confirmed by one Hebrew MS. The thing foretold, then, is this; that towards the close of the seventy weeks the false Messiah, having made a covenant with the Jews, and thereby obtained the mastery, will put an end to the public worship of God, and establish his own idolatrous worship: he will cause the sacrifice and oblation to cease, and place in the very temple an abomination which will bring desolation in its train. This consummation will take place, according to the received text, "in the midst" of the seventieth week. But the ancient Greek version reads, "And in the end of the week." This is a very important variation: it makes the whole prophecy consistent with itself. The first words declare that seventy weeks are determined "to finish the transgression"—that is, to bring to its climax the apostacy of the Jews: and, after a description of the events of those weeks, this clause affirms that "in the end of the [seventieth] week" the transgression will be finished, the apostacy will be complete. The reign of the false Messiah will, however, continue only for a time and his own impending destruction is foretold in the concluding words of the prophecy, The idolatrous worship, which he will establish, will continue "until the consummation and that determined shall be poured upon the desolator."

II. Now, Mr. Editor, the general principle of the preceding interpretation is, with one exception, unconnected with the critical remarks which I have offered. Even to those readers, who are most jealous of the integrity of the Hebrew text, I confidently propose the following points:—That the accomplishment of this prophecy is yet future;—that the weeks are to be understood literally;—that "Messiah the prince" is not the true but the false Messiah;—that "finishing the transgression" refers to a future apostacy and idolatry of the Jews;—that from the issuing of a proclamation for the return of the Jews to the first appearance of the false Messiah will be seven weeks;—that from his appearance to the finishing of the buildings at Jerusalem will be sixty-two weeks more;—that immediately afterwards a prince (whether the same prince Messiah remains to be considered) will bring desolation on the city and sanctuary;—that in the seventieth week this prince will make a covenant with the Jewish rulers, and then take away the sacrifices, and pollute the temple with abominable idolatry. This outline of the interpretation is, for the most part, independent of verbal criticism. The only critical point on which it really depends, is, whether the Messiah is to be cut off at the end of the first sixty-nine weeks. So far from being then cut off, I think that he will at that very time reach the summit of his greatness. The same prince Messiah, who will appear at the end of the first seven weeks, is, I conceive, the principal actor throughout the prophecy. Consequently, I imagine that in this word the present Hebrew text needs correction, and that the Greek and Latin versions have preserved the true sense of the prophecy.

I am, Mr. Editor,
Your obedient Servant,
PERGAMOS.

(To be continued.)

P.S. Mr. EDITOR,—The following misprint occurs in Letter III. p. 126, col. 3, line 24, for *kour* read *horn*.

We must express our entire dissent from this interpretation of Dan. ix. Leaving critical grounds out of the question, what can be more absurd than to suppose, that in answer to Daniel's earnest prayer for his people, the angel should be sent to give him information, not of the advent of the true Messiah, Israel's king and deliverer, but of a false Messiah who should be manifested more than eighteen hundred years after the trne one!

THE ROMAN THE FOURTH EMPIRE — REPLY TO "PERGAMOS."

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Dear Sir,—I was pained to read in the October and November Numbers of the *Voice of Israel* two letters signed "Pergamos" full of startling assertions with scarcely a text of Scripture in proof of them, and which, if not written by a Romanist, do the work of one most effectually; as they sweep both Pagan and Papal Rome completely out of the 2nd and 7th chapters of Daniel, and the 12th, 13th, 17th, and 18th of the Apocalypse.

In the first letter above alluded to, after asserting that the common interpretation of the vision of the image in Daniel ii., and the vision of the four beasts in chap. vii. as representing the four universal empires of the Babylonians, Medes and Persians, Grecians, and Romans, *is false so far as the last is concerned* (though the writer admits the interpretation correct as to the other three), it is then stated:

That the visions do not represent four empires but one empire, the *Babylonian*, under four *dynasties*, and that *the whole* image represents this Babylonian empire, and not the head of gold only.

That the fourth power or dynasty cannot be Rome, as Rome never possessed the Babylonian empire, and that, therefore, this fourth power or dynasty is still future; and in the last letter it is further stated, that this fourth beast or dynasty is the kingdom of Pergamos, which will be revived and become the fourth Babylonian dynasty, *the subject of all these prophecies*.

Now, Sir, in reply to Pergamos's assertion, that the empire or dominion represented by the whole image is the Babylonian empire, "the subject of all these prophecies," I would just refer to the 37th and 38th verses of Daniel ii., where, in interpreting the vision of the image, the kingdom given by God to Nebuchadnezzar is described as follows:—"Thou, O king, art a king of kings; for the God of heaven hath given thee a *kingdom, power*, and strength, and *glory*; and *wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hands*, and made thee *ruler over* them *all*. *Thou art this head of gold*;" And comparing this with the dominion given to Adam and afterwards to Noah, in the book of Genesis, I would ask, can this be the "empire of Babylon" merely? Besides, the Babylonian empire, or rule of Nebuchadnezzar and his successors is expressly declared to be "the head of gold," only the first, *but smallest* of the parts into which the image is divided. And surely it must be something more than the "empire of Babylon" which is "to be given to the saints of the Most High," when *all these kingdoms shall be broken* in pieces together by *the stone* from heaven; and the *stone* "becomes a great mountain, and *fills the whole earth*;" or in the words of Isaiah, when "the mountain of the Lord's house shall be established on the top of the mountains and *all nations* shall flow *unto it*;" when "the Lord, my God, shall come *and all the saints* with thee;" when "there shall be *one* Lord, and *his name one*," "the God of *the whole earth* shall he be called;" when "He shall come whose right it is," and "take unto himself" that "*kingdom*, and *power*, and *glory*," which he himself hath taught us to pray for daily, saying, "Thy kingdom come; thy will be done *on earth*, as it is in heaven;" and which kingdom upon earth was only given into the hands of these Gentile monarchies for a season, even *until* the times of the Gentiles be fulfilled, when "Jerusalem shall cease to be trodden down of the Gentiles," and "the Lord of Hosts [the stone, see Isaiah viii. 13, 14] shall reign in Mount Zion and in Jerusalem before his ancients gloriously."

Pergamos's assertion that the four parts of the image and the four beasts respectively, represent *dynasties* and *not kingdoms* or nations is distinctly disproved by the 39th and 40th verses of Daniel ii. wherein they are expressly called kingdoms. "After thee shall arise *another* KINGDOM inferior to thee, and *another third kingdom* of brass, and the *fourth kingdom* shall be strong as iron," &c. And of the fourth beast it is written (chap. vii. 23), "The fourth beast shall be the fourth *kingdom* upon earth, which shall be diverse from *all kingdoms*," &c.

That they are distinct kingdoms or nations to whom this universal dominion is successively given is plain from the fact that the kingdom of brass (or Greece) is, though divided into four parts, still considered the ruling power and one kingdom *until broken up by its successor*; and the

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fourth beast, although divided amongst the ten horns, is still viewed as the same beast until destroyed by the revelation or appearing of the Lord from heaven under its eighth head.

As to Pergamos's assertion that the Romans never possessed Babylon, I leave this to the students of ancient history to decide, as I desire, if possible, to refer to Scripture alone; but I have an impression on my memory that Adrian's conquests extended not only beyond the Euphrates, but beyond the Tigris also, and therefore must have included Chaldea and Babylon. It is true, his successors afterwards abandoned these territories, and made the Euphrates the boundary of their empire in that direction; but at that time Babylon had been destroyed and Chaldea become desolate, as predicted, and, therefore, unfit for military occupation; but even if the fact were as Pergamos states, it would not support his conclusion, that therefore the fourth beast cannot be Rome; for the kingdom given to the fourth beast is "universal dominion" as we have seen, and not the "Babylonian Empire." Besides, as the fourth beast is described as "*diverse* from *all that were before it*," it cannot be any of the former empires restored.

I reject the idea that the fourth kingdom or kingdom of iron is still future, because it would separate the *brazen thighs* of the image from the *legs of iron* by a period of nearly 2,000 years, though the legs and thighs in the vision are joined in immediate succession like the preceding parts; and we know from Scripture that the Medo-Persian empire *immediately succeeded* the Babylonian, which it overthrew, as also did the Grecian empire that of Persia, which *it* overthrew. Each successive kingdom was distinct from and *formed no part* of its predecessor, until it "took the kingdom." According to God's purpose, we may, therefore, I think, safely conclude that the fourth kingdom immediately succeeded on the destruction of the third; that up to that time it was totally distinct from it, and that it conquered its predecessor like the two previous ones. *If so, what kingdom or power can it be but Rome?*

That the four kingdoms or nations are perfectly distinct and separate as to territory and character, is, I think, taught us plainly in the fact, that the four parts into which the image is divided are not only distinct as to *the parts*, but also as to *the substances* of which those parts are composed, just as the four beasts are not only distinct and rise *at different times*, but are also different in kind (they are all, however, beasts of prey). Now the application of the fourth kingdom, or kingdom of iron, to Pergamos which was situated in Asia Minor, and formed one of the three parts into which Thracia was divided upon the death of Lysimachus, and which was in existence as a kingdom a century previous to the passing away of the Grecian empire in its conquest by the Romans, is just an attempt to make the *iron* legs of the image out of a small *piece of the brass* of which the third or Grecian empire was composed. Your correspondent's history of Pergamos is, in fact, a sufficient refutation of his own interpretation; it explains also, I think, why the city of Pergamos in Rev. ii. 13, is called "Satan's seat;" for it was the bequest of this kingdom and city to the Romans by Attalus III., which first brought the Romans into Asia Minor, and upon the overthrow by them of Aristonicus, Pergamos became a Roman province. Therefore, if the dragon with seven heads and ten horns of Rev. xii. 3, also called "that old serpent the devil and Satan" be (as I have no doubt it is) meant to represent the Pagan Roman empire, Pergamos thus became the "seat of Satan" in Asia.

The dragon of Rev. xii. 3, and the beast of Rev. xiii. 1, are evidently identical with the fourth beast or kingdom of Daniel vii. by their each having seven heads and ten horns. The dragon (or Pagan Rome) we are told *was overcome by the saints* "through the blood of the Lamb, and *the word of their testimony* and their *loving not their lives unto the death*." This spiritual war, with its successful result, are evidently foretold by Paul in Eph. vi. 10 — 13, and 2 Cor. x. 4. But mark the difference, the beast of Rev. xiii. with his mouth "speaking great things and blasphemies" (evidently the little horn of Daniel vii. 8, 21) "*makes war with the saints* and *overcomes them*"—"until the Ancient of Days comes." This is Rome Papal. What Satan could not do by persecution merely, he effects when transformed to *an angel of light*, and his ministers as the ministers of righteousness by fables, lying wonders, and persecution combined; and *his pontifex maximus* becomes the *Sovereign Pontiff* of Christendom, styling himself the Vicar of Christ upon earth, though it was the *dragon* that "gave him *his power*, and *his seat*, and great authority," and *not the Lord*. It is remarkable that when Babylon the Great, or city of Rome, is judged, (Rev. xviii. 24), it is written, "In her was found the blood of *prophets* and of *saints*, and *of all that were slain upon the earth*." Even so, for it was in obedience to the edicts of the emperors, and the decrees, bulls, and "*pastoral*" letters of the Popes, that all this blood was shed; but the guilty city shall yet be rewarded *double* according to her works. "In the cup that she hath filled, fill to her double," is the word.

(*To be continued.*)

REMARKS ON PERGAMOS' LETTERS.

To the Editor of the "Voice of Israel."

Nov. 9th, 1846.

Rev. Sir—Will you allow me to trespass upon you for a few minutes, to give a hint, through you to your correspondent "Pergamos," as he seems not to be aware of historical facts which would appear to cast a different light upon his scheme in your Number of November 2nd, "Satan's Seat," &c.

St. Paul; 2 Thess. xi. 7; and Rev. xi. 9, may help to prove the applicability of the facts to a search for the kingdom he seeks.

Livy tells us, b. xxix. s. 10, &c., that under the pressure of pestilence, &c., about B.C. 220, a new superstition broke out at Rome, in consequence of the finding a verse in the Sybilline Book to the purport, that "When a foreign enemy brought war into Italy, he might be driven out, Si Mater Ida was brought from Passinus to Rome." I may add that I believe Josephus proves about 4000 families of Jews, to have been conveyed from Babylon and Mesopotamia, under Antiochus the Great, and settled in that quarter, that by their fidelity he might restrain turbulences and seditions which prevailed in the country round.

Upon the discovery of this oracle, the Senate having then no alliance with the Greek cities, sent ambassadors to Delphos, (and were it not for want of time and space, I would show you that a Judaic symbol (Ezek. xliv. 9, &c.) was the bottom of that priestcraft—"Levites gone astray") to learn from the oracle how the end was to be attained; and here pray look at Jerem. vii. 16—18; xliv. 15—28.

At Delphos they were told to go to Attalus, King of Pergamos, and through his aid, their wish would be obtained, and that, when obtained, they were to convey Deam to Rome, and to consign her "in hospicio" to the best man of Rome. He was decreed to be P. Cor. Scipio, the son of the Cor. Scipio, who fell in Spain—this P. Cor. Scipio being the man who dared to venture upon the government of Spain, when all declined, though he was then only about twenty-four. His influence became marvellous, probably from his being one of the Salii (priests), and was the cause of the later mysteries of the Cæsars. Attalus received the embassy kindly, and conducted them to Passinus, in Phrygia, where they received "sacrum lapidem, which the inhabitants called the Mother of the Gods"—matrem deum. Her divine Majesty was carried to Rome, received with great solemnity, and became the palladium of the city and empire till its destruction, and the ruin of the Gothic Empire in Spain under Theodoric, A.B., 468, when (according to the Popish traditions from Tubal, Noah's grandson, the first Celt monarch—whose grandson, Brigo, sent colonies into Ireland, as they say,) the Roman Empire from Julius had lasted 528 years, commencing therefore B.C. 60. The year in which, according to Josephus (Ant. xiii. ch. 4, s. 3), Jerusalem was taken by Pompey, who was the first Roman to put his effigy on the coinage—first introducer of the trident into the Roman mint—and as you well know, prepared the way for the establishment of the half heathen Herod, on the throne of David—Aristobulus and his sons being charged as leaders and instigators of the piratic (anti-idolatrous) exploits of that time. See the enclosed medal. Josephus says (Ant.) the last of the family was beheaded by Anthony, to force the Jews to acknow-

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ledge Herod; the simple explanation of all being, that the degradation of the crown in its *own* place, was a preparatory step to setting up a counterfeit elsewhere; and appropriating Psalm lxxxix. 36, 37 to their own ends. As I have a coin of Romulec, a principal municipia in Spain, bearing the head of Augustus, rayed as the sun, and Livia his wife, taken from her husband, when six months pregnant (with Drusas) by that husband. Why was this? To make a distant world believe (see Virg. Ech. ad Pollionen, B.C. 39,) that "a woman had compassed a man." Jerem. xxxi. 22.

But I must not occupy your time, and hasten on to another remark.

That the Antidean Jews were the bitterest foes of the gospel is well known, but it does not seem so well considered how greatly the empire of the Cæsars, which combined also the Pagan court, was suspended upon the perversion of "the general expectation;" yet, I think the circumstances of the time only explicable by the prophets. (See Micah v. 3; Hos. vi. 1, 2; Isa. xxxvi. 19.) I think it also capable of proof that the province on the Rhine—now Belgium—and what we see in Ireland are closely connected with this mystery of iniquity to which St. Paul and St. John, I believe, refer. I will not enter further, but send you the drawing of a medal in my cabinet, struck in honour of M. Agrippa, when by the defeat of Anthony. Augusuts obtained entire sway in India, Syria, Egypt, &c.

"Was" and "Is not" seems in this view to admit two easy interpretations.

The "was" may mean what St. Paul expresses by "does already work," from Jereboam and Delphos downwards. (Rev. ii. 20—24.)

The "is not" what he implies during the period of him which letted the Roman Imperial power.

The "yet is," working mole like, till the Imperial check was taken away, when &c. A.D. 533, the edict of Justinian making Pope John "Ipse dixit"—the only rule.

It is singular that the ground work of Prussian masonry is a fiction of A.D. 553, connected with an equilat. triangle, which you know to have been the rabbinical symbol of Jehovah, as the shield of Abraham and David.

Prussian masonry traces to Peleg. The Hispano Papal to Tubal, grandson to Noah; Tubal's grandson colonizing *Ireland*, as they say.

The other mode of interpretation, is this —John wrote, A.D. 96.

It is evident from Josephus, that Claudius, as a son of the Drusus, adverted to before, owed his accession to the influences and intrigues of the Herod Agrippa (Acts xii. 1, 2), in conjunction with a *green band* faction—clearly that concerned with Pergamos and the Jewish rulers opposed to Christians—and to this hour the *green band* is the badge of O'Connell's Popish party. It was the colour of the Knights Hospitallers—the Popish army! It was formerly also the badge of "the League," in France.

Josephus describes Vespasian, Titus, and Domitian, in the early part of his reign, as favouring the Jewish influence, but in the close, Domitian's jealousy led him to persecute both them and Christians; of the last, John in Patmos, is evidence; of the first, I have a coin struck in memory of the removal of the persecution by Nero; it bears a *palm tree*, emblem of Judea, and the legend "Fisci Judaici Calumnia sublati."

During the short period at which John was writing, and while the oppression lasted, the anti-Christian green band mystery might be described as "Is not;" and "Yet is," would mean, is ready to spring up again, as above, recovering influence under Nero.

His successors, Trajan and Hadrian, were both Spaniards, and connected with the priestcraft from Tubal.

Their wives, heiressess of the empire, were of Etruria, connected with the same priestcraft.

The turmoils of the Jews, under Barchocheba provoked Hadrian to the system of extermination, and for a time, probably the Delphian priestcraft, abhorring alike Jew and Christian, and holding an infidel philosophy, might be alone in the ascendant.

But Rome then began to have her bounds shortened, by the northern tribes, who afterwards destroyed the empire, and made way for the appearance of SATAN'S SEAT; and very remarkable it is, that O'Connell's Milesian Fables account for *that stone* which Edward I. brought from Scone, in Perthshire, and which is now under the coronation chair in Westminster Abbey, as having passed from Spain to Ireland, and from Ireland to Scotland.*

Has the mystery of iniquity, who say they "are Jews and are not," been playing their game from Genesis xlix. 14; Exod. xvii. 12—16; Dan. xi. 34; Jer. xliv. 15, &c., passing though Passinus and Pergamos? Ranke speaks strongly of "the ecclesiastical element," and its germ, being about the Rhine, to which the "Augustan mystery" clearly belongs, as no less does the present efforts of Popery (it is to be hoped a death throe) in Ireland—from Belgium. He speaks of that "germ" building up Popery first, and when the viper was manifested, then "the electors determined to free the empire from foreign influence; and for this purpose assembled on the banks of the Rhine, in the fields of Newer, to deliberate in *their chairs of stone*, on some measure for maintaining the honour and independence of the empire.

May not these *chairs of stone* fall in with the same state craft, and be, perhaps, explained by 1 Macc. iv. 45, 46; when we find one similar stone so used within our own ken?

* We do not profess to understand all the arguments and allusions of our correspondent.—ED.

"Ni fallat fatum, Scoti quocunque locatam.

"In venient lapidem, regnare tenentur ibidem," is the old legend belonging to that in Westminster Abbey; and may not Isaiah xxvii. 6—9, have a reference to these tricks?

Whoever writes on prophecy should take them into account. (Zech. ix. 12, 13.)

You are probably aware of the old prophecy of St. Lazarianus, mentioned by Mant in his History of Ir. Ch., that when Popery falls in Ireland, the See of Rome falls too; and the destruction of these hirelings by "the breath," will bring it about.

I remain, Rev. Sir,
Your brother in Christ,
X. Y.

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"A HAPPY NEW YEAR."

We cannot enter on a new year without a word of friendly greeting to our readers. Perhaps some of them may be disposed to say, that the aspect of the times is anything but happy, and that the portion of time on which we have entered looms dark and threatening, filling the mind with anxious forebodings of what may happen ere its close. There is much indeed to call for serious and prayerful reflection. Without assigning specific causes for the visitation, it must be admitted by all, that the "judgments of God are abroad upon the earth;" that the failure and destruction of the fruits of the earth, in various countries, is not to be looked upon as the effect of chance or accident. "Shall there be evil in the city and the Lord hath not done it?" But while we lament the wide-spread sin that is the cause of all judgment, and commiserate the sufferings which such judgments occasion, we must not be dismayed as though some strange thing happened. We are expressly told, that as the time of the end draws near, there shall be "famines, and pestilences, and earthquakes, in divers places." This may be only a gentle premonition to the servants of God, to trim their lamps and look to their garments; or it may actually be the "beginning of sorrows;" the first pangs of that sore travail of the earth which must precede the glorious "new birth"—the "παλιγγενεσια" when the Son of Man shall sit on the throne of his glory. (Matt. xix. 28.) Oh! let us who are of the day be sober, putting on the breastplate of faith and love; let us be zealous, and diligent in calling on men to repent and turn unto the Lord.

We enter on a new year of labour with a deeper feeling than ever of the uncertainty of all human schemes. This may be the last year of the existence of this Journal, or it may be the commencement of a career of greater prosperity and more extensive usefulness. This, so far as human instrumentality is concerned, depends upon the lovers of Israel and the students of prophecy. As we have already said, it cannot be *popular* in the strict sense of the word. With religious periodicals of a general kind, and with missionary chronicles, the Christian public is well and abundantly supplied. We entered on a field of labour that was unoccupied, and in this field we are still alone. There is no other representative of Christian Jews, simply as such, unconnected with any individual section of the Christian church, and holding the fundamentals of Christianity without the peculiarities of any denomination. We *know* the absolute necessity of this standing, in order to gain free access to our unconverted brethren; in order to make them feel, that it is not this society or that party which seeks to gain them; but that it is simply their own brethren who tell them that they "have found Him of whom Moses in the law and the prophets did write."

One word to some highly esteemed friends, who are offended with us for admitting into our columns views of prophecy strongly opposed to those generally received. We fully stated our reasons for this in our last number. Since then we have again been reproached for admitting articles that "tend to overturn all those sound views of prophecy on which the most learned and pious have hitherto been of one mind." To this we reply, without hesitation, If these views *can* be overturned, the sooner the better. Let everything be shaken that can be shaken, and then we shall the more highly value the things that remain. We feel many points to be so impregnable that we think attacks are but open manifestations of their strength; and as for the outworks, let them be demolished if they cannot stand. And we must seriously protest against being accused of "administering poison" because we allow liberty of expression on prophetic subjects. There is surely a wide difference between denying the truth of God, and differing from man's interpretation of God's words. We have often found the benefit of viewing truth on all sides; and in prophecy, particularly, we have learnt many a truth from the mistakes and errors of its opponents. And we can assure the esteemed correspondent alluded to, that many men of undoubted piety question the truth of those prophetical interpretations which he thinks it is heresy to differ from.

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The patriarchal dispensation possesses many interesting features well worthy of study, but our limits forbid us dwelling on it. The union of the kingly and priestly office in the head of the family reminds

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the student of prophecy of that time when the Head of the church shall be a "priest upon his throne." (Zech. vi. 13.) The history of Job shows us that these family priests were well instructed in the doctrine of the coming Deliverer, as well as in that of the atonement. Not only did this pious patriarch offer that typical and commemorative sacrifice, the shedding of blood, without which there is no remission of sin, but he "knew that his Redeemer lived, and that he shall stand at the latter day upon the earth," when he, Job, in his flesh, or resurrection-body, shall see Him. And what may we suppose Job expected this Redeemer to do? Not only to take away sin by the sacrifice of himself, but also to deliver the earth from the consequences of sin, from violence and oppression—from the Sabeans, and the Chaldeans, and the great enemy who made these lawless hordes his instruments.

We believe many of our Jewish brethren do not sufficiently consider that the first dispensation was not limited, but universal; not Jewish, but common to all mankind. If there are but few of them who now sincerely believe that "the world was created on account of the *Torah*" (law), there are certainly many who entirely forget that there was a time when there was neither Jew nor Gentile, and that men, nevertheless, "called on the name of the Lord," and offered sacrifices to him. Great and glorious, indeed, were the privileges of the Jewish people; but their separation was only a part of the divine purpose—a means to an end; not an end in itself. From our knowledge of the tendencies of fallen humanity, we can understand how, in a few generations, the true religion became corrupted; how the traditions of truth were mixed up with fables, until at length the false superseded the true. In the days of Terah, the father of Abraham, idolatry seems to have prevailed. (Joshua xxiv. 2.) God therefore saw fit to select a portion of the human race to be depositories of the truth, and to be witnesses for it to the rest of the nations. "Ye are my witnesses," was the frequent declaration of God to the Jews. Their election was not for the purpose of limiting the knowledge and the grace of God, but for its better diffusion. This the church of old was taught by the Holy Spirit to express—"God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." (Psal. lxvii. 1, 2.) Some may say—If this was the purpose of the Jewish election, why did it fail in accomplishing this purpose? This is but one form of the great question which divine revelation alone can solve. The prophet foretold that the Messiah was to be the "Prince of Peace;" that "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it, with judgment and justice" (Isa. ix. 6, 7); and the heavenly messengers declared "peace on earth" as one of the fruits of his advent. But our Lord declares, that he "came not to send peace on earth, but a sword; to set a man at variance against his father, and the daughter against her mother" (Matt. x. 34, 35); and we find the truth of his words unto this day. How are we to reconcile these things? In this way: that the creature has further lessons to learn of his own helplessness and of the exceeding sinfulness of sin; and therefore neither the Jewish church nor the Christian church has yet succeeded in making the way of God known upon earth, nor his saving health among all nations.

We have no details given us of the first appearance of the Lord to Abraham, when he said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." From the corroborative testimony of Stephen (Acts vii. 2), it appears this revelation was given in Ur of the Chaldees, before he dwelt in Haran. After the death of his father Terah, the same intimation was repeated; and his departure from Haran was a departure from his family and kindred, who appear to have settled in Haran as their adopted country. It is interesting to observe the slow and gradual manner in which God communicated his purposes to Abraham. He first appeared to him in Ur of the Chaldees; this produced no other outward result than a removal to Heran. This is supposed to have taken place when Abraham was about sixty years of age. Fifteen years afterwards he departed from Haran to Canaan, and, for many years, lived the wandering life of the nomade Arabs of the present day. How many thoughts of the future must have passed through the mind of the holy patriarch, as he wandered over the extensive plains that afforded pasturage to his numerous flocks! Doubtless he himself practised the pious custom he afterwards taught his son Isaac; and when "he went out to meditate in the field, at the eventide," and surveyed the innumerable stars shining in the unclouded brilliancy of an Eastern sky, the childless old man would ponder the words of the Lord—"So shall thy seed be." The inspired apostle tells us, that "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform." (Rom. iv. 20, 21.)

The covenant made with Abraham is one of those passages of Scripture that are erroneously viewed by a large portion both of Jews and Christians. The former see nothing relating to the Messiah in it; while the latter see nothing but the promised Messiah, and the temporary possession of Canaan by the Israelites, from the time of Joshua till their dispersion. To the Jews we say, It is utterly absurd to suppose that any blessing in which "all the families of the earth" were to partake could be accomplished irrespectively of the Messiah, the Deliverer from the curse that now hangs over man and his habitation. To the Christians we say, The Israelites did not hold Canaan during the period referred to by Abraham's covenant, but by a conditional covenant entered into with themselves, in which their continuance in the land was contingent on their obedience.* The covenant made with Abraham, on the contrary, was free and unconditional—"Unto thee will I give it." This is expressly stated by the Holy Spirit through the Apostle Paul—"The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." (Gal. iii. 17, 18.) It is altogether to confound things that differ, to maintain that the precarious tenure by which the children of Israel held Canaan—from the time they first occupied it until their expulsion, when the Lord would no longer endure their repeated breaches of his covenant—is identical with the everlasting possession of the inheritance so repeatedly promised to Abraham.

The mode in which the covenant made with Abraham is spoken of in Holy Scripture is alike opposed to the partial views both of Jews and Christians; it is referred to, throughout the whole inspired volume, as something special and peculiar—its blessings extend to all the families of the earth; and yet it has an especial connection with the Jewish people. If, as some Christians suppose, nothing more was meant than that the Messiah should descend from him, this was no special promise to Abraham, no peculiar honour conferred on him individually, but one he shared with his father Terah, and with hundreds of his descendants. Nor could the great blessing promised consist simply in having a numerous progeny, millions of whom were wicked and miserable. A numerous seed, who were to be a blessing, was a glorious promise; but a numerous seed, who should so dishonour God as to be driven out of their land in disgrace, to be a proverb, a byword, and a reproach among all nations, savours more of a curse than of a blessing. Oh! if Christians would but consider how the truth and the glory of God are connected with the integrity of his promise to Abraham, they would not dismiss the subject in the careless and cursory manner many of them are accustomed to do, but would patiently investigate whether a portion of that promise does not yet remain to be fulfilled.

One marked peculiarity of all prophetic intimations is, that they never stop short of the ultimate judgment, or the ultimate deliverance. This is one cause of their apparent obscurity; all that has been fulfilled

* For a full exposition of this subject we refer our readers to Dr. Kirth's interesting work, "The Land of Israel."

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appears to fall short of the full amount of the prediction. The matter may be stated thus—the creation which God made "very good" has fallen into a corrupt and evil state: God has revealed his purpose of undoing this evil—bruising the head of the serpent through the seed of the woman. This grand consummation was ever in the minds of the inspired prophets, and therefore every judgment and every deliverance, as a type and an approximation to the last great judgment and deliverance, carried them, in spirit, to the time of "the restitution of all things;" and the prediction that commenced with the nearer event, almost invariably concluded with the "consummation of the age" (*συντελεια του αιωνος*), when "the Lord shall reign for ever and ever," and "the righteous shall flourish" — shall "shine forth as the sun in the kingdom of their father."

This key to the predictions of the prophets will remove much of their obscurity; will solve the difficulty of fitting the apparent fulfilment to the prophecy, by intimating that the entire accomplishment will not take place until the time when "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. xiii. 41.)

In considering any of these divine intimations of the future which were communicated, either directly by God himself, or through the medium of his prophets, we must therefore, in order to understand them aright, connect them with the great Deliverer and the final deliverance—with the Messiah and his work. In the promise to Abraham this connection is too obvious to require proof—"In thee shall all families of the earth be blessed." If the families of the earth were to be blessed in Abraham, irrespectively of the Messiah, then Abraham, and not the Messiah, would be the great Deliverer. We believe, that in Abraham, in his seed, the Messiah, and in his seed the children of Israel, all the families of the earth will yet be blessed. We do not tell our brethren, the Jews, that this has already been accomplished, but we say that it has been partially accomplished. The Deliverer promised in Eden, he who was emphatically "the seed of the woman" (Gen. iii. 15; Isaiah vii. 14), and who was born of a lineal descendant of Abraham, has come, and "hath poured out his soul unto death; and he was numbered with the transgressors, and he bore the sin of many." (Isiah liii. 12.) He left to his disciples a blessed word of truth to proclaim, even "the everlasting gospel;" not a new religion, but a development and expansion of that which was from the beginning. Wherever this has been received into the heart, man has been truly blessed; wherever it has even been assented to by the understanding, and, in any measure, taken as a rule of life, the face of society has changed; barbarism has given place to civilization. But we believe the blessing promised to Abraham will have a further accomplishment: not only shall his seed, the Messiah, who now reigns only in the hearts of a few humble followers, reign over the whole earth; but the seed of Jacob, who inherited the birthright of blessing, shall yet "be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Micah. v. 7.)

When our brethren are asked in what way the families of the earth have been blessed through Abraham and his seed, it is customary with them to say, that a knowledge of the true God has been communicated to men through the diffusion of their sacred Scriptures. But who has done this? Jews first, undoubtedly; but only such Jews as believed in Jesus of Nazareth as the Messiah. Does it never occur to them as somewhat singular, that all the knowledge of God and of divine revelation that has ever been conveyed to ignorant idolaters, has not been by Jews as such, but by believers in what they consider a false religion—by followers of one whom they believe to be an impostor? We will not ask why you sought not to diffuse the knowledge of the Most High during the dark ages of persecution, when you were in continual fear; but we ask, Why do you make no efforts now for extending the knowledge of God over the earth? why do you leave this good work exclusively to those whom you consider to have mixed up fables with truth, and who never circulate "the law, the psalms, and the prophets," without appending to them, as the revelation of God, writings which you believe to be mere inventions of men? It is no answer to this to say, that proselytism is no part of the Jewish religion; and that all that is required of others, is to observe what you are pleased to call the laws of the Noachidæ*; this may form a plausible excuse for passively allowing Europeans to believe as they please, but you will not pretend to say that ignorant idolaters keep the laws of the Noachidæ, since there is scarcely one of them they do not live in the constant violation of. Some of our contemporaries speak of "the vocation of Israel to the nations;" but how that vocation is fulfilled we are quite at a loss to discover. Some may be disposed to say, in excuse, "we are still so far in bondage to the Gentiles that if we made any religious movement beyond our own community, they would be alarmed, and might deprive us of some of the civil and religious privileges we now possess." If the promulgation of truth be a duty in the sight of God, if it be your "vocation to the nations," this is no excuse for neglecting a duty so urgent. Your Jewish brethren, who first promulgated the gospel, the "good message" of salvation, through Jesus Christ, counted not their lives dear unto themselves, but endured the loss of all things—yea, of life itself, that they might proclaim to ignorant and guilty sinners the forgiving love of God in Christ Jesus. The plain truth is,—a truth to which the conscience of every Jew who reads these pages will bear witness,—that faith in your own religion is nearly extinct—it has but a very slender hold over you. You believe in the past history of your nation; but as for your religion and its keystone, the Messiah, you really do not know what to make of them. The long degradation of Israel among the nations you know and feel; but Israel's future glory, as set forth in the prophets, is a dream and a riddle to you. Oh! how emphatically may you all take up the language of the psalmist, and say, "We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long." (Psalm lxxiv. 9.) And why has the wisdom of your wise men departed? Because ye have "rejected and despised" Him whom God hath sent; ye "have hid, as it were, your faces from him" (Isa. liii. 3); and having turned away from Him, who is the light of the world, ye "grope like the blind, and stumble at noon-day." (Isa. lix. 10.) Oh that ye knew the efficacy of that prayer—"Open thou mine eyes, that I may behold wondrous things out of thy law!" (Psalm cxix. 18.)

* The seven prohibitory laws of the Noachidæ, according to Jewish authorities, are the following:—"Idolatry, concupiscence, murder, robbery, feasting on the limbs of a living animal, emasculation, heterogeneous procreation."

JEWISH INTELLIGENCE.

The foreign Jewish journals of last month do not contain much that is interesting to the Christian reader. The chief topics of general interest, are the change of dress, and the liberality of the new Pope. In Rome, many Jews have opened shops without the *Ghetto*, a thing unknown before. There is nothing new or striking in the department of reform movements. The following are such portions of intelligence as we have culled for our Christian readers. our Jewish readers have their information from other sources:—

The Jews in Gallicia are subject to very heavy and oppressive taxes; the poorest among them are obliged to pay a weekly tax for their Sabbath lights; and they pay more than three times as much as the Christians do for their meat, from the heavy tax imposed on it. By the annexation of Cracow to Gallicia, the Jews resident in that town are now burdened with these exorbitant taxes, from which they were formerly free.

Breslau, Nov. 15th.—The orthodox congregation here, which is now constituted under a rabbi of their own, Herr Ticktin, are about also to establish a new school for religious instruction. We must approve of this, for two reasons: first, that if a portion of the congregation will not intrust their children to be instructed at the existing school, established by Dr. Geiger, be the reasons what they may,

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these children must yet be educated, and not suffer from the sectarianism of their fathers; and, secondly, when the orthodox party are brought into actual contact with the necessities of the times, they will find themselves compelled to yield to them, in a greater or less degree.—*A. Z. des Jud.*

The liberty of residing in rural districts, and the keeping of inns and public houses, has, we understand, again been denied to the Jews in Jassy.—*Des Jude.*

RUSSIAN NOTIONS OF CIVILIZATION.—*Warsaw, Nov.* 6.—Since the 1st of October, the memorable day on which the Jews in this kingdom had to lay aside their national costume, scenes have occurred here which a cold-hearted Russian may call "comic," and which a tyrant may term "amusing" (as the papers in the pay of the "great civilized monarch" are pleased to call them), but which the Jews or Christians of this, or of any other country that may boast of *genuine* civilization, will consider a heart-rending tragedy. We give the facts as the Russian mouth-pieces give them. "From all the great cities of the kingdom, respectable-looking Jews arrived, in all the splendour of their most costly silk pelisses, trimmed with sable, with their beards and ringlets in the best order, to obtain a delay, at least for some years; but they had come to meet their ill fate, for they were here deprived of their silk pelisses, their beards, and their locks, by some barbers who had received the orders of the police, and the poor disgraced Jews stole clandestinely out of the city." In this country, such conduct would be vulgarly, though characteristically, called, "doing it with a vengeance." But we shall hear more acts of "civilization" directly. "A few days ago," say the papers, "a similar event took place. A company, consisting of eighty men, with their rabbi at their head, arrived at the gates of our city (Warsaw), in order to obtain from the Prince-Governor (another great humanizer), permission to retain their old costume. That so strange a company, which might be distinguished at a distance by their singular gesticulations, was not permitted to enter the city without inquiry, may be conceived. The chief of the police, being informed of the strange party before the city, ordered that they should be taken immediately, under a good escort, to the police office, *and that, without speaking a word to them, their beards and locks should be cut off, and their pelisses slit up behind. In half an hour, the poor people felt the cold air on their bald, unprotected faces;* and when they recovered from their consternation, they found themselves again at the gates of Warsaw, whither they had been conveyed. The travellers had now nothing more to do in Warsaw, than to satisfy the barbers' apprentices, *who came for their pay.*"

Now, on reading this account, the friends or advocates of the Russian Emperor must admit, that if this ukase was intended to civilize the Jews, he adopted, to say the least of it, a very uncivilized mode of carrying out his views; whilst the impartial reader will judge the emperor's motives by his manner of execution, and deplore the trouble and fatigue which Sir Moses Montefiore has undergone, and still undergoes, to relieve his Jewish brethren from an oppression which, instead of being removed, according to the royal promises, seems daily to increase in rigour and cruelty. The barbarous mode of carrying into effect the change-of-dress ukase, denies the Russian Government all further claims to that which *Englishmen* understand by "*civilization*."—*Jewish Chronicle.*

HANOVER.—*Valuable Acquisition to the Study of Hebrew.*—Dr. Frensdorff, the head-master of the Jewish educational establishment at Hanover, recently presented to his late teacher, the Rev. Dr. Bernays, of Hamburgh, the manuscript of his contemplated work, entitled מקורות ומטעמים לרבי משה הנקדן. (The points and accents by Rabbi Moshe Hanakdan.)

This work of Rabbi Moshe, one of the earliest Hebrew grammarians, and who, on account of his great research on the subject of the Hebrew points, was called by his contemporaries הנקדון the *punctist*, with copious notes by Dr. Frensdorff, promises an intellectual treat to the votaries of the Masora. From the profound knowledge of Hebrew Grammar, and its philosophy, which Dr. Frensdorff eminently possesses, we are led to hope that the publication of this manuscript will be deservedly encouraged by the Jewish literati of Germany.—*From a Correspondent of the Jewish Chronicle.*

SMYRNA, *18th September.*—The Jewish population of our town is again in great commotion; the old disputes between the rich and poor, about an enormous tax on meat, which makes it almost impossible for the poor to purchase this article, have been renewed. The poor have therefore gone so far as to elect a new rabbi, who has, however, been excommunicated, together with all his adherents, by the old titular rabbi. The congregation, on their part, caused two individuals of the new community to receive a severe bastinado, and then to be imprisoned, and only liberated them when they signed a written agreement to take no further part in these affairs. This occurrence has attracted the attention of government. The poor among the Jews subsist on the most unwholesome food; and it is painful to witness how their superiors strive, by an excessive tax, to deprive them of one of the first necessaries of life. In the *Pforten des Ostens*, No. 13, there is an energetic address to the Levantine Jews, directing their attention to a better education of their children. In a serious manner, the Jews are here reminded of the benevolent designs which the Sultan has communicated to the rajahs of his realm; and they are exhorted to qualify the rising generation for occupying a more dignified position than the one occupied by their fathers. We sincerely wish that a salutary effect may be produced by this worthy address. What might the Jews not be among the Asiatic tribes, and what are they now! In the same number, it is announced, that the government of Malta has prohibited the landing of Jewish travellers, who are wholly *deprived of means.*—*A. Z. des Jud.*

PARIS, *November.*—The interior position of Judaism in France is but little known, because it has, as yet, not been exposed under any definite form. Everything they oppose is *not* definitely characteristic. Here and there we find an *inclination*, here and there a *deed*, but, at the same time, a *contradiction* with it; and even *this* is not of a certain colour. The principal importance must therefore be attached to the *central consistory*, since this has already forsaken the path hitherto followed by the most sleepy apathy. Its views, the consistory has stated in the programme communicated in this paper. Of course it met with a defeat in Alsace, and, of course, nothing could as yet be *done*, because the *central* consistory has yet to be completed by the installation of the new chief rabbi. So much the more interesting becomes, therefore, the letter which Professor Frank, the vice-president of the central consistory, addressed, in the name of the latter, to the consistory at Nancy. This letter, according to the *Arch. Israel, de France*, is as follows:—

"MY DEAR PRESIDENT,—I fear that during the short time which I spent with you, I have not sufficiently told you how much I have been delighted with the mode of worship lately introduced in your temple; and I feel it necessary to assure you, by this, once more, of my lively and deep satisfaction, and even of my gratitude. Nowhere have I yet seen the Jewish worship celebrated with greater dignity; in no other place have I yet witnessed prayers offered up with more fervency and devotion: with you, in short, the barrier is removed, which elsewhere yet separates the old from the new generation. Every one hastens, full of happiness, into the house of God, that has raised itself from its former humiliation. A convincing and intelligent sermon, a grave and solemn choir, conducted with singular talent, the magical accords of an instrument that belongs to all religions (the organ), represent our old faith in a more venerable point of view, without detracting from its simplicity, and excite emotions in the heart that have previously not been felt.

"The enlightened managers, over whom you preside with so much zeal, must be proud in the attainment of such results, and I request you to offer them my sincere congratulations. I also request you to express to your Rev. Chief Rabbi the lively sympathy which he has created within me, and which has long since been felt in his behalf, by the central consistory. Continue, gentlemen, to pursue the course in which you have already obtained so much success. *The spirit which animates you is that of the central consistory;* the reforms which you have partly realized are those which it desires, which it evokes, with all

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its power, and which nothing in the world will prevent it from pursuing.—I remain, &c."—*Ibid.*

Inconsistency is frequently found on the side of those who claim to be the consistent orthodox party. The Rev. Dr. Adler personally officiated in a marriage ceremony when the bride, a member of the Burton-street congregation, was a rich heiress; whereas he refused to act similarly for another, but poor member of the same community, and forced her to make an abjuration.—*Ibid.*

Mr. Ennery, the Chief Rabbi of Paris, opposed two years ago, with all his might, the introduction of an organ at the confirmation; but at the late marriage ceremony of his daughter, he still permitted the organ to play, as we are informed by the *Arch. Israel.*—*Ibid.*

Mr. G. Nunes, an Israelite, has been appointed, at St. Thomas', by the French Government, as Consul, and by the Danish as Executor.

SCHWERIN, *12th November.*—By a recent ordinance of the grand duke, the Jews will, from midsummer next, be freed from the annual protection-money, which they had hitherto to pay. In another decree of the grand duke, addressed to the Jewish representatives of this community, it is stated, that our sovereign will henceforth also be mindful to improve the condition of his Jewish subjects, and, for that purpose, command the co-operation of the States-general.—*Ibid.*

BADEN, *November* 10.—How frivolously is everything construed in Germany! The Germanic Catholics of Baden triumph over the fact, that they have for the first time been returned in the census under the name of "Dissidents," and that they have, moreover, been mentioned *before* the Jews.—*Ibid.*

SCHLESWIG-HOLSTEIN, *November* 11. (*Private communication.*)—I am living here in a little town of Holstein, which contains about forty families. All of them live in the most circumscribed civil position: they are excluded from everything but commerce; and even from this they are, properly speaking, prohibited by law; for they dare not keep any open shops, nor gain a subsistence by hawking. It is clear, therefore, that they can only gain a scanty livelihood in the sweat of their brow. But what is not clear to me is, how these oppressed people nevertheless manage to get on in so respectable a manner! Under such circumstances, it is therefore no wonder that their intellectual position is, generally speaking, still a very low one. The mind is but indifferently cultivated, when the struggle for material existence must be so great; nor are their religious affairs in any better condition. Strictly, but thoughtlessly, they adhere to the orthodox forms and ceremonies. A necessity for religious reform, and harmony between practice and theory, is here neither known nor felt.

We will merely add the words of Bernardin de St. Pierre: "When human policy fastens her chain to the foot of a slave, divine justice winds the other end round the neck of the tyrant." The chastisements of Providence always design our improvement, and, therefore, we may confidently look forward to a happier period.

WESTPHALIA, *November* 15.—The *Bremen Times* says, that "the most learned Jews of the province, clergy and laymen, are now assembled at Münster, in order to consult, in the presence of the state-minister, Flottwell, on such a reform of the Jewish ritual, as shall be in accordance with the spirit of the present age. Every one is astonished at the knowledge which this great statesman possesses, in reference to the Jewish rites. It is said, that similar conferences are to be held in all the provinces; so that it seems they are, at last, in earnest about the reform of the Jewish divine service."

(It is clear, that this is nothing more than what has already taken place in all provinces—viz., a consultation on the printed sketch of a new law concerning the Jewish ritual, communities, and schools; but that the conference is held in Westphalia only now, proves the correctness of the private communication from Berlin, in our last number, that we shall have to wait longer still, before the law will be passed.—ED. *A. Z. des Jud.*)

BERLIN, *November* 15. (*Private correspondence.*)—A few days ago, the Jews received a handsome testimonial from the *Vossian Times*. It spoke of a few newly-built churches here, and lamented that the contributions towards the expenses thereof were so trifling. The whole sum collected scarcely amounted to 5,000 thaler (dollars); whereas, the Jews raised towards the building of a new synagogue, the conribution of 70,000 thaler, in a few days. —*A. Z. des Jud.*

THE ROMAN THE FOURTH EMPIRE—REPLY TO "PERGAMOS."

(*Concluded from p.* 141.)

I reject Pergamos's idea that the fourth kingdom is still future, on what I conceive *direct scriptural authority*; for I find that this universal dominion given by God to the Gentiles on the rejection (for a time) of his people Israel *had passed from the hands of the Grecians* into those of *the Romans* at the period of our Saviour's birth, from the decree of Cæsar Augustus mentioned in the 2nd chapter of Luke's Gospel, 1, 2, 3—"And it came to pass in those days that there went out a decree from Cæsar Augustus, that *all the world* should be taxed, and this taxing was first made when Cyreneus was *Governor of Syria*, and *every one* went to his own city to be taxed." Had any of the preceding three beasts or kingdoms ever exercised greater power over *Syria* and "all the world" than this? I think this decree and the ready obedience to it in Syria are strong proofs of the iron kingdom having *even then* been set up.

Our Lord also plainly acknowledged the *rightful power* of the Cæsars over Judea, and *the duty* of the Jews to pay them tribute, when he said, "*Render unto Cæsar the things that are Cæsar's*, and unto God the things that are God's." With reference to this very tribute money, mark also his reply to Pilate, when the latter said to him just before delivering him to be crucified—"Knowest thou not that *I have power* to crucify thee, and have power to release thee?" The Lord answered, "Thou couldest have no power against me except it were given thee *from above*;" in effect declaring what the apostle Paul afterwards plainly stated, "that the powers that then were, were ordained of God,"—viz., the Roman powers—and he exhorts the disciples, therefore, to be subject to them, not only for wrath's sake (as they were God's appointed instruments of wrath to the Jews), but also for conscience sake.

To my mind there is other testimony in the word of God to prove that this fourth empire is not still future, but has long been in existence, and from certain scriptural marks is determined to be the Roman empire or nation.

These four Gentile empires or scourges of Israel are not mentioned for the first time in Scripture by Daniel; they were, I believe, foretold, and the people forwarned of them about 200 years previously by the prophet Joel in chap. i. 4—7, though under different figures. The *nation* mentioned in the 6th and 7th verses of Joel's prophecy are evidently the same power as the fourth beast of Daniel by their description and *their actings*, and Daniel ix. 26, is the key to who they are. Again, Hosea fifty or sixty years later had foretold judgments upon Israel by the same four identical beasts—viz., a *lion*, a *leopard*, a *bear*, and a *wild beast*. (See Hosea xiii. 7, 8.)

The end for which these Gentile empires were raised up and had dominion placed in their hands by the Lord, appears to have been to punish his own people Israel for their rejection of him; whereupon he rejected them, declared them "lo ammi," not my people, by his prophet Hosea, and delivered them into the hands of these four empires to rule over them. Each of these powers in turn were instruments of wrath to the Lord's rebellious people; the first (Babylon), and the last (Rome), were however, the greatest persecutors, and acted in almost precisely the same manner to Israel; each of these destroyed *the temple* and *the city*, and dispersed the people. Hence, *the first* becomes the type of *the last*, and, consequently, much the same prophetic language is used as to both. Hence, also, the fourth beast (or the capital thereof) is called Babylon in the Apocalypse after the type; but as the Babylon of Revelations is declared to be *a mystery*, it cannot be literal Babylon.

Neither the Medes, Persians, nor Grecians destroyed the city or the sanctuary, whereas the Babylonians and Romans respectively did both, as before observed: hence, the two judgments upon Israel at the hands of these nations are dwelt upon at large in the 28th chap. of Deuteronomy, the Babylonian judgment in verses 36—46, and the Roman judgment from verse 47 to

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the end; and, after describing the siege by the Romans and the sufferings of the inhabitants of Jerusalem, it is further stated of Israel in verse 59, "Their plagues shall be great and *of long continuance.*" Has not this been precisely the case? There are several remarkable words and phrases in the latter portion of this 28th chapter of Deuteronomy, all referring, as I believe, to Rome: for instance, verse 48, "He shall put a *yoke of iron* upon thy neck," &c.—the fourth part or *iron legs* of the image, the *iron teeth* of the fourth beast; and the besieging nation is described (v. 49) as "a nation to be *brought from far*, from the end of the earth, as *the eagle* flieth"—the Romans were from far, and their standard was an eagle. They are further described as "*a nation of fierce countenance*," or, as it is in the margin, *strong* of face. It will be remembered that the fourth beast is "dreadful and *terrible*, and *strong* exceedingly;" and it is not a little remarkable that the very name *Roman* signifies *strong*, from the Greek word signifying strength or power. (See Cruden's Concord. word *Rome.*) These things taken together are to my mind strongly corroborative of the correctness of the application of the fourth beast to Rome. The words "*terrible*" and "*strong*" point out to us distinctly the city and people on whom the judgment contained in Isa. xxv. 1—5, falls. "Thou hast made of *a city* a heap, a palace of *strangers* to be no city; therefore shall the *strong* people glorify thee; the city of the *terrible nations* shall fear thee. Thou hast been a strength to the poor and needy when the blast of the *terrible ones* was as the storm against the wall. Thou shalt bring down the noise *of strangers*—the *branch of the terrible ones* shall be brought low." Then immediately follows the "feast of fat things," or the millennium.

The scriptural parrallels between literal Babylon and mystical Babylon (or Rome) are, some of them very striking; for instance:—

1. Read Jerem. l. 23, and compare with Daniel ii. 40.
2. Read Isa. xiv. 4, 5, 6, and compare with Rev. xvii. 3—6, 18.
3. Read Jerem li. 7—13, and compare with Rev. xvii. 1, 2, 5.
4. Read Jerem. lii. 12—14, and compare with Daniel ix. 26, and John xi. 48.
5. Read Jerem. l. 15—28; li. 35—49, and compare with Daniel vii. 21; Rev. xiii. 7; Rev. xvii. 6; Rev. xviii. 5, 6; Psalm lxxv. 7, 8, 10; Isa. li. 22; Rev. xvii. 4, 5, 6, and xviii. 24.
6. Read Lament. i. 15—21, 22, and compare with Rev. xviii. 5, 6; Rev. xiv. 19, 20; and Joel iii. 13.
7. Read Isa. xlvii. 6—9, and Jerem. li. 24, 25, 26—61, 62, 63, 64, and compare with Daniel ix. 26; Rev. xvii. 6; Rev. xviii. 4—8; and also verses 20, 21, 23, 24.

I think, Sir, after considering attentively the parallelisms in the foregoing texts (which I earnestly entreat the reader to compare), there can be little difficulty in arriving at a correct conclusion as to the fourth beast or kingdom of Daniel vii. and the "great city," or harlot of the Apocalypse, of which the kingdom and city of Babylon were such perfect types, and that they represent the empire and city of Rome.

To suppose, as your correspondent would have us to do, that the last and greatest of the four empires of antiquity—one too, so intimately connected with the Jews and Jerusalem to their sorrow, as the Arch of Titus at Rome testifies against them to this day—is passed over or almost unnoticed in the prophetic Scriptures, and that the fourth empire is the petty kingdom of Pergamos situate in the north-west corner of Asia Minor, whose duration was only 154 years, and whose territories extended only a few leagues round its capital, unconnected with either Babylon or Jerusalem in any manner; a kingdom, too, in existence and forming part of the third or Grecian empire before its destruction, as before observed:—to suppose, I say, that this petty kingdom is to be revived and become the fourth kingdom upon the earth—the beast described as "dreadful and terrible, and strong exceedingly"—that this kingdom is to be divided into ten parts under ten kings, who at last unite and give their power to its eighth head to destroy another power called Babylon, not even named by Pergamos; and all this *within the short space of* 2,300 *days* (after an hiatus of nearly 2,000 *years* from the passing away of the third or Grecian empire), is so wild a conceit, and so contrary to Scripture, as to forbid its reception for a moment by any thoughtful and instructed Christian.

In the cloudy and dark days which are approaching, blessed will those disciples be who are taking heed to the "sure word of prophecy," and seeing all things in the light of that "lamp which shineth in a dark place" as men "who wait for their Lord;" for the coming of the Lord draweth nigh.

Should you, Sir, think the foregoing remarks scriptural, and worthy a place in your periodical, please insert this in your next number, and oblige your brother in the faith *and hope* of the gospel, F. R.

NOTE.—In connection with this subject, and especially with Rev. xviii. 7, 8, where speaking of the Babylonian harlot, it is written, "She saith in her heart, *I sit a queen and am no widow*, and shall see no sorrow; *therefore* shall her plagues come, in one day, death, and mourning, and famine," I would call attention to a statement contained in the *Tablet* Popish newspaper a few weeks back, where, speaking of the revelations of the Abbess of Minsk, it is stated, that the abbess having recently been in prayer before a crucifix all night, in the morning a voice said to her (in French) "Weep not, my daughter, *I have not left my church a widow*, I have chosen *a vicar after my own heart, Pius the Ninth.*" Now, we see above, from the word "*therefore*," that it is just this assertion or boast of the harlot that appears to bring *immediate judgment upon* her, just as the "great words" of the "little horn" in Daniel, causes the judgment by the Ancient of Days. It is not at all improbable, therefore, that *we are in the last days*, and that the present Pope (if not the last) will prove to be no common character. Both Jews and saints should be wary, for they may be (for a little season) in greater danger than they think; but shortly "He that shall come will come," and then, blessed be He, all the danger's o'er.

NOTICES TO CORRESPONDENTS.

T. P.; a Constant Reader; Hebdomos; a Gentile Brother; E. V. S.; Rev. John Oxlee; W. K. R.; R. V. L.; E. T.; F. S; R. M.; second note from R. V. L.

We do not agree with the views of Hebdomos. It would be impossible to render our Journal more *popular* in the sense he suggests, without greatly increasing the size, and consequently the labour and expense.

We cannot continue the subject of the Rev. Mr. Oxlee's letter. Our readers have his statements and ours before them; we leave the judgment with them as to whether we have answered his or not. We shall, however, return to the subject of the quotation from the *Sepher Yitzirah.*

Some of our other correspondents will find replies in our opening article.

We thank F. S. for his offer of 2000 copies of the pamphlet he sent us, but respectfully decline it; as we do not conceive its distribution can in any way tend to edification.

RECEIVED FOR TRINITY CHAPEL.

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An Exposition of the 53rd Chap. of Isaiah. By the Rev. M. MARGOLIOUTH.

The Jews in Great Britain. By the same.

The Year-Day System of Interpreting the Prophecies Examined. By JOSEPH TYSO.

We respectfully remind our friends who receive the Stamped Edition, that the Subscription for the year 1847 is now due. Some few have overlooked this for 1846, which will be indicated to them by having a coloured paper envelope to the present number. Though postage is cheap, we ought not to be obliged to apply for so small a sum, which could be remitted in postage stamps.

THE VOICE OF ISRAEL,
FRIDAY, JANUARY 1, 1847.

THE JEWISH INQUIRER.—No. 8.

MR. STERN'S HISTORY.

(*Concluded from page* 139.)

In the prophetical age, the ceremonial law is but rarely mentioned, and then only in order to reject it as a work of forms; to designate it as a source of self-righteousness—as "broken cisterns, that can hold no water"—as invalid and insignificant; and, if not taken in spirit and in truth, to declare it a mere lie and deception, which is abhorred by God.

It is only *in the talmudical age*, that the ceremonial law was considerably increased. In the millennary interval, from Ezra to the Talmud, the Jews experienced a variety of destinies, and came in contact with various nations, by whose manners, customs, languages, &c., they were powerfully influenced. Then it was, that the Talmud arose as a brazen bulwark against heathenism; of which our Jewish ancestors always proved themselves susceptible. The greater portion of this Talmud, however, s utterly

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valueless to the present age, and only deserves to be noticed in single passages, on account of their harmony with the gospel; for they, as well as the Bible of the old covenant, point to the eternal truths resulting from the doctrine of a Messiah, which have been acknowledged, even by those opposed to these truths.

The rabbinical age finally left the spiritual Judaism, that was yet engaged in a religious struggle for development, quite out of sight, adhering merely to the dead and killing letter, and made *that* its exclusive subject of discussion. They arranged "precept upon precept, line upon line, precept upon precept, line upon line, here a little, there a little," without any regard to the irresistible and propelling power of history; and the religion which was to teach the redemption of the world through the Messiah, was reduced to be the handmaiden of insignificant traditions.

This terrible degeneration of true religion, effected by the guilt of man—these glaring contradictions in the lecture-room of divine truth, must excite a deep indignation in the heart of all who feel the high calling of their existence. But these circumstances make it also a holy duty in every Israelite to throw off the degrading cap and bells of rabbinical self-righteousness; and, according to the claims of morality, of life, of the family, of the country, and of society at large, to choose, instead, the diadem of faith in the Saviour, "the Holy One of Israel;" and, by embracing the sanctifying means of baptism, to remove himself from the dreary dungeon of rabbinism, into the illuminated temple of the Messiah, which alone is the safe and sufficiently spacious place of refuge for the whole human race.

The embracing of Christianity is the principal condition of our salvation—the key to the proper understanding of our sacred Scriptures, of our prayers, and of the many instructions of Jewish commentators on the Holy Trinity: it is the solution of the problem, why God is so much displeased with us—why he condemns us—and why the word of God calls upon us *to plead with our mother*. Long *before* the appearance of "the Holy One of Israel," of the only and true Messiah, have the biblical teachers of the old covenant already taught and practised divine adoration in the Saviour, and have sung hymns to the Son of God. We *must* do the same, if it is not to be said of us *for ever*, that we "travail with iniquity, have conceived mischief, and brought forth falsehood."

CONCLUSION.

Faithful to these incontrovertible principles, I have renounced Judaism, and embraced Israel's true religion—Christianity: my conscience was not sufficiently large for all the errors that give existence and continuance to Judaism. The ceremony of my baptism was very edifying: the preceding explanation of its import, and of man's continual struggle with the serpent, was well calculated to arouse the serious attention of every one present. That my religious conduct was sincere and consistent, and that I was not influenced by any impure motives, the Rev. Mr. F. proved from the concurring principles laid down in my work, called "Confirmation;" which pamphlet was printed eighteen years ago. I felt myself penetrated with a feeling of the deepest gratitude towards my God and Saviour, for the gracious assistance with which he conducted and preserved me in my sorrowful path, and so mercifully sustained me until this day. I now feel satisfied in the consciousness of fulfilled duty; and having proved the lawfulness and the necessity of my step from the Holy Scriptures, &c., I have reason to hope, that no impure motives will be ascribed to me by my late fellow-believers. Had I been influenced by the prospect of temporal advantages, I would not have deferred embracing Christianity until the sixtieth year of my life; for that is certainly not the age in which people endeavour to make their fortune. He who confounds the higher wants of the mind with the temporal wants of the body, knows neither his destination, nor his calling, nor his dignity, and profanes the divine nature of religion. I live in the hope, that He who has called me and mine into life, will also be pleased to give us the means of subsistence. How many estimable Israelites, both learned and unlearned men, have fulfilled a similar duty before me, without giving the slightest occasion for suspecting them of impure motives! The Jewish patriarch, *Rabbi Hillel*, grandchild of R. Jehuda, "the holy," and first collector of the talmudical laws, solicited (A.D. 360) and received baptism on his deathbed. In the year 128, most of the Jews on the island of Minorca embraced the Christian religion,* and changed their synagogue into a Christian church. The same took place in 606, on the island of Cyprus. We have lately also seen here some residents of North America, all members of one family, and who have *there*, where all sects enjoy the same privileges, renounced Judaism, and embraced Christianity. The same has been done by many Israelites in England and France. Every one knows the French lawyer, Cremieux, and almost every community has shown him some marks of respect, on his way from Damascus to Paris; but this Cremieux has lately presented all his children for baptism. Can it be supposed, that he, who is a member of the Jewish Central Consistory, is not sufficiently acquainted with Judaism, and with his duties towards the same? Can it be said, that he was actuated by anything but a sense of duty to follow the truth? Such striking phenomena ought to serve the mass of the Jewish nation as a guide in their own conduct, since the most of them are, either from ignorance, or from an exclusive attention to their business, or from prejudice, or from indifference, totally unacquainted with the true position of Judaism, and with the spirit of religion in general. If we do not seek our salvation in Christianity, our hope is an empty bubble. Our task is, as the holy language indicates, *to seek the future in the past*. Without Christianity, biblical Judaism is indeed an illegible document; while rabbinical Judaism is a false and interpolated one. Both present a cloudy sky, without a sun sufficiently strong to protect us from the frost of the winter. The artificial lights of Judaism show only forms without meaning and truth—shadows without substances; and are nothing but deceptive ignes fatui, which lead the timid and confused wanderer from the right path, disappear, and leave him in the mire. The subject is too important to turn from these reflections with indifference. Certain it is, that to embrace Christianity does not mean to forsake, but to understand our religion; but to adhere to Judaism merely for the purpose of preserving a mummy of former ages, at the same time that the word of God is disregarded—that, indeed, would be knowing our Creator in order, designedly, to rebel against him; and a sin for which we can hardly hope to be forgiven.

The Jewish crown of the law, כתר תורה, is nothing as long as it wants the cross.

And now farewell, my Jewish brother, and be happy, if thou canst be so, within thyself and within Judaism. I renounce Judaism, because it affords no safety to Israel (Micah ii. 1, 2; vii. 1—7; Isa. v. 8; Jer. ix. 2—5; Zeph. iii. 4.), and because the latter can *only then* look forward for help, when *all* will turn to the Lord, and worship him in truth and in spirit. I shall devote myself to thy affairs, as long as the Lord will preserve my life and my reason. Faithful to my duty, I shall continue to show thee the danger of thy illness, as well as the best means for thy recovery; for *I dare not be indifferent to the danger of my brother*. But thou must also use the tried remedies, if they are to have any effect; to reject them from obstinacy, is unwise and sinful. I present thee with the same invitation that I have myself received from our Heavenly Father. Let us strive, then, together, to be dead to sin and trespasses, and to devote ourselves to virtue and to justice. Let us confess sin has been a murderer from the beginning, and man can never be his own deliverer.

ותלכו אליך שחוח בני מעניך והשתחוו
על־כפות רגליך כל־מנאציך וקראו לך עיר
יהוה ציון קדוש ישראל: (Isaiah lx. 14.)

* Our readers are aware, we set no great store by wholesale conversions. The reception of Christianity must be an *individual* matter; and the influence which the conversion of any Jew to Christianity can have in inducing another Jew to inquire into it, must, of course, depend entirely on the character of the convert. The instance of Mr. Cremieux, adduced by Mr. Stern, we think somewhat unhappy: if Mr. C. thinks Christianity *true*, why does he not embrace it *himself*? If he thinks it false, why does he let his children embrace it?—EDITOR.

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CONSIDERATION OF 1 COR. XV. 24—28.

It seems a very generally received opinion among the students of prophecy, that the personal reign of Messiah with the glorified saints upon the earth, will endure only for 1000 years, on the expiration of which period the reign will terminate, and Christ, together with his saints, remove finally from earth to heaven. Before entering upon the consideration of the passage above referred to, I desire to offer a few remarks upon this opinion, which has, I think, been incautiously adopted, or, rather, *retained* by those who hold the doctrine of the personal reign, notwithstanding the total absence, according to my apprehension, of any ground, except educational bias and prejudice, in favour of its retention.

Although the idea, that the everlasting state of the saints in glory will be spent in the heavens, and not upon the earth, is (or, at all events, was, until very recently) almost universal, I think I may confidently challenge any advocate of this view to adduce in its support a single clear passage from the word of God. It appears to me that the uniform tenor of Scripture is directly opposed to it, and that it is only by the most unwarrantable spiritualizing, as it is called, of the Scriptures, that any thoughtful reader of the Bible can arrive at such a persuasion. But my object here is not to prove from Scripture that the eternal state will be passed on earth, but merely to consider and displace one or two of the grounds which may have given rise to the opposite opinion.

I think that the idea of the removal of the Lord and his saints from earth to heaven, at the close of the millennium, may not impossibly have been kept alive in the minds of the students of prophecy, by a confusion together of the two statements in the Book of Revelation; 1st, that the saints shall reign *on the earth* (Rev. v. 10); and, 2ndly, that they will live and reign with Christ 1000 *years*. (Rev. xx. 6.) From hence it may have been inferred, that the reign on earth noticed in Rev. v. is circumscribed by the 1000 years mentioned in Rev. xx.: but it is, I think, obvious, from the context in Rev. xx., that the period of 1000 years is not introduced in that place as limiting the reign on earth of the glorified saints to that period, but solely with a view to show that the resurrection of the saints will *precede certain other events* by the space of 1000 years, during which preliminary period the glorified saints will execute judgment and authority over the yet unglorified portion of the human race. But the passage conveys no intimation, that at the end of the 1000 years the reign on earth will be brought to a close; and therefore the passages in Rev. v. and xx. cannot, I think, when fairly considered, be brought in aid of any such conclusion; and certainly not by those who hold (as most prophetic students do) that the new heavens and new earth will not be completed until the arrival of that period; for if the new heavens and the new earth, where there shall be no more curse, are not intended for the habitation of this second Adam, and the children whom God has given him, for what, may I ask, are they to be created? What can such renewal and restitution be intended for but to display the glorious redemption and salvation achieved by Christ for man, upon that very spot which had witnessed his fall, and had been the theatre of Satan's former victories? Peter evidently looked for this new earth as a place of habitation. (2 Pet. iii. 13.)

But another cause of the prevalence of this opinion may perhaps be traced to the frequent use in the word of God of the expressions, "The Kingdom of Heaven" (Matt. v. 10, 2 Tim. iv. 18, &c., &c.)—"The Heavenly Jerusalem" (Heb. xii. 22)—"A house in the heavens" (2 Cor. v. 1)—"An inheritance reserved in heaven" (1 Pet. i. 4)—"A heavenly country" (Heb. xi. 16), and such like; which language might, at first sight, seem to import, that the state of eternal felicity will not be passed on earth, but in the heavens. And although these texts can hardly be alleged in favour of the hypothesis before adverted to, by those who hold millennarian doctrine (because they are as forcibly opposed to a *thousand years'* reign as they are to an *eternal* reign upon the earth), yet still it will not be out of place here to show that these expressions, when rightly apprehended, are not opposed to the conclusion, that the eternal reign will be upon the earth. The words, "kingdom of heaven," and "heavenly kingdom," in the above-cited and kindred passages, mean not that the kingdom or inheritance is in heaven, or heavenly, as regards the *place of its manifestation*, but only in respect of its *origin*; their import being that Christ and his saints will have an everlasting kingdom of heavenly origin, which origin will be a sufficient guarantee for the purity and spirituality of its *character*, whatever be the scene of its manifestation. That this is the true meaning of the expressions is so obvious that I will not stop to prove it. As regards the expression in 2 Cor. v. 1, "A house not made with hands, eternal, in the heavens," the succeeding verse shows that the believer is waiting till this house be given him—not *in* heaven, but *from* heaven; and the whole context, rightly understood, manifests that this house means not, as some imagine, the place *in heaven* to which a Christian will be translated at his death, or after his resurrection, but that spiritual body of the resurrection which is spoken of as "heavenly" in 1 Cor. xv. 47—49. So also with the "heavenly Jerusalem," in respect to which I may observe that it is described in Rev. xxi. 2, 10, and Rev. iii. 12, as "coming down from God *out of* heaven;" from which it is clear that the epithet "heavenly" is applied to it, not because its place of manifestation is heaven, but because its character, features, and principles are heavenly. And so with regard to the expression used by the apostles—"Inheritance reserved in heaven for you." (Pet. i. 4); and "The hope laid up for you in heaven" (Col. i. 5); and "The heavenly country" (Heb. xi. 16); and "The better enduring substance in heaven" (Heb. x. 34); and "The reward in heaven" (Matt. v. 12, Luke vi. 23); and "The treasure in heaven." (Matt. vi. 20; xix. 21.) It is obvious, from the context, that the apostles, in their several epistles, and our Lord, in the gospel narrative, are each speaking of that part or lot which is to be enjoyed by believers in that city which God hath, in his own eternal purpose, prepared for his people, and whose citizens he is gradually gathering together *in heaven*, until the time shall arrive when the number of its inhabitants shall be completed, and it shall come down—the holy city—from God, *out of heaven*, as mentioned in Rev. xxi. 1, 10; and Rev. iii. 12. And although it is true that our Lord, in the passages above cited from the gospel narrative, does not expressly allude to the fact of the heavenly reward or treasure being enjoyed upon the earth, yet we must read his statements in connection with the other portions of the divine word; and when we see that the eye of our faith and hope is specially directed by the inspired apostles to the time of the revelation of the Lord, and of the holy city, *from heaven* (see 1 Thess. i. 10; iv. 16; 2 Thess. i. 7; Phil. iii. 20, &c., &c., in addition to the passages before cited), we must, I think, be constrained to acknowledge, that though the reward and crown of the believer, as well as his *life*, be at present hid, or kept as a treasure, with Christ in the heavens, the Scriptures indicate that they are to be received and enjoyed, in the first instance at least, upon the earth, where Christ, whom the heaven must receive *until* the times of restitution of all things, shall come from heaven to this earth again, and shall *bring his reward with him* (Rev. xxii. 12)—even that crown of glory which is at present *laid up* for the believer in the heavens, but which the Lord, the righteous Judge, shall give him at that day. (2 Tim. iv. 8.)

Now, if what I have said be true, and if neither the passages in the Book of Revelation, to which I at first adverted, nor the expressions upon which I have just observed, afford any real indication that the eternal state will be spent in the heavens; and if, on the other hand, abundant passages may be produced which intimate that the earth, in its renewed state, will remain for ever, may we not fairly ask of those who consider that the saints will be translated, either at the close of the millennium, or at any future period, from the earth to heaven, to point out the grounds, from Scripture, on which such an opinion can be reasonably maintained?

With respect to the question, whether Messiah's personal reign, as Son of Man and Son of David, will terminate at the end of

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the 1000 years, the passage which I have referred to at the head of this communication deserves attentive consideration; for it is mainly, I believe, upon the authority of this passage that such an opinion is entertained. It should, however, be remembered, that when this solitary portion of Scripture is brought forward with a view to establish the position last adverted to, it is adduced virtually to nullify almost innumerable passages, both in the Old and the New Testaments, which assert that Christ shall sit upon the throne of David for ever—yea, for ever and ever, to all eternity, εις τους αιωνας (Luke i. 33); and εις τους αιωνας των αιωνων (Rev. xi. 15); and that the glorified saints shall reign for ever and for ever too. (Rev. xxii. 5.) We ought, therefore, if possible, so to interpret the passage under consideration, that it may be made to harmonize with these other Scriptures rather than interfere with their literal and obvious meaning. And, with this view, I desire to state briefly, in a future communication, what I consider to be the real meaning of the passage comprised in 1 Cor. xv. 24—28; and if my interpretation be sound, it will, I think, be found to remove all that appearance of opposition in which, upon any other construction that I have met with, this portion of God's word seems to stand with reference to other Scriptures, both of the Old and New Testaments.

M. M.

To the Editor of the Voice of Israel.

Sir,—I cannot allow the accompanying letter to pass out of my hands without expressing to your correspondents, who have noticed my former letters, my respectful acknowledgment of the courteous and Christian manner in which they have stated their dissent from the interpretations which I have proposed. I will not, however, at present, make any reply to them, lest I should be drawn away from my main subject, and be "turned aside unto vain jangling." To one word, indeed, I feel it due, both to myself and to your readers, that I should give a plain answer—"If not written by a Romanist." Sir, I have no sympathy, either open or secret, either direct or indirect, with Rome. Nevertheless, I acknowledge that I do "sweep both Pagan and Papal Rome completely out" of the prophecies of the latter times. I think those prophecies have been misunderstood: I think their accomplishment is yet future—their principal scene Asia; their principal actors—the converted Jews on one hand, and on the other, the Rabbinical Jews, headed by their false Messiah.

I am, Sir, with great respect,
Your most obedient, and very humble Servant,
PERGAMOS.

December 2nd, 1846.

PROPHECIES OF THE LATTER TIMES.—LETTER V.

DANIEL X. XI. XII.

Mr. Editor,—This last prophecy of Daniel is a repetition and enlargement of his preceding visions; and therefore its explanation must depend upon the interpretation of those visions. The ancients believed that the vision in chap. viii. proceeds from the broken horn of Alexander, through that of Seleucus to the little horn of Antiochus Epiphanes: and, consequently, they inferred that the present prophecy proceeds in the same line of descent, foretelling the wars of the Seleucidæ, and the Ptolemies, and ending with the actions of Antiochus. But that interpretation of chap. viii. was wrong. We have seen that, after the destruction of the first great horn—that of Alexander—and the rising up of the four horns in his place, the vision does not proceed through the horn of Seleucus to the little horn of Antiochus Epiphanes, but through the horn of Lysimachus, to the little horn of Pergamos, which sprang out of him. We have also seen that it is not the ancient history of Pergamos, under Philetærus and his family, which forms the subject of these prophecies, but its future history, when this city shall again become the seat of despotic power, under the dragon and the ten-horned beast of the Revelations. Pergamos will be the seat of the fourth or "iron" empire. This empire being divided among ten kings, an eleventh king will arise, having his throne also at Pergamos, who will subdue three of the former, and usurp the title of "Messiah the prince." This outline of the preceding visions furnishes the key to the interpretation of the present prophecy, which details the wars of the fourth empire, and the impious triumphs of the eleventh king, the false Messiah. This eleventh king is introduced, I think, at ver. 21. When the ten kings divide the empire among themselves, there will be one claimant, whose pretensions they will treat with contempt;—"a vile [or despised] person, to whom they will not give the honour of a kingdom; but he will come in peaceably, and obtain a kingdom by flatteries." This part of the prophecy seems to correspond with the seventh week in chap. ix.—the first appearance of "Messiah the prince"; and hence to verse 31 corresponds with the next sixty-two weeks. The events which then follow, are so similar to those described as occurring in the last or seventieth week, that from this point the present prophecy appears to be a direct repetition of the concluding part of the former. In the former prophecy we read, that the people of the prince that shall come will destroy the city and sanctuary; that the prince himself will confirm a covenant with many (that is, with the apostate Jews); that he will cause the sacrifice and oblation to cease, and place in the temple the abomination that maketh desolate. And the same things, though differently arranged, are foretold in the present prophecy: he shall return, and have intelligence with them that forsake the holy covenant—arms shall stand on his part, who shall pollute the sanctuary of strength—shall take away the daily sacrifice—shall place the abomination that maketh desolate—and such as do wickedly against the covenant shall he corrupt by flatteries. The next verses describe the zeal of the converted Jews, and the persecutions which they will suffer: and at the thirty-sixth and following verses the actions of the king are very circumstantially described. He magnifies himself above every god, and speaks marvellous things against the God of gods: nevertheless, he honours a god whom his fathers knew not, a strange or false god, an idol, the abomination of desolation. In the midst, however, of the horrors of these latter times a place of refuge is mercifully revealed: "These shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon;" that is, the mountainous regions in the south and east of Judea. These mountains, therefore, will afford an asylum to the believing Jews, the devoted victims of idolatrous persecution. The scene of the final overthrow of the tyrant is "between the seas, in the glorious holy mountain;" that is, according to the general opinion, between the Mediterranean and the Dead Seas, in the immediate neighbourhood of Jerusalem. During the period comprised in the latter part of this prophecy "there will be a time of trouble, such as never was since there was a nation, even to that same time;" but the believing Jews, every one that shall be found "written in the book, shall be delivered:" and that time of trouble will end with the resurrection of the dead at the second coming of the true Messiah. The duration of this time of trouble will be the celebrated period of three times and a half, or twelve hundred and sixty days. Two other periods, also, of twelve hundred and ninety days and thirteen hundred and thirty-five days, are foretold. What will happen at the end of the former of these periods is not revealed; but when the last period shall be finished the time of trouble will be at an end; for it is expressly declared that those who survived till that time will be blessed. The era, from which these periods of time are dated, appears to confirm the interpretations proposed in my last letter on the seventy weeks; for the proclamation for the return of the Jews, and the rebuilding of Jerusalem, with which the seventy weeks begin, corresponds with the time mentioned in this prophecy: "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The conjecture, also, founded on the ancient Latin version, that the change of times, the new calendar, will be introduced in the seventieth week, when "he [Messiah the prince] shall cause the sacrifice and the oblation to cease, and in the temple shall be the abomination which maketh desolate," agrees with the declaration in the prophecy now before us: "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

I have now, Sir, but one other point to

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notice in this prophecy. Who are the Chittim, verse 30? It is generally supposed that these are the Romans, who came to Antiochus at Alexandria, and obliged him to depart from Egypt. This opinion was adopted by the authors of the ancient Greek version, for their translation of the passage is evidently made from that history: "And the Romans shall come, and drive him out, and vehemently threaten him." But, if the whole prophecy refer to events yet future, this nterpretation must be given up. Who, ithen, are the Chittim? In Gen. x. we have the following genealogy:—

1. Sons of Noah—Shem, Ham, *Japheth*.
2. Sons of Japheth—Gomer, *Javan*, and others.
3. Sons of Javan—Elishah, Tarshish, *Kittim*, Dodanim.

"By these were the isles of the Gentiles divided." That is, says Bishop Newton, "Europe, and the countries to which the Asiatics passed by sea; for such the Hebrews called islands." Now of these descendants of Japheth and Javan the Kittim are supposed to have inhabited Macedonia or Italy, or both. "But," continues the bishop, "it seems most probable, that the sons of Kittim settled first in Asia Minor, where were a people called *Cetei*, and a river called *Cetium*, according to Homer and Strabo. From Asia they might pass over into the island of Cyprus: . . . . and from thence they might send forth colonies into Greece and Italy." Instead, therefore, of looking for the Chittim in their later colonies in Europe, I search for their original settlement in Asia Minor; and, finding that Pergamos is situated in the angle between two small rivers, the names of which are *Selinas* and *Citius*, I infer the probability, that by the Chittim are meant the people of Pergamos and its neighbourhood. Hence I deduce the interpretation of the prophecy before us, and of the parallel prophecy of Balaam:—"And he took up his parable, and said, Alas, who shall live when God doeth this! And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber; and he also shall perish for ever." (Numb. xxiv. 23, 24.) I think these words of Balaam foretel the invasion of Assyria and Palestine by the future King of Pergamos, the "time of trouble" which will mark his reign and his destruction. In opposition to this suggestion it will, of course, be observed, that in the prophecy of Daniel, now before us, the ships of Chittim are said to come *against him*,—that is, against the King of Pergamos, whose ships I take them to be. But whether our translation gives the real meaning of this part of the prophecy, may perhaps be doubtful. As, however, I am not able satisfactorily to clear up this point, I can only propose this interpretation of the Chittim as a conjecture, which further inquiries may perhaps either refute or confirm. I will only add, that the accuracy or inaccuracy of this suggestion has no influence on the general interpretation, which I propose of these prophecies.

I am, Mr. Editor,
Your very obedient Servant,
PERGAMOS.

REPLY TO "PRECEPTOR."

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR—I am induced through reading a letter in your Sept. number, signed "Preceptor," to address a few lines to you for insertion in your next. I do much fear that there is a tendency to read God's holy word with our own human and carnal thoughts, and I fear that tendency is increasing, and likely to produce mischief in many ways. I know, indeed, that the sentiment of "Preceptor" is largely held; but it is not true on that account, though held by great minds and good men.

"Preceptor" makes two "seeds of Abraham," and it is not an unfair conclusion to say, if this be true, there must be two nations of Israel, natural and spiritual. Now, this is not true Godward; that simple verse of Scripture proves it, "They are not all Israel, which, are of Israel; neither because they are the seed of Abraham, are they all children." It is a truth, I believe, that all the promises are made to Israel (see Rom. ix. 4, 5), but not the natural seed; for the children of the flesh are not the children of God. The Lord Jesus is the true seed to whom the promises are made, and to those that are his. He is God's true Israel (so he is called Is. xlix. 3), and those who confess him are the true Israel of God, who shall inherit God's kingdom for ever. The promises to Israel in the Old Testament are eternal promises, and can only be fully accomplished in the resurrection state; and surely it is not a natural people who are to inherit resurrection and immortal blessings. And that eternal life and resurrection blessedness are promised to Israel in the Old Testament, is clear from our Lord's teaching in the Gospels. (See John v. 39; Matthew xxii. 29.)

Two of the fundamental principles of God's kingdom are, that men must be born again to enter it; and that flesh and blood cannot inherit it; because belonging to the resurrection condition. And the *resurrection* of the Lord Jesus is set forth by Peter and Paul (Acts ii. 31; and xiii. 32, 33), as the great fulfilment of the promises made unto the fathers; all the promises of God being, yea and amen in Christ Jesus. I take it for granted no one will dispute, that the kingdom of God which John the messenger, the Lord Jesus, and the Apostles preached, and which is the burden of the New Testament promises, is the same as promised and prophesied of in the Old Testament.

I fear the sentiments of "Preceptor" tend to carnalize the promises and prophecies, and to press figures drawn from human circumstances beyond their spiritual signification. The Lord has been pleased to unfold the purposes of his grace and the intentions of his will progressively, from the foundation of the world, by types, by promises, and by prophecies (the kingdom was prepared from the foundation of the world, for the *called of God*, who have the promise of eternal inheritance), and we have not the full development of his purpose until we reach the last book of Scripture, when the glorious and holy city of our God descends from heaven, and is brought into immediate connection with this hitherto sin-cursed world. But what city is this city? It is a heavenly city, God is its builder; Abraham looked for it and rejoiced that God would reserve it in heaven for him. It is an Israelitish city, the names of the twelve tribes are on its gates; *Jerusalem*—New Jerusalem is its name. There is no temple therein. The Lord God Almighty and the Lamb are the temple thereof; and the whole city is a temple, and in it will be found the throne of God and the Lamb; and it is prepared for the royal, priestly family, who are to reign for ever and ever. And are they Israelites? Yes, all of them! But were they all natural branches of the parent stock? No, multitudes were wild branches, and were grafted *contrary to nature* into the parent stock. Listen to Paul, speaking by the Holy Ghost to the wild Gentile branches, and mark his words, "Ye were aliens from the COMMONWEALTH OF ISRAEL and strangers from the COVENANTS OF PROMISE;" but "ye are no more strangers and foreigners, but *fellow-citizens* with the saints," &c. "The Gentiles should be *fellow-heirs*," &c. Surely nothing can be more clear and definite than this.

I look upon it that the natural Israel in the circumstances of their history, and the official distinctions of their kingdom, to be typical of the Israel of God's purpose in their redemption, journey to Canaan, and final settlement in the eternal rest prepared for them by him who had promised Abraham that he should be the heir of the world. And he who is the Son of Abraham and Son of David, but also David's Lord and Jesse's root, and who before Abraham was, was the great "I AM," shall reign over them, world without end, in the kingdom of God; and God shall be all in all, and shall receive that honour and glory due to his blessed name through him who is the divine Immanuel, God with us. It is the person of the Lord Jesus, who is both the child born and the Mighty God, who is the Alpha and Omega of the types, promises, and prophecies of God's word. May he be this to our souls!

"Preceptor" says, "The house of Jacob is used in exclusive reference to the natural seed of Abraham, including all the twelve tribes of Israel." Now, I would beg him to examine this statement. Is it the natural seed of Abraham as such, over whom the God-man, risen from the dead is eternally to reign? (See Is. ix. 6, 7; and xlv. 17.) If so, what is regeneration? What is faith? Were the natural seed God's people in Old Testament times (I mean really—outwardly they were of course)? Or were they when the Lord Jesus preached to them, and said, they were of their father the

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devil, and unless they believed that he was the Christ, they should die in their sins, and where he was, they should never come? And would he speak otherwise to those of them who believe not, were he upon earth now? "Preceptor" may say the Israel of God will be taken only from the natural seed; but I refer again to what Paul means by Gentiles brought into the *commonwealth of Israel* and the *covenant of promise;* and also to John x. 16; and xi. 52.

God did set up the natural seed of Jacob as a nation, but then, as now among the Gentiles, the many were called, the few chosen; and I believe the Lord will yet deal with the natural people, and save more from amongst them. This is clear, I think, from the 11th of Romans; but to say these, his dispensational actings, are the purpose he has revealed in the types, promises, and prophecies of eternal blessedness as recorded in the Old or New Testament Scriptures, I think is both untrue and likely to be injurious to the church of God.

I thought of taking the type of Joseph and Joseph's two sons as adopted by Jacob and made an integral part of the house of Israel to illustrate what I judge to be true of the portion assigned to the church of the *first-born* among the Israel of God; but I have trespassed too long on your attention, and must conclude, remaining yours very affectionately, in hope of the kingdom,

R. G.

We publish the above letter out of respect for its author; but we need hardly say we do not agree with it. We would recommend to R. G. a deeper study of the prophetic Scriptures, and he will see there is no inconsistency in Christ sitting on "the throne of his father David," and reigning as what he declared himself to be, "king of the Jews," at the same time that he reigns over the whole renovated earth. There is scarcely a difficulty started by R. G. of which he may not find a satisfactory solution in almost any work on the second advent and kingdom of Christ.—ED.

THE PEN AND THE SWORD.

The *Voice of Jacob* gives an account of an interesting work of the 13th century, by Rabbi Jehudi Alcharisi, a native of Spain. We extract from it the following apologue.

The sword and the pen agreed to carry on a contest. The sword began, saying, "I yield strength to my heroes, through me eagles and lions obtain food; as long as the eagles find me they experience neither hunger nor thirst, for I nourish them with heroes' flesh, and intoxicate them with the blood of the mighty; then how can a pen be compared with me? my heart consumes it. How then shall a brittle reed, like a mere bush or shrub, act so proudly? A hand touches it, and it is broken, a wind passes over it, and it is no more."

Then answered the pen. "Well said; thou hast spoken justice, for thou art a shedder of blood, known to be tyrannical and cruel. How much blood hast thou shed, how many innocent ones hast thou slain! from the very day of thy existence thou ceasest not to make countries desolate, and to fill streets with slain; to separate sons from their fathers, children from the mother's breast; thou mayest boast to be stronger than I, but my power does not consist in mere physical but in spiritual strength:—how then canst thou compare with me, who am an inhabitant of the homely tent, whilst thy dwelling is in the field, where all acts are evil, and the slain are countless? Thy place is on the lofty mountains, on rocks where the chamois roams, where mighty streams and forests are, art thou; all that see thee flee from before thee, but those that see me rejoice, and put confidence in my society. Thou art hypocritical and wicked, defective and despised, and none but the wicked and dishonest associate with thee, and all who are transgressors from their very mother's womb. With me no evil dwells: the wicked not only do not associate with me, but do not even see me; only he who pursues the paths of uprightness can minister unto me. It is but the pious who take me up, but the honourable who honour me. To me kings entrust their secrets—through me their counsels are perfected; at a time when I am admitted to their solitude in their royal palaces, to thee admission is refused."

Then replied the sword, "Thy lies scarcely deserve an answer: ask only of former days and they will tell thee, how by means of me kings have subdued those who rebelled against them; through me they have humbled enemies and traitors, taken fortified cities, found access to impregnable towers. Through me the sovereign maintains his sovereignty; and, were it not for the fear in which I am held, his greatness could not endure a moment; I alone protect him and his wealth. When the people see my blade erect, who can endure?"

When the feather heard the presumptuous words of the sword, it took up its parable and said, "Silently, yet terrifying with my language, do I gather my host. My words are an ornament to the head of royalty, beautiful similes rejoicing the heart. Through me justice is established upon earth, and in my actions there is no iniquity. The Decalogue was through me revealed by the Almighty, publishing it to my congregation on Horeb. Even when the sword is proudly raised, I elevate my banner above it. When it proudly goes to battle with me, I elevate myself, and it lies prostrate at my feet."

REVIEWS.

Fourth Series of Lectures on Subjects connected with Prophecy. By the REV. JAMES KELLY, M.A. Nisbet and Co. 12mo., pp. 231.

A very common fault of students of prophecy, and even of writers on the subject, is that of separating it from the rest of Scripture, as if it were something quite apart from the main scope of divine revelation. The only profitable way of treating the subject of prophecy is to view it simply as that portion of the whole scheme of God's purpose which was originally determined in the Divine Mind, and revealed by him to his intelligent creatures, but which has not yet been accomplished or acted out in the world's history. We cannot contemplate God's purpose as a whole without taking the future into account; and is not all intimation of the future unfulfilled prophecy?

We can recommend this little work of Mr. Kelly to our readers as treating the subject in the best and most judicious manner. Its contents formed the fourth series of lectures which were delivered four successive years in Edinburgh, at the request of the "Association for Promoting the Study of Prophecy" in that place. The grand principle he proposes to illustrate is one that cannot be too often impressed upon men—viz., that "self-manifestation is the end of God in all his works." The volume contains five lectures, of which the following are the subjects:—Lecture first and second, The ultimate object of the redemption of Christ; third, The object of the present dispensation; fourth, The character of the present dispensation; and, fifth, On the general subject of the second advent.

Our limits forbid copious extracts, but the following is a pertinent answer to the oft-repeated question, What is the use of studying prophecy?

"The word of God"—the Bible—recites to us, *what* GOD *has done*, and *what the creature (principally* MAN*) has done;* the progressive action of God, in his dealing with the creature, eliciting somewhat of the divine character at every step. This may be called the *Historical* portion of revelation. And then we have the *Preceptive*, enjoining *what God would have us to do*, both with mind, and heart, and body—believing, loving, and serving him. These departments of Scripture are therefore highly important and useful, and *this* is admitted. But let us not forget that the Bible contains more than historical and preceptive matter. God *might* have confined his gift to these topics of information, but he has not done so. He has not only told us what *he has done*, and what he would *have us to do*, but he has revealed and intertwined with these topics what he INTENDS doing. He has given us the word of prophecy, even *unfulfilled* prophecy, hereby further disclosing his character to us, for our knowledge and adoration; just as admittance into the counsels of our fellow man contributes not a little, in conjunction with observation, to impress us with just views concerning him.

Now, my brethren, BY THE WORD OF PROPHECY, the child of God is given access, so to speak, to the council-chamber of heaven. He sees his Heavenly Father's mind, his future purposes towards *himself*, towards *angels*, fallen and unfallen, towards the *Jews*, and towards the *nations* of the earth. God treats him as his friend, and "*hides not from him the thing that he does.*" (Gen. xviii. 17.) Must not acquaintance then with unfulfilled prophecy considerably aid us in our acquisition of the knowledge of our God? Have we not, in the pro-

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phetic word, God's history of himself enlarged, and the materials accumulated for our judgment, our love, our joy, our hope, our prayers —in short, OUR COMMUNION WITH GOD?

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO?—No. VI.

NOTHING can be more unlike than God's ways and man's ways, of bringing about any purposed work. Man impatiently rushes along the nearest road, and sometimes heedlessly destroys in his progress that which is more valuable than the object he aims at; but He who "knows the end from the beginning," carries on his plans in a way we cannot fathom; bringing about great results from most unlikely causes, and seeming to stop short, or even to turn back, at the very crisis where we would press eagerly forward. How long delayed was the fulfilment of the promise to Abraham, "I will make of thee a great nation?" Nearly forty years elapsed between the first promise and the birth of Isaac; and Isaac was married twenty years before he had any child. Then came the long captivity in Egypt; and when Moses was raised up to be a deliverer, the ignorance and unbelief of his sorely oppressed brethren delayed the commencement of efforts for their deliverance for forty years. But for all these delays there were good and wise reasons, which, in some cases, our gracious Father has condescended to explain to us, and to meet the others, has given us a general rule that may satisfy us in all our inquiries—"The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) In the time of Abraham "the iniquity of the Amorites was not yet full." (Gen. xv. 16.) We know not what warnings and expostulations the evil nations that inhabited Canaan may have had; we know not how many among them may have repented, and "died in faith" during the four hundred years' further probation allotted them; but we are desired to "account that the long-suffering of the Lord is salvation" (2 Pet. iii. 15), that "the riches of his goodness, and forbearance, and long-suffering, leadeth to repentance" (Rom. ii. 4); and we may therefore believe that there have been "remnants according to the election of grace," added to the family of God, out of many "kindreds, and tongues, and peoples, and nations," of whose spiritual history no record has been given us. Far be it from us to represent God as a being so weakly benevolent as to treat the righteous and the wicked alike; to confound sin and holiness, and utter threatenings which he never means to inflict; but we must speak of God as he speaks of himself—as one who hath "no pleasure in the death of the wicked," who is "not willing that any should perish." And when we are thoroughly convinced that the God of all power and might is also the God of love, we can afford to suspend our judgment in regard to many of those "terrible things in righteousness" that we meet with in Scripture history, or behold in the world around us; assuredly believing that the Judge of all the earth will do right.

It is interesting to view the history of Joseph as typical of that of Jesus Christ the Messiah. Hated by his brethren; betrayed and sold by them; exalted to be a prince and deliverer, and in that character making himself known unto them; as in the latter days, Jesus, the Great Deliverer, shall make himself known unto his brethren according to the flesh, the Jews, who shall then look upon him whom they have pierced, and mourn. (Zech. xii. 10.) But into this, and the deliverance of the children of Israel out of Egypt by Moses, we do not now enter, because the prominent features of both these transactions are typical of the work which the Messiah shall perform at his second coming in glory, and can therefore be better treated of in connexion with the predictions of the latter prophets on this subject.

We must, however, take a glance, in passing, at one remarkable passage in the conclusion of the song sung by the children of Israel, after their deliverance at the Red Sea, because it affords a good example of passing from the immediate deliverance, to that state of glory and peace which is to succeed the ultimate deliverance, entirely passing over all the intermediate vicissitudes. "Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever." (Exod. xv. 17, 18.) Here we have not only that mountain spoken of as prepared and ready, which more than four centuries after was still covered with the lame and blind idols of the Jebusites; but we have the sanctuary, the מקדש mentioned, which, it is said, God had made for himself to dwell in, in which he will "reign for ever and ever." How poor would the fulfilment seem in comparison with the glorious promise, should we confine it to the abode of the Shechinah in the Temple of Solomon; which temple was forsaken by five-sixths of the nation a few years after its completion! No; we must look for the fulfilment of this at the time when "the tabernacle of God is with men;" and when his "sanctuary [מקדש] shall be in the midst of them for evermore." (Ezek. xxxvii. 27, 28; Rev. xxi. 3.)

The dealings of God with the children of Israel in the wilderness are such a fruitful theme for spiritual meditation, that it is difficult to restrain one's observations within reasonable limits. It is not Jewish pride, but the Spirit of God that declares, "What nation is there so great who hath God so nigh unto them; and what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day." (Deut. iv. 7, 8.) When we consider Israel's vocation to be "a kingdom of priests and a holy nation," and God's declaration that he "will dwell among the children of Israel," and contrast these with Israel's history from that day to the present time, we are constrained to look for another state of things, in which these grand designs of God shall be accomplished, and not, as they appear at present, frustrated and abandoned. If our brethren of the house of Israel would seriously contemplate their vocation—their true spiritual vocation—it might lead

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them to see what a mighty change must come over them before they are in a condition to be "a kingdom of priests;" a change not of outward circumstances, nor of intellectual cultivation, but of the heart and affections; and what can any mere human Messiah do towards effecting this?

The two points to which we shall confine ourselves at present are, the doctrine of the atonement, and the promises of the Messiah made to Israel in the wilderness. Having already treated of the former subject at considerable length,* we shall only now draw attention to a few of its most prominent features. No Jew can deny the truth of the Apostle's assertion, that "almost all things are by the law purged [purified] with blood." (Heb. ix. 22.) Now *blood* is by no means a natural symbol of purity. Apart from any acquired association, to sprinkle a thing with blood would rather suggest the idea of impurity. On no other supposition but that of an expiatory sacrifice, has the symbol of blood any significance whatsoever; and, as we have already stated,† except on the supposition that man is fallen, guilty, and obnoxious to punishment, the continual slaughter of innocent animals is mere disgusting cruelty, altogether unlike the wise and merciful commands of God. He who desired that the "mouth of the ox that treadeth out the corn" should not be muzzled, would not have commanded nor countenanced such an expenditure of animal life, if the greatness of the occasion, the immense importance of the instruction to be derived from it, did not call for such a departure from ordinary procedure. The revolting nature of the act of taking away life, under no impulse of fear, necessity, or gain, was well calculated to teach man what an evil thing sin is, and how displeasing it must be in the sight of a holy God. And here we may offer a word, in passing, to those students of prophecy who can understand it: will not a due consideration of this go far to explain the difficulties in Ezek. xliii.—xlvi.? At a period when death will be so rare, and bloodshed almost, or altogether unknown, may not some retrospective rite like this, be needful to explain to the men of that dispensation the glorious work of the Redeemer; to give them some idea of what is meant by the Messiah "pouring out his soul unto death"? (Isa. liii. 12.)

Surely if any doctrine was plainly taught to Israel in the wilderness, it was the doctrine of the fallen and corrupt state of human nature; and the doctrines of atonement and substitution that necessarily flow from it. Whence arose the whole system of ceremonial uncleanness, but from the corruption of humanity? Why did acts and infirmities of men, things not in themselves sinful, require a sin-offering and an atonement, but to teach man, that in his natural state all his acts are accompanied by sin, and that the entrance of sin into the creation of God, is the cause of all infirmity and sickness? "The soul that sinneth, it shall die." And why does not death instantly follow the commission of sin? Because God is gracious unto man, and saith, "Deliver him from going down to the pit; I have found a ransom for him." (Job xxxiii. 24.) The ransom or atonement, כֹּפֶר, through which sinful man was delivered, was thus known in the early days of Job. This ancient patriarch, fearful that his sons might have sinned unknown to him, "offered burnt-offerings according to the number of them all." (Job i. 5.) If the notion of *substitution* was not implied in this,—if the slaughtered animal was not a vicarious atonement, foreshadowing him on whom God "hath laid the iniquities of us all" (Isa. liii. 6), what was it? Must the sacrifices be viewed in the light of *payment* to God; or are they mere unmeaning ceremonies, signifying nothing at all?

The sixteenth chapter of Leviticus is a very troublesome document to our unconverted brethren, and to certain others who falsely call themselves Christians, while at the same time they are desirous to get rid of the doctrine of substitution and atonement, and of the doctrine of original corruption upon which these are based. It is difficult to understand how those who cannot see substitution in this chapter, can see any meaning in any part of Scripture. Before Aaron could enter on the service of the day of atonement, he was obliged to offer a bullock as a sin-offering for himself and his house; and when he was thus *covered*, כִּפֶּר, from divine wrath by the blood of atonement, he then proceeded to make an atonement for the holy place, and the tabernacle of the congregation, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." (Lev. xvi. 16.) Such is the evil and defiling nature of sin, that God represents it as contaminating all with which it comes in contact. But no one supposes that actual defilement was communicated to these inanimate things by thus remaining among the children of Israel "in the midst of their uncleanness." It was an *imputation* of uncleanness, put upon inert matter, the more strongly to impress upon moral and responsible agents a sense of their guilt and unholiness—of their moral and spiritual pollution in the sight of a holy God.

How striking to the Israelite of that day, thus humbled under a sense of his vileness, taught that his touch, yea, his very vicinity, communicated pollution, to see the entire removal of his guilt by the scape-goat! If any symbolical act could represent any idea, or convey any truth clearly and unambiguously, this type of the scape-goat clearly taught the doctrine of the imputation of the sins of the guilty to the innocent, of the substitution of the innocent for the guilty, and of the "taking away of sin" by this substitution. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, PUTTING THEM UPON THE HEAD OF THE GOAT; and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities into a land of separation." (Lev. xvi. 20—22.)

The Israelite thus learnt—not that sin, evil and polluting as it is, excites no displeasure in God, and involves no penalty—but that God, in his infinite wisdom and love, had devised a way by which sinful man may be delivered both from the penalty and the power of sin, had provided a Redeemer, who should "come out of Zion, and turn away ungodliness from Jacob;" and in those daily, and monthly, and annual sacrifices, shadowed forth the "good things to come" hereafter, through the person and work of the Messiah. Let our brethren compare the above passage relating to the scape-goat, with Isa. liii.; especially with verses 4—6, 11—"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we were healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord HATH LAID ON HIM THE INIQUITY OF US ALL. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." How aptly did the two goats, which formed but one type, prefigure the great work of redeeming love: atonement by the shedding of blood, and the entire taking away of sin by substitution! What a striking type of him who "put away sin by the sacrifice of himself" (Heb. ix. 26); who "suffered for sins, the just for the unjust, that he might bring us to God"! (1 Pet. iii. 18.)

* In Nos. 7, 8, 18, 19. † Page 116, col. 2.

JEWISH INTELLIGENCE.

HANOVER.—A year has almost elapsed since the Committee of the Institution for Training Jewish Teachers have issued their first appeal to the public, and the result—as far as it can yet be ascertained—is on the whole a pleasing one. This appeal has produced a lively desire in the hearts of many to devote themselves to the holy task of instructing and training their younger fellow-creatures, as is evident from the numerous applications for admission into the Institution already received. Besides this, the appeal has also effected some liberal contributions; several, especially of the smaller Jewish communities, as well as our own, have contributed to the utmost of their means; a lively sense of the general welfare,

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which promotes whatever is noble, without distinction of sects, has greatly forwarded the interests of the institution, which has also received from Government, for the present year, the liberal grant of 800 thaler (dollars); so that, altogether, the Committee have about 6,100 dollars already at their disposal.—*Treue Zion's Wächter.*

BRESLAU.—There are everywhere some people whom nothing will content, and whom nothing displeases so much as the transition from a state of continual wavering and discord into that of a regulated and orderly activity. Of course such a disposition can only proceed from the most shameful egotism; but then, some people's principal task just consists in the consideration of self, for which they heartlessly sacrifice everything around and about them. I was induced to make this observation by a late measure of our board of managers, or rather, of a well-known and provoking individual.

The board has issued lately about a thousand summonses to various non-contributing Rabbinists, demanding, under threats of further proceedings, the immediate payment of their arrears for the last five years.

The light in which this inconsiderate measure is regarded, and how much the minds of the people have again been excited and embittered thereby, is evident from the fact, that no less than 500 protests against this arbitrary act have been laid before Government in the course of a single week. Have we not yet gained experience enough to deter us from becoming the blind tools of fanatical enlighteners, or from serving as unconsulted means of revenge to disappointed ambition? "Hic niger est; hunc tu, Romane, caveto."—*Ibid.*

WARSAW.—It is well known that the pious Jews have had recourse to all sorts of contrivances for the purpose of preserving their beards and ringlets, but the strict vigilance of the police frustrated all their plans. Some of them, therefore, resolved to feign a continual tooth-ache, under pretext of which they could muffle up the greater part of their face when in the street, and thus conceal the beard and ringlets, but have the satisfaction of displaying them when at home or in the synagogue. But even this innocent pleasure was at last betrayed to the police, and the pretended sufferers of tooth-ache were arrested in the street and ordered to get their teeth extracted at once. The terrified Jews, who looked upon this cruel jest as a serious command, began to entreat and to supplicate, until the police declared themselves satisfied with the sacrifice of beard and ringlets, which were offered without delay.—*Ibid.*

ALTONA.—Our Society for instruction and conversation, counting already upwards of eighty members, has lately commenced operations. The subjects of conversation at present are חובת הלבבות (moral duty), by the chief Rabbi, Mr. Ettlinger; חיי אדם (the life of man), by the Rabbi and Assessor, Mr. J. M. Cohn; ת"נ"ך (the Bible) by the editor of this paper. The conversation is of a most agreeable nature, and we sincerely wish that this undertaking may continue to flourish in the same degree under as happy auspices as it has already begun.—*Ibid.*

The fourth assembly of Jewish Rabbis is to be held this year at Manheim. Dr. Geiger has received an official communication from the Jewish authorities there, expressing their hearty sympathy with the previous efforts of the assembly, and stating that they will joyfully welcome its members within their walls.

STOLP, *Nov.*—The project of colonization for the Jews in the Duchy of Posen, has already gone the round of the journals, and been argued *pro* and *con*; but as yet it is only in the region of ideas and theories; and the discussion as yet has been empty and unprofitable, as all strife about theories must be, where experience is wanting. One member of the committee has given it as his opinion that the whole undertaking will fail, unless work be performed on the Sabbaths and feast-days. This opinion is contradicted by experience, in countries where the Jews already cultivate the soil. The writer of this has two brothers in Bavaria occupied in agriculture, who strictly abstain from work on the Sabbaths and feast days; and never were any complaints made either by Jews or Christians of their fields being badly cultivated.—*A. Z. des Judenthums.*

A new monthly Jewish Journal has appeared in Paris, entitled: "Peace, a Religious, Moral, and Literary Review, by a society of men of letters, under the direction of A. Ben Baruch (Créhange.)" This is the fourth Jewish Journal in the French language: the *Archives Israelites, L'Univers Israelite, La Pure Verité*, and *La Paix.*—*Ibid.*

Our last Number contained an extract of a letter from Warsaw, giving a melancholy account of the grief of the old orthodox Jews at their forced change of costume; we give now the more cheerful view of the subject as seen from the reform side:—

WARSAW, *Dec.* 5.—You wish to know the effect upon the population of the recent alteration of dress. It is very different in different classes. There are a considerable number of Jews here, who, for many years past, have wished to lay aside the Polish dress, and wear a European costume, but who, partly from family connexions, partly from some remnant of superstition, did not venture to do so. These are now very joyfully *compelled* to attire themselves in European fashion. On the other hand, there are men from whom one would never have expected it, who all at once manifest the strongest attachment to the Polish costume. There are many of these who willingly pay their 300 rubles for permission to wear the Polish dress, who do not appear so very scrupulous in other matters. The old people, you may easily suppose, have had a hard struggle of soul to endure: Who can willingly separate from that in which he has grown old, and especially through *compulsion?*

In regard to the influence this change will have *internally*, I may reply to you, that two proverbs will have their fulfilment; one is, "The clothes make the people;" the other, "Clothes do not make the man." You may rest assured that the Jewish population in Poland, especially the younger part of it, will not remain much longer so Polish-orthodox as formerly. Having passed the Rubicon, they will now allow themselves to indulge in many things that will appear connected with their new garb. To them applies the proverb: "The clothes make the people." But those who have really a Polish-orthodox mind, and that is the great majority of those who live outside of Warsaw, these carry the same mind into the European costume; and how can an alteration of the surface of the body make any change upon them? Our fathers were deprived of the sacrifices, and then became very *Talmudish*; why should not we be the same after the loss of Polish clothing? "Clothes do not make the man." Where the development does not work from within to the exterior, what can the tailor do?—*Ibid.*

ROME.—*Dec.* 13*th*, 1846.—"We have had 'Sirocco,' or south wind weather, with thunder, and lightning, and torrents of rain, enough to satisfy the most greedy admirer of the grand and picturesque. The peculiar warm wind which blows from the sea, in addition to the great rains here, and the floods descending from the mountains, caused the Tiber suddenly to rise on Wednesday night, to such a degree that the water was four feet deep in the 'Corso,' from the 'Porto del Porpolo' to the Post Office; and in the 'Ghetto,' or Jews' quarter, which is the lowest part of the city and adjoining the river, it was up to the second floor windows. Boats were launched in the streets, and Rome was converted into a Venice; the water was in the shops of the 'Corso,' in some places four feet high—boats plying about. So was it in the 'Ghetto;' people were prisoners in their houses, and almost starving. We had driven to the entrance of the 'Ghetto,' on Thursday, but could not recognize it: people were all at the windows above, and boats were carrying bread to the poor Jews; they were of course unable to move, the water being up to the second floor windows; all furniture and goods were destroyed, so suddenly it came on. As the water had gone down as suddenly yesterday, the wind having changed towards the sea, driving the river in that direction, I

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walked towards the 'Ghetto'—a long way from my residence; the water had gone down and left a sediment like the banks of the Thames when the tide is down. The desolation, distress, and silence, were most affecting. I was surrounded by all the poor people, men, women, and children; they did not know I was one of their faith, until I began asking after the synagogues, which, I am happy to say, being situated on higher ground, were undamaged and safe. An old woman guessed I was an 'Ebreo,' and asked me; when I said 'yes,' I thought she would have hugged me. Some respectable Jews came forward and took me to see the desolation, and I went through a dirty dark house on to a wooden bridge, which they had constructed across the houses; a great crowd assembled and followed me. Soon after Mr. T. came, followed by several other respectable Jews; I was glad to hear his house was untouched—he told me that several illustrous personages had been to see them in their distress. The Prince Borghese went himself in a boat, and took them bread; I think this disaster may eventually do good to the Jews, for I have heard all persons express the utmost sympathy for them. I do hope that this excellent and liberal-minded pope will better their condition. —*Letters from C. Salaman, Esq. in "Voice of Jacob."*

A German journal relates the following:—A short time ago, Mr. Francesconi, the professor of Italian at the University of Prague, announced that in future, during his lectures, all the Jewish students would be expected to occupy the seat behind the Christian students, of whatever country. Some of the young Jews resisted this order, and took their seats promiscuously. The professor remonstrated, and most of the Christian students took part with him. The Jews laid a complaint before the director of studies, M. Zeitler, a prelate, who summoned a council of the professors, at which M. Francesconi demanded the expulsion of six of the Jews who had been most active in their resistance to his order. M. Zeitler, however, reprobated him severely for his intolerance, and informed him that the council would not admit of such distinctions. The Dean of the University, also a prelate, said he agreed with M. Zeitler; and M. Francesconi was compelled, on pain of dismissal, to retract the order he had given.—*Morning Advertiser.*

"*To the Editor of the Jewish Coronicle.*

"SIR,—The following extraordinary remarks appeared in the *Voice of Jacob*, of December 4th, being an editorial reply to *Amicus Veri*:—

'There remains only Deut. xxiv., the law of divorce. Of course our correspondent is at liberty to reject our explanation, but this much we can say without presumption, that our argument rests upon a consideration of Eastern habits, and is taken from the picture of Eastern life, as drawn by the most faithful travellers and historians; whilst our correspondent's objections are inferred from the present state of European society, and from the views prevailing in the present age. *Those who wish to form a correct opinion of subjects treated in the Bible*, must bear in mind, that it was written in an *Eastern language*, and *originally* for an *Eastern nation*; and they must, therefore, divest themselves of all the notions growing out of circumstances, views, and a state of society, totally different from those prevailing in the East. It is only such as possess this power of abstraction, that can do justice to the Bible.'

"I call them *extraordinary*, as the public generally believe the *Voice* to be an orthodox journal. What inference must one deduce from them? let them be qualified hereafter in whatever manner it is thought proper; but I maintain that opinions having such a pernicious tendency ought not to go forth to the Jewish world unnoticed, more particularly as our ecclesiastical authorities have placed out of the pale of Judaism several highly respectable co-religionists for an assumed disbelief of the oral law by revelation. I declare, sincerely, that most people would interpret the meaning of the obnoxious remarks in question to be, that Moses, like Solon, adapted certain laws and regulations to suit the *habits*, *customs*, and *climate* of a country. What is this but a disbelief of divine revelation of the contents of the sacred volume? We 'strain at gnats and swallow camels.' Reserving further comments, if necessary, till a future time,

I am, etc.,

HAIM GUEDALLA."

THE 70 WEEKS, AND 2300 DAYS OF DANIEL.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—I beg to thank you for publishing my communication on the 2,300 "evenings and mornings" of Dan. viii. which appeared in your 31st number. It is a FACT which is undeniable, that "from the going forth of the commandment" of Artaxerxes to restore and to build Jerusalem," (B. C. 457) TWENTY-THREE CENTURIES will have expired next year. A short time, then, will serve to test the hypothesis, that this *long* reckoning, and the comparatively *short* one of "seventy" prophetical "weeks," or four hundred and ninety years, ought, both of them, to be dated from the same period of time.

I believe that the Jewish nation will be restored to their own land—in the course of a very short time now perhaps—in an unconverted state; and that their conversion as a nation will be effected by their *seeing* Jesus Christ coming as "the Redeemer" unto "Zion."

But though unconverted until then, when the spirit of grace and of supplications shall be poured upon them, it is reasonable to suppose that many of them, having rejected the absurdities of the Talmud, and attaching themselves to the searching of the Scriptures of the Old Testament alone, may be then in a state of mind more favourably disposed towards the religion of Jesus than heretofore, and *convinced* to a certain degree respecting the evidences of Christianity—the Christianity not of the Greek and Roman Churches, but of the New Testament—although not yet spiritually enlightened to believe in Jesus, and to say, "Blessed is he that cometh in the name of Jehovah." And how calculated to work such conviction in the mind of an inquiring and unprejudiced Jew, and to make an impression upon his *reason* which it cannot resist, will be the ascertaining of this fact, that these two lines of prophetical almanacks or calendars of the seasons—the longer and the shorter, that of the twenty-three centuries, and that of four hundred and ninety years—meet in the same chronological point, which marks the issuing of the memorable decree of the Persian monarch in favour of Jerusalem, lying in ruins since the Babylonish captivity.

No doubt the *reformed* Jew, who does not become an infidel, when studying the text of the Prophet Daniel, will be led to conclude that the 2,300 mystical days (which must be years), from whatever epoch they are to be reckoned, measure out the time until the ending of the second and longest captivity of their nation, which began when Jerusalem was taken and destroyed by the Romans, and was to continue thenceforward until the appearing *in his glory* of Messiah the Prince. And if it shall appear to him, from any marked event in the political world, with reference to Syria and Palestine, shortly to take place, that our hypothesis is confirmed, and that, as the visions in Dan. viii., ix. are plainly interwoven inseparably with each other, so they start together from the same memorable and important epoch in sacred history, of which we have the record in the seventh chapter of the book of Ezra, will he not then be "shut up" as it were—not yet indeed to the faith of Christ crucified (which is the gift of God, and a *spiritual* resurrection from the death of sin), but to a conviction of his natural understanding, that the spirit which was in the ancient prophets spake in one and the same breath, as it were, of Messiah, who was to be "cut off, but not for himself" (or "to have nothing"), and of Messiah, unto whom "the Lord God should give the throne of his father David, who shall reign over the house of Jacob for ever, and of his kingdom there shall be no end"? And may not then these two Messiahs—the suffering Messiah and the glorified Messiah, under whose feet all things shall, in due time, be put in subjection, prove eventually to be one and the same?—the same Joseph sold into Egypt by his brethren who believed not in him, and afterwards "made the head of the heathen" (Psalm xviii. 43), and then at last "made known unto his brethren"? They will not yet certainly conclude, at least all of them, that it *is* he; but they will begin to see, that it is *possible* that all that the Scriptures have spoken concerning "Christ first suffering, and then entering into his glory," *may* turn out to be THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.

If you deem these thoughts worthy of

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the attention of your nation, as well as of the Christian world, you will kindly give them as early a place as you can in your valuable and timely periodical. In order that I may take up no unreasonable space, I have studied brevity as much as possible.

I remain, Sir,
Your faithful Servant,
WILLIAM DIGBY.

Killashee, Nov. 6, 1846.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR—I was much interested in the perusal of a letter by the Rev. W. W. Pym, which proposes for investigation and reply, the question, "*Will that generation of living saints which shall witness the coming of the Lord in glory, pass through the great tribulation?*" And I should feel obliged if you would insert the following remarks. It is a subject that has long occupied my attention, and has occasioned many an anxious search in the word of God, that I might ascertain what the Scriptures teach or do not teach respecting it. The thought that, ere those days of unparalleled tribulation shall visit this earth, the believer shall have realized that blessed promise of our Lord, "I will come again and receive you unto myself," is a delightful one to the child of God. But before we adopt it as a "*plain announcement*" of the word of God, we must see that it is based upon the truth of God. We require more than a probability, we need actual demonstration, ere we advocate it as a Scripture doctrine.

Allow me therefore, dear Sir, as an inquirer after *truth*, to suggest a few remarks on Mr. W. W. Pym's letter.

In the first place, I do not think he has given us the right explanation of the period referred to in the expression, "*the great tribulation.*"

It is evident from his remarks that he considers "*the battle of the great day of God Almighty, when the hour of his judgment being come he will plead with his fiery sword with all flesh,*" and "*that there will be, for a longer or a shorter period, a time of trouble such as never was, since there was a nation, even to that same time,*" as descriptive of one thing. But are they not two distinct events—the *former*, presenting the fearful judgment, which the Lord himself will inflict, when he is revealed in flaming fire, taking vengeance on those that know not God, and obey not the gospel; and the *latter* bringing before us Israel's trouble, when Antichrist shall have planted the tabernacle of his palace between the seas in the glorious holy mountain? The coming of the Lord in the clouds of heaven to judgment may follow "*immediately*" the tribulation of those days; but nevertheless, is not *tribulation* arising from the tyranny and blasphemy of Antichrist, and from the circumstances in which the Jews will then be found, one thing; and judgment that comes from the hand of God, yea, executed by Christ himself, another thing?

If, then, of the judgments inflicted by God, it be asked, shall the saints escape them? The answer is obvious, yes! they shall. The first verse of the 8th Romans at once meets that inquiry, "There is now no *condemnation* [*judgment*] to them that are in Christ Jesus;" or the words of our Lord (John v. 24), "He that believeth on me hath everlasting life, and shall not come into *condemnation* [*judgment*], but is passed from death unto life."

The Apostle Peter likewise draws the same inference from the instances of judgment referred to in his epistle—the desolations of the flood and Noah's preservation, the destruction of the cities of the plain and Lot's deliverance—his conclusion is (verse 9), "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

If, then, it be a question, shall the saints escape the judgments which shall fall upon a wicked and godless world—*judgments* which may commence a little prior to the Lord's manifestation in glory and be followed up by the more fearful visitation of wrath, when he shall come with ten thousands of his saints to execute judgment upon all, &c.? the reply is at hand, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

But with regard to "*the great tribulation,*" we do well to ask, What are we to understand by it? and do the saints escape it? By a consideration of the passage in (Matthew xxiv. 21) where the words are found, it would appear to be more of a local and limited character, than the forthcoming judgment of God.

The passage is a quotation from the book of Daniel xii. 1, and by a reference to that prophet, we learn, that the Jews especially are the subjects of that fearful trial; and the period of its accomplishment is, when Michael shall stand up for the children of Daniel's people, and when every one that shall be found written in the book, shall be delivered. The 15th to the 21st verse of Matthew shows us, I think, plainly, that it is those, who are living in Judea and Jerusalem that will be involved in those days of tribulation, and that if they take heed to the warnings given, they may escape it by fleeing to the mountains, verse 16—"Then let them which be in Judea flee unto the mountains." This much may suffice to show the nature and extent of the tribulation referred to by our Lord, and predicted by Daniel. Nevertheless, there will be trial, and great trial, to all the people of God who shall live within the range of Antichrist's dominions, because his enmity will be turned especially against the saints of the Most High; he will seek to wear out the saints: and again, it was given him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations,

If this, dear Sir, is the right view of those passages which predict a time of unequalled tribulation, we then have a plain and definite inquiry before us. *Shall the living saints, &c. escape it?* There are saints, as we have seen, involved in the tribulation of the days of Antichrist; and if the Judean saints are faithful to the Lord, it does appear, that they may escape the trial immediately connected with Jerusalem. *But who are these saints?* Are they the church of the First-born, whose names are written in heaven? or are they the *Jewish remnant*, part of whom shall witness for Christ, and seal their testimony with their blood, and part be *preserved through all the judgments* to form the nucleus of the future nation?

This appears to be the inquiry, and a most interesting one it is.

But if we adopt the views of your correspondent with regard to the passage in Matthew, the matter is soon at an end; if the great tribulation be a description of Israel's troubles from the first destruction of Jerusalem to the one yet future, it follows, that the saints have passed through it, yea! are in it now; and we may at once cease to inquire further respecting it: but if, on the contrary, it be still future, we do well to search the Scriptures, that the Lord may fill us with the knowledge of his will, in all wisdom and spiritual understanding, that we may walk worthy of the Lord unto all pleasing, being fruitful in every good word and work, and increasing in the knowledge of God. For the present,

I remain, dear Sir,
Oxford. Yours very truly,
C. U.

WHERE IS ISRAEL?—WHO ARE THE GIPSIES?

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Dear Sir,—I was glad to see in the notice you took of "The Plea for the Outcasts of Israel," that you were not altogether opposed to the theory it advocates.

I am desirous that the theory, if unscriptural, should be proved to be so; and if sound, that it should receive the serious and practical attention it deserves. "Are the Gipsies the remnant of the ten tribes of Israel?" A correspondent in your last number (Mr. Matthews), thinks that they are not, but that they are Elamites. My esteemed friend, the late Mr. West, to whom you refer, once had the same idea, but was induced to relinquish it in favour of their Israelitish origin, and I think, with propriety. There is nothing whatever in the history of Elam (or Persia) I conceive, to justify the idea of the Elamites or Persians being identical with the Zigeuners. The *only* ground for the supposition is contained in the prophecy of Jeremiah (xlix. 26—29), as referred to by Mr. Matthews. But what does the prophecy amount to? That Persia was to be conquered, and its inhabitants scattered to the four winds, so that there should be no nation whither the Persians should not come; but that in the latter days God would bring again Elam's captivity. We know that Persia was subdued by the great founder of the third universal monarchy; and we know also that

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Persia's captivity has been long since ended, and that her present population is counted by millions. That the Gipsies, then, are Persians (or Elamites), I think there is no ground for imagining. The circumstance of a Gipsy girl understanding a sentence spoken in *Hindostanee* can scarcely add any weight to the idea of the Persian origin of her nation.

Who then are they?—I have endeavoured to prove, as far as proof can be offered upon such a subject, that they are Israel, and Israel I still believe them to be on a comparison of their miraculous condition with the testimony of THE WORD OF GOD. If any of your readers, either Hebrew or Ethnic, think otherwise, I should be most happy to be disabused by them of my error, if the claim of any other stock than that of ISRAEL can be made good.

Yours very faithfully,

CHARLES SABINE.

Oswestry, Nov. 12, 1846.

JEWISH CHARITY.—The provost Gollner relates, in his "Reading book for all classes," the following anecdote —Two years since, when making my circuit for collecting voluntary contributions for the poor, I went among other places into the house of an old Jew, who was sitting by the side of a little table studying the Talmud: behind him stood two boys. Having told him the object of my visit, he silently rose, fetched from a drawer a small purse, which could only have contained a moderate sum and contributed more largely than I expected. Whilst so engaged, one of the boys asked if it was the French colonists for whom the collection was being made; but before I could give an answer, the old man interrupted him in a very warm tone, "Why do you ask for whom it is? It is for human beings. What has their name to do with the matter? They are children of our common father! He has blessed us, it is our duty to assist them in His name."—*Voice of Jacob.*

[ADVERTISEMENT.]

APPEAL ON BEHALF OF TRINITY CHAPEL, John Street, Edgeware Road.

MY DEAR CHRISTIAN FRIENDS.—This is a time when every one who can help is called upon to contribute towards the destitute and starving; it may therefore appear very unreasonable, at such a crisis, to call upon you to help towards paying off the debt of about Two Thousand Pounds, still due on Trinity Chapel; but let me remind you that the heaviest judgment that can befall a nation is the famine of the Word, (Amos viii. 11); this is therefore the time when we should do more than ever to provide spiritual instruction for the ignorant.

I am happy to be able to say the Lord has been very gracious to me during the eight months Trinity Chapel has been opened; the word has been blessed to many souls.

The debt for which I am personally responsible is increased instead of diminished, since my last appeal, owing to the expense of a heating apparatus, which this inclement winter rendered absolutely necessary.

I now call upon you, my dear Christian Friends, to help me in liquidating the debt of the Chapel. The full statement of the contributions will be published next month; but as time is uncertain, I feel it right not to delay any longer, but make this appeal, and leave the result in the hands of him whose love never faileth.

RIDLEY H. HERSCHELL.

NOTICES TO CORRESPONDENTS.

Received—L. M.; C. H. D.; M. M.; Rev. H. H.; G. R.; W. J. B.; J. W. Preceptor; F. H. B.; H. E. B.; Rev. J. K.; Pergamos.

We sincerely thank the Rev. H. Highton for his admirable reply to Dias' letter; its publication is only delayed until we have completed some of the numerous serial communications with which our columns are filled at present.

We regret that the acknowledgment of C. H. D's. letter was omitted. It was duly received.

We thank G. R. for his good wishes; and feel truly glad that the subject of prophecy is obtaining some attention in the quarter he alludes to. All communications relative to agency, &c., must be addressed to the Publisher, not the Editor.

Many communications necessarily remain unnoticed, beyond acknowledging that they have been received. To detail, in all cases, the reason for their non-insertion, would be a useless expenditure of our small space.

We return our sincere thanks to those kind friends whose contributions are noticed below.

BOOKS RECEIVED.

Paths of Truth, By RABBI JUDAH MIDDLEMAN. Translated by M. H. BRESSLAU.

RECEIVED FOR GRATUITOUS DISTRIBUTION OF THE VOICE OF ISRAEL.

From Miss M.	0	8	0
From ב	0	12	0
From F. H. B.	0	4	0
A Sister in the Lord	0	5	0
E. P.	0	12	0

We respectfully remind our friends who receive the Stamped Edition, that the Subscription for the year 1847 is now due. Some few have overlooked this for 1846, which will be indicated to them by having a coloured paper envelope to the present number. Though postage is cheap, we ought not to be obliged to apply for so small a sum, which could be remitted in postage stamps.

THE VOICE OF ISRAEL,

MONDAY, FEBRUARY 1, 1847.

APOCALYPTIC INTERPRETATION.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—You have alluded in your last number to the suggestion of some respected correspondent, that you should exclude from your pages prophetical views subversive of those which now so extensively obtain amongst the learned and pious. Your reply to this suggestion has much refreshed me as one of your readers, reminding me of the words of our blessed Lord, "Every plant that my heavenly Father hath not planted shall be rooted up." Would to God this principle were more acted on by those who profess to honour the word of God, in opposition to the traditions of men, as the rule of faith.

But now, not to take up your space with longer preface. As you have nobly said, "if these views," the prevailing views on prophecy, "can be overturned, the sooner the better"—I am induced to address to you a few remarks on the recent most approved exposition of them—"the Horæ Apocalypticæ," by the Rev. E. B. Elliott.

Lord Bacon's expression, "*fatal columns*," which he applied to some of the established systems of his day, because that when adopted, men were not excited to penetrate further into the field of knowledge, bids fair, I fear, to be the characteristic of this work. Already, we are told, within a year and a half of its publication, has it gone through two editions—a third being in the press; and it has been denominated by one of the periodicals of the day, "*the end of controversy*" on the subject of Apocalyptic interpretation.

Against a book with such a *prestige*, it is indeed a serious thing to come into the field. But let us observe the three-fold precept, "Despise not prophecyings, prove all things, hold fast that which is good." The author himself would, I am sure, approve of this.

As to the first, I accord to him all respect. Every one must acknowledge the imposing character of his work for learning, antiquarian research, and fruitful ingenuity. Moreover, I am persuaded that in subjecting to him, as it appears he has done, one class of writers—the Prætorists of the old school, by argument; and another class—the Prætorists of the modern (his own) school, by capitulation, (for he says that most of the latter have struck their colours to him already), effectual service has been done to the cause of truth; as there is now but the one citadel to attack by those who differ from them all, as I confess I am constrained to do, in common with many simple-minded children of God.

I repeat, therefore, let us by all means give due respect to these elaborate volumes of Mr. Elliott. Nor, be it observed, is this a more equivocal implication of their worth, than he has himself rendered to the learned expositions of his predecessors, comparing their usefulness towards successful interpretation of the Apocalypse, to that of the ship "*Culloden*," whose stranding contributed to the victory of the Nile.

But now in conformity with the remainder of the precept, "Prove all things, hold fast that which is good," let us *in limine* examine what Mr. Elliott's system of interpretation renders the Apocalypse *even in his own estimation.* He thus writes in his original preface—"His appeal is to common sense and sound learning; with both which it is his deep conviction that the truth of God's word will ever be found accordant. From them he invites a rigid though not uncandid scrutiny. And if his work successfully stands such scrutiny, then let him be permitted also to express his judgment that its importance can scarcely be overrated. For not only will it furnish new and striking evidence to the world of the truth of Scripture prophecy, and consequently of the Divine inspiration of Scripture—a point in itself of no little moment—but moreover, by unfolding the history of the Church visible and of Christendom, from St. John's time to the present, as prefigured to the Evangelist in Patmos, it

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will exhibit that history to the reader as it were with God's own continuous comment on it, *his* moral lessons intermixed, *his* philosophy of the history. And thus, connected with *past* history as the *present* needs must be, there will be few of the stirring topics of religious controversy of the present day, but must here have the Divine judgment pronounced respecting them. Besides which there will also be the advantage of whatever new light the book, by its correcter exposition of the past, may possibly throw on the mysteries of the coming future. And surely it needs little argument to prove that, in order to any rational conjecturing as to the intent of *unfulfilled* prophecy, a previous correct understanding of that which has been already *fulfilled* must be an important help, if not an almost indispensable preliminary."

The *gist* of all this is obvious. The Apocalypse, at least up to the sixth vial inclusive, read by the key of Mr. Elliott's exposition, *is now a history of the past, and as such* demonstrates the truth of Scripture prophecy, and so the Divine inspiration of the Bible.

Again, *as a history of the past*, it casts light on present circumstances. All history does this, but of course in an especial way, *God's* history of events. *And lastly, as history*, the issue of former prophecies, it facilitates the understanding of prophecies whose fulfilment is still future.

Such are the only ends, according to Mr. Elliott's own judgment, which the large portion in question of the Apocalypse, has served to the Church of God, or rather I should say, is *beginning* to serve. For it is Mr. Elliott's boast that until now, *by himself*, the right adjustment of events to fit their respective prophecies has not been discovered. Thus even as prophecy *accomplished*, the Apocalypse lay useless for several centuries; while it is equally plain, according to Mr. Elliott, that *as history anticipated—i. e.* simple prophecy, it never from the beginning *intelligently* exercised the heart of one solitary saint. For, of course, Mr. Elliott's views must be submitted to by him as the *standard* of intelligence. And from this mark, we see, by his own synopsis of the interpretations of preceding writers, how widely their apprehensions diverged. From no prophecy unfulfilled in their day did they look for the event which Mr. Elliott now fastens on it. Perhaps to this there may be the exception of one individual writer, and on one particular point, which yet is very debateable — Joachim, Abbot of Curacio, who it is alleged, identified the Antichrist of Revelation with the next succeeding Pope in his day; but the authenticity of this story, even as given by Mr. Elliott, is so very questionable, we may well be excused from allowing it any weight in the matter.

It is, therefore, an important fact to be borne in mind, that taking the import of the Apocalypse to be what Mr. Elliott assigns, it has not as *prophecy* advantaged the church up to the present age. For example — the establishment of Christianity under Constantine, so prominently pourtrayed to Mr. Elliott's view, took the Church by surprise. The Fathers who flourished prior thereto, and who even wrote on the Apocalypse, saw no such consummation approaching, but rather the reverse. Nor did the prophecy of the two witnesses, in which Mr. Elliott so distinctly sees the history of the Reformation in the sixteenth century, animate those tried men who were engaged in it. I repeat, then, that according to Mr. Elliott, only as converted by fulfilment into history, has the Apocalypse proved profitable for instruction!

And how startling an admission! True indeed, on this very ground, until some twenty years ago, *fulfilled* prophecy only, was esteemed worthy of study by the mass of professing Christians, and that, in order to convince Deists of the Being and revelation of God; whilst to occupy the mind with *unfulfilled* prophecy was deemed speculative and presumptuous in the extreme. But, who would have thought of such a mature student on the subject as Mr. Elliott professes to be, practically serving up this exploded notion, in connexion too with an exposition of the *Apocalypse*, to which the solemn preface is "*Blessed is he that readeth, and they that hear the words of this prophecy; for the time is at hand.*" And stranger still, that God's children should so generally relapse into the bondage of a tradition from which they had been set free!

To these remarks I cannot imagine any other pertinent reply on the part of Mr. Elliott than a disclaimer of what is here alleged, that he makes prophecy to be profitable only when fulfilled. But if, to support his disclaimer, he merely adduce the fact of his having discussed at length what all acknowledge to be unfulfilled prophecy, he will please to remember that what he is charged with, is *practically* doing the obnoxious thing, by his mode of treating the Apocalypse up to the sixth vial inclusive. This large portion of the book, I repeat, he makes *past history*; and only as such commends its importance in his preface. If it has been useful as unfulfilled prophecy, holding out a warning and encouraging beacon to the Church of old, of course it can only have been so according to Mr. Elliott's views, through their attaching to the various prophecies and visions, *his sort of interpretation*. Will he say that this was the case? Will he say, for instance, that the first seal was, or could be, discerned *beforehand* by any child of God, to signify the Emperor Nerva the Cretan; and so on with the other seals? If he say it, will he advance a shadow of proof for the assertion? Oh how important the principle here involved! Surely it ought to be plain to us that, if any alleged fulfilment of prophecy could not be substantially discerned beforehand by the Church, the prophecy in question could not have been a guiding light to them—*i. e.* in other words, it could not have been useful as simple prophecy.

I do beseech your Christian readers to examine this point maturely and prayerfully with their Bibles in their hands. It furnishes a simple balance, I feel, wherein such *post-facto ingenious* systems of interpretation as Mr. Elliott's will be at once "found wanting."

The Apocalypse was not intended for *learned* men only, as Mr. Elliott would make it; but, as every other portion of the blessed word, is like the Æolian harp whose heavenly music all meddling ingenuity of man spoils.

Let the Spirit of God play upon it with his breathings from other parts of his word, and the humblest child of God, who has the Spirit, will enjoy it equally with the most erudite.

Proposing (if the Lord will) to call attention in your next to the *hypothesis* on which confessedly (!) Mr. Elliott rests his imposing system of interpretation,

I am, Sir,
Yours in the love of the truth,
J. K.

Jan, 15, 1847.

CONSIDERATION OF 1 COR. XV. 24—28.

(*Continued from p.* 153.)

The Scriptures point to a period still future, when the Lord Jesus shall possess a throne distinct from the throne on which he is now sitting (Rev. iii. 21), and a kingdom different in the mode of its manifestation, if in no other respect, from the dominion which he is now exercising. (2 Tim. iv. 1.) And the Scripture last referred to, shows us that he is to possess this throne and kingdom at, or about, the time of his appearing to judge the quick and dead. But when we are brought to the acknowledgment of this truth, and to look with desire for the manifestation of the future kingdom of our blessed Lord, we must not lose sight of the fact, that he is at this time sitting on *a* throne, and holding, as God-man, the reins of universal empire; as he himself says in Matt. xxvi. 64, "From henceforth (απ' αρτι, that is, from the time of his ascension,) shall ye see the Son of man sitting at the right hand of power;" or, as it is in Luke xxii. 69, "From this very time (απο τε νυν) shall the Son of man sit on the right hand of the power of God." "All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) "Who is gone up to heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject unto him." (1 Pet. iii. 22, &c.) Now, unless we continually bear in mind the distinction between the present and the future reign of Christ, we shall be apt to fall into confusion, and a misunderstanding of some most interesting portions of God's word; and it should, therefore, in our investigation of any part of Scripture which refers to these subjects, be a matter of preliminary consideration

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to which throne or reign of Christ the passage refers. Let us, then, under the guidance and teaching, as we trust, of that blessed Spirit, whose gracious office it is to testify of Christ, and to show us things to come (John xvi. 13), lay down a few axioms (grounded exclusively on passages derived from the New Testament), which may assist us generally in these matters, and specially may serve to clear the way to a right understanding of the passage before us.

Axiom 1st. "The Lord Jesus, both God and man, is now sitting on the right hand of God." (Mark xvi. 19; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3; viii. 1; x. 12; xii. 2; 1 Pet. iii. 22.)

Axiom 2nd. The expression "sitting on the right hand of God" is identical in meaning with "sitting on the throne of God" (Rev. iii. 21), and denotes that Jesus, as Son of God and Son of man, is wielding the executive of the universe. (Matt. xxvi. 64; xxviii. 18; Luke xxii. 69; Acts ii. 32, &c.; Eph. i. 20—23; 1 Pet. iii. 22.)

Axiom 3rd, The present reign of the Lord Jesus, as Son of man, at the right hand of God, will have an end. (Acts ii. 34, 35, with the context; iii. 21; Heb. x. 12, 13, in connexion with Heb. ix. 28.)

Axiom 4th. The Lord Jesus, as Son of man, and specially as Son of David, has the promise of a throne distinct from that on which he is now sitting. (Rev. iii. 21; Matt. xix. 28; Luke xxii. 29, 30; Rev. ii. 25—27, compared with Psalm ii. 9; 2 Tim. iv. 1.)

I will now proceed to the consideration of the passage under review, for which purpose, however, we must take a glance at the two preceding verses. After stating in verse 22, that "as in Adam all die, even so in Christ shall all be made alive" (or, as it would perhaps be more correctly rendered, "as all who are in Adam die, so all who are in Christ shall be made alive;" see John v. 21), the apostle proceeds in verse 23, to explain the order of the resurreection; and then, in the subsequent verses down to verse 28 inclusive, to state other matters connected with, or succeeding in order of time to, that event. Now if, as I believe, the only resurrection spoken of throughout the chapter, and specially in verse 22, is the resurrection of Christ, and of his elect, *to life*, it is obvious that the explanation of the order of the resurrection will be completed, when the apostle has stated, as he does in verse 23, "But every man [or each, εκαστος, that is, each of those concerning whom he is speaking], in his own order, Christ the first fruits, afterwards they that are Christ's [that is, the saints], at his coming." There is no reason to expect that the apostle would go on to state, or explain, anything concerning the resurrection—not to *life*, but to judgment and *second death*—of the wicked, whether that resurrection be simultaneous with, or subsequent to, the resurrection of the just. Any allusion to the wicked would be altogether irrelevant, and would, in my opinion, be also *incorrect*, because it would involve a statement that the wicked, as well as the saints, will be *made alive* in the resurrection, which is a statement not borne out, as far as I know, by any other passage of Scripture. We are not, therefore, as it seems to me, to expect any further exposition of the order of the resurrection than that which is contained in verse 23; and we should not, while endeavouring to ascertain the true interpretation of the succeeding verses, allow our minds to be prepossessed with an idea that the apostle's statement is incomplete, unless, in addition to the explanation concerning the resurrection of the saints, it shall be found to include also an account of the resurrection of the wicked.

What, then, is the meaning of the passages included in verses 24—28?

I conceive that the words "then the end" in verse 24, refer to that period *after* the appearing of our blessed Lord "in the glory of the Father" (Matt. xvi. 27; Luke ix. 26,) when he shall have actually put down all his enemies, and shall, as Son of man, resign the executive of the universe, to which his human nature was exalted at his ascension, and take in its stead the subordinate throne of David. This period will be subsequent to the actual coming of Christ, inasmuch as he will, I conceive, after his coming, and prior to the installation of the human nature on the throne of David, inflict upon his enemies that punishment which is usually called the judgment of the quick; the conclusion of which work, and not the actual coming of our Lord to perform this last mighty act in the drama of the times of the Gentiles, is the point of time at which the present dispensation may most properly be said to terminate.

The following is a paraphrase of what I consider to be the meaning of the apostle in these verses, in which it will be perceived that verses 25 to 28 are but an explanation and amplification of the truth more briefly stated in verse 24.

Verse 24. Afterwards is the end of this present dispensation, when Jesus, as Son of man, shall have delivered up to God, even the Father, the kingdom which he now possesses at the right hand of God: at which time he shall have destroyed and put down all opposing powers and authorities.

Verse 25; for he must reign at the right hand of God, or, in other words, wield the supreme power of God over all things, till he (as God) hath put all things under his feet (as man), agreeably to that prediction concerning him in Psa. cx., "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool."

Verse 26, The last enemy death, is now destroyed; that is, at the time of which I now speak, the dominion of death, who, as the last enemy of the saints, has until now detained their bodies in the grave, shall be terminated, so that they shall be no more subject to his power; for on "such the second death hath no power" (Rev. xx. 6); and as it is said again, in reference to this period of the resurrection of the saints, "He will swallow up death in victory." (Isa. xxv. 8; 1 Cor. xv. 54.)

Verse 27. And that the power of death shall be thus destroyed is obvious, for, to use the prophetic language of the psalmist, "He hath put *all* things [not excepting even death] under him." (Psa. viii. 6.) [The rest of verse 27 is parenthetical, and as it in no wise affects the general interpretation of the passage, I do not notice it.]

Verse 28. And when all things shall be subdued unto him, or, in other words, when the Lord Jehovah shall have put all things under the feet of the Son of man, and thus prepared the way, then shall the Son (as Son of man and Son of David) yield up to the Father the co-ordinate rule of the universe to which his glorified human nature has been exalted during the present dispensation, and enter upon the Davidical kingdom, and thenceforward and for ever exercise (not co-ordinately, as now, *in heaven*, but in subordination to Jehovah, *upon earth*,) that universal dominion which is promised him throughout the Scriptures. M. M.

(To be continued.)

THE JUDGMENT.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—I send you a few lines in reply to the remarks of "C. H. D." Is it too much to ask of your correspondent to read the article he has criticised? or, if he has cast his eye over it in a careless and cursory manner, to look again for the two passages from Romans xiv. and 2 Cor. v., neither of which (he thinks) I quote. He will have no difficulty in finding them in the last column of the 129th page; and that some care has been taken (by "comparing spiritual things with spiritual") to ascertain the apostle's meaning in both of them.

With regard to the other passage of Scripture he brings forward, I certainly did not go to Ecclesiastes "for the whole *duty* of man" in a question of Christian *privilege* and exemption; having remarked at length on similar texts in John v. 29, and Romans ii. 7, 8. Doubtless the law will be carried into execution on all who are "under the law;" "as many as have sinned in the law shall be judged by the law;" but my argument in favour of *those saved by grace* NOT *being judged according to works*, is precisely because they are "*not* under the law, but under grace," and because I "know [with the Apostle] that what things soever the law saith [as in the passages above alluded to, "Do this and live;" "Do it not and die"] it saith to them who are under the law." My comfort is that "Christ is the end of the law for righteousness to every one

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that believeth;" that he was judged, condemned, and executed for me as a Christian believer, and that I was "crucified with him;" he bare my curse, that I might inherit his blessing. So that I come round again to the quotation with which your correspondent finds fault—"What! judge the justified! Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is *Christ that died.*"

With regard to the extracts your correspondent has taken the trouble to make from the "unpublished sermon by the Rev. John Hensman," and the excellent work of that able writer, the late Caroline Fry (though I do not admit the latter is opposed to my view), I am not careful to answer him in these matters. He thinks my view "somewhat peculiar;" and I am sorry to be obliged to think so too. He may easily overwhelm me with authorities from St. Athanasius to Mr. Bickersteth inclusive. I shall not, however, submit to be thus quietly smothered by the writings of uninspired men: I shall not cease to cry out with my latest breath, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Yours,

R. M.

P.S.—Let me recommend to "C. H. D." the works of the brother of the lady he has referred to—the Rev. John Fry, of Desford—particularly unfulfilled Prophecies (Duncan, Paternoster Row). Thirty years ago Mr. Fry published his views on the second advent, which now Messrs. Elliott, Birks, Bickersteth, &c., are discovering to be true. He shared the fate of those prophets who dwell "in their own country," and live before their time.

ON THE JUDGMENT ACCORDING TO WORKS.

To the Editor of the "Voice of Israel."

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, *and their works do follow them.*"

My dear Brother,—After having carefully perused the remarks of "R. M." in your number for November, on "The Judgment," the above beautiful portion of Scripture came forcibly to my mind, and seemed to bring with it a complete refutation of all that your correspondent has endeavoured to establish in reference to there being no final judgment *of any kind* to those who are in Christ Jesus: but as many of your readers may not arrive so easily at a similar conclusion, permit me to offer a few remarks on the very important subject of that paper.

That there will be no judgment according to works, in the sense of condemnation or acquittal, to the people of God, must, I think, be admitted by all Christians; for to them, "there is no condemnation," and for that purpose, "they shall never come into judgment;" but yet there are many passages of Scripture which appear clearly to teach that there will be a judgment according to works, even to those who are justified by faith in Jesus Christ. If this is so, the question is, What is the nature of that judgment?

Your correspondent admits that there is a judgment of some sort to believers, as well as a reward for works of love, and he endeavours to remove all the difficulties which lie in his way respecting their final judgment, by referring the judgment to which they are subject *to this life only*, and which judgment, he says, is *chastisement*, and those rewards as being also confined to the present life, excepting a reward to ministers of a particular description. And if there were no other texts on these subjects than those which "R. M." adduces, it might appear to some that he had set the question at rest by placing it in its true light; but I cannot agree in many of his interpretations, and there are, moreover, many portions of Scripture which are by no means explained by his mode of treating the subject.

It is indeed a blessed truth that God does visit his children with his Fatherly chastisement, as a proof of Sonship, and that they may be partakers of his holiness; but I cannot concur in the statement that these chastisements are the *only* judgment to believers according to their works, or believe that it satisfactorily explains *all* the passages of Scripture on that subject; for, in order to establish that position, it ought to be shown that this is the invariable and universal principle of God's dealing now, according to the strict rule of righteousness, which, I think, is opposed to all experience. For is it not matter of daily observation, that there are numbers of acknowledged Christians who seem to have settled down into a lethargic and worldly spirit, in which state they go on in an apparently uninterrupted course, as if there were no cross to be borne, and no crown to be obtained, and who seem to be neither visited with chastisement here, or influenced by the judgment according to works hereafter; whilst those who are living nearest to God, who have realized their high and heavenly calling, and are pressing forward to the mark for the prize of that calling, with love to Christ, and devotedness to his cause, just seem to be those who feel the rod the most, and whose way is one of constant tribulation and trial? And how, I ask, are we to reconcile these things with the assertion that this is strictly a *judgment according to works*, and that at the last there will be no kind of difference, in respect of position or otherwise, between the one and the other, as the result of their conduct on earth? I must confess that I fail to recognise here, a judgment according to works; nor can I see in any other doctrine but that of a final judgment, a satisfactory solution of all the mysteries which envelope our walk upon earth. But we are not left to conjecture, or to the uncertain deductions from our reason and experience on this important subject; for we have the decisive testimony of God's blessed word to guide us, and that word tells us, that "God shall bring *every work* into judgment with every secret thing, whether it be good or whether it be evil." (Eccl. xii. 14.)

"For we must all appear before the judgment-seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.)

"For the Son of man shall come in the glory of his Father with his angels, and then he shall reward *every man* according to his works." (Matt. xxvi. 27.)

Again, "Now he that planteth and he that watereth are one; and *every man* shall receive his own reward according to his own labour." (1 Cor. iii. 8.)

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall *every man* have praise of God." (1 Cor. iv. 5.)

"And behold I come quickly, and my reward is with me *to give every man according as his work shall be.*" (Rev. xxii. 12.)

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.)

It is clear to me, from the above passages, that there will be a final judgment according to works to all; but it is admitted that there is no judgment of condemnation to the Saints. What then is the nature of that judgment? I reply, a judgment or decision of reward, according to works of faith and labours of love. And this appears to be the only doctrine which reconciles those passages which speak of a judgment according to works to all, with the fact of believers being perfectly justified at once, by faith alone.

And why should it be thought a thing incredible that God should reward his servants according to their works, when the reward is a fruit and exuberance of that grace which bringeth salvation? for, as the great mystery has been revealed, how God can now "be just, and the justifier of him which believeth in Jesus;" so it is also revealed that "He is not *unrighteous* to forget our work and labour of love." And when properly received, the very nature of the reward excludes the idea of self and self-righteousness altogether; for it is just simply this, that in proportion as we live to Christ here, we become fitted for a *greater enjoyment* of him hereafter, and for the reception of those rewards and distinctions which God is pleased to bestow as the fruits of devotedness to him upon earth; so that the love of Christ is the constraining motive from beginning to end: and I do not fear to assert that this doctrine, so far from being chargeable with "a subtle

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form of self-righteousness," is peculiarly one which produces the deepest humility in the sight of God.

Your correspondent remarks, "As regards different degrees of punishment, we are expressly told, that some shall be 'beaten with many stripes,' and some with 'few,' but where is there any testimony of the kind with regard to different degrees of glory?" It might be thought sufficient to reply that at the second coming of Christ, some will have "authority over ten cities," and others "over five cities," which convey to us in language suited to our comprehension, as distinct an intimation of different rewards to the righteous, as the few and many stripes do of degrees of punishment to the wicked; but that which is so simple and convincing to "R. M." in the one case, is not so in the other, because the parable of the talents in Matt. does not contain this *additional truth*, or because it does not agree with the parable of the labourers (Matt. xx.), which is intended to teach a truth of *a very different kind*. I might as well reply in reference to the many and the few stripes, that as the lake of fire into which the wicked are cast levels all distinctions as to degrees of punishment, that therefore those expressions cannot be taken literally; but I adopt no such mode of interpretation.

In those passages from 1 Cor. iii. 13, 14, "Every man's work shall be made manifest: for the day shall declare it," &c. and "If any man's work abide which he hath built thereupon, he shall receive a reward;" we have clearly laid down the principle of God's final dealing towards believers; and although I admit that they may, with great propriety, be interpreted of ministers, the principle of universal responsibility and universal judgment receives great confirmation from them; for as all stand on the same foundation, and all have a work to do, so all must alike await the issue of the great day of trial, whether they be those who are gifted for ministry or otherwise; for there is a righteous man's reward as well as a prophet's reward.

I submit, therefore, that this doctrine is clearly taught in many passages of Scripture, that reward to the Church according to works is also expressly taught in Luke xix., and that it is implied in many portions of the word of God; as for example, where the members of the spiritual body are mentioned as having different offices, performing different functions, and being placed in positions of proximity or distance from the head, while in a state of formation, it may be inferred that this will also be the case in the world to come, according to their *acquired qualification*. God "giving every man as his work shall be." It is likewise implied from the various Scriptures which specify different acts and works to be rewarded, such as suffering for Christ, acts of self-denial, devotion, *looking for* and *loving his appearing*, as well as in others where *various places* are mentioned in heaven, and the rewards for persevering and finally overcoming, &c. But I must conclude, having already trespassed too much upon your columns; but I trust sufficient has been said to lead to further and clearer expositions of the subject. My desire in making these remarks, is simply to elicit truth, and not to provoke controversy, and knowing that many of the dear people of God, both in the Established Church, and out of it, and many amongst our dear brethren denominated of Plymouth, hold the doctrine of rewards, I trust much light may be thrown upon the subject; but above all things, let us think and speak of each other, and bear with each other's differences of opinion in a spirit of love and humility, both as becomes members of the one body, and as conducing that state of mind, in which the investigation of truth is alone likely to be productive of benefit.

I am, yours sincerely, in the best bonds,

W. K. R.

PROPHECIES OF THE LATTER TIMES.—LETTER VI.

MR. EDITOR,—Having finished the remarks which I have to offer on the prophecies of Daniel, taken separately, I will now close this part of my subject with a few observations of a more general nature arising out of the preceding interpretations.

1. According to the view here taken of the prophecies of Daniel, there is in them a unity of subject which has been generally overlooked. The principal subject of Daniel's prophecies, to which the first part of his earlier visions is only introductory, is the closing scene of this world's history; the short but appalling reign of the false Messiah, and his destruction at the second advent of the Lord. In the *first* vision the fourth empire is embodied in the same symbol with those of Nebuchadnezzar and Cyrus and Alexander, and therefore shown to be like them, Babylonian. Its internal dissensions and its end are also represented. In the *second* vision the internal dissensions of this empire are more minutely described; the rise of the eleventh king, his blasphemies and cruelties, the three times and a half during which his reign will continue, and his utter destruction at the coming of the "Son of man in the clouds of heaven." The *third* vision is geographical; it marks the very spot in which the fourth empire will take its rise. The great horn of Alexander being broken, four stand up for it; and out of one of those four there comes up another distinct little horn, the embryo of the fourth empire. No image can be conceived which could picture to us the rise of the little kingdom of PERGAMOS with more exact and graphical precision. Any remark would but mar its beauty: the image is perfect. The *fourth* vision is chronological: it marks the commencement of the latter times, and the principal divisions of those times. The latter times commence with the restoration of Israel. The Jewish expectation which we Christians are accustomed to regard as an idle dream, the expectation of a worldly empire will be realized. "Messiah the Prince" appears, and "restores again the kingdom to Israel." Jerusalem rises again from the dust, and a new era in the world's history begins. But woe will be to those who witness the coming of this despot! Seventy weeks are passed, and the apostacy is complete: the worship of God has ceased, and in the temple stands an abomination, the harbinger of approaching desolation. The *last* prophecy details the history of the fourth empire, and of the eleventh king who will rise out of it. Claiming the title of "Messiah the Prince, he will exalt HIMSELF, and magnify HIMSELF above every God;" will demand and receive divine worship, "Idol of majesty divine," Abomination.

2. The subject of Daniel's prophecies is adapted to the circumstances under which they were given; that is to say, given to the kings of Babylon by a prophet of the Jews; and they relate to those periods of the Babylonian history, during which that empire was to be politically connected with the Jewish people. The first phophecy is given in a dream to Nebuchadnezzar, king of Babylon. Under the symbol of the four component parts of an august statue are represented four empires, the first three of which are acknowledged to be Babylonian. Does not the symmetry of the vision, then, require that the fourth also should be Babylonian! Again; the Prophet Daniel was now a captive in the land of Babylon, but yet treated with the highest honours by the kings of that country. Accordingly he is commissioned by the Almighty to reveal to those kings the future fortunes of their empire, so far as its history is interwoven with that of the Jews, the peculiar people of God, from his own day to the very end of time. He marks, first, the then existing state of Babylon under Nebuchadnezzar; next, its conquest by Cyrus; then, its conquest by Alexander. At the death of Alexander the connexion between the Jews and Babylon is broken; and the thread of prophecy is at the same point broken. Daniel does not notice the dominion of the Seleucidæ, nor the empires of the Parthians and Persians; but from the death of Alexander he passes over an interval of more than twenty centuries, and then details with great minuteness the events which will take place under a fourth Babylonian empire; when the connexion between the Jews and Babylon will be revived under circumstances of surpassing horror, and the history of the earth will be closed.

3. The third vision in chapter viii. is by the common interpretations robbed of all its beauty. The second Babylonian dynasty or empire, was annihilated by the conquests of Alexander; and this change is correctly represented by a he-goat coming from the west, and destroying the

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ram. If, then, the vision proceeds to represent the conquest of the Grecian empire by the Romans, or by any other foreign power, the analogy of the first part of the vision would require, that this foreign power should be represented by a distinct beast, coming from a distant part of the earth, and destroying the horns of the goat; in the same manner as the goat had come, and broken the two horns of the ram. But the origin of the fourth empire is different: it arises out of the very bosom of the third, and in order to represent its origin the symbol is changed. The third empire being represented by the goat, the first king of that empire is now represented by a horn of the goat; after him spring up four other horns, and out of one of them springs up the fourth empire, a distinct little horn. Now, what are the common interpretations of this little horn? That it means either Romanism or Mohammedism. The whole controversy with regard to these interpretations may be reduced to two simple questions. First, Does the vision represent the little horn as coming from a distance and conquering one of the four? or does it represent the little horn as having its first origin, its very birth, out of one of the four, and from thence spreading its conquests over the southern and eastern world? To my mind the vision does not represent the former, but it does represent the latter. I pass then to the second question. Out of which of the four horns, out of which of the fragments of Alexander's empire, did either Romulus or Mohammed, Romanism or Mohammedism, spring? Confessedly not out of any one of them. How then can either of them be the little horn? Mr. Scott, in his Commentary on the passage, after explaining these interpretations, acknowledges, that "neither sprang up at first within the regions belonging to the Macedonian empire; in this respect the objections to each interpretation are equal." Strange that he, or any man who studies the subject, should not perceive that the objection is fatal to both interpretations; and thence be led to search elsewhere for the accomplishment of the vision.

4. The common interpretation of the seventy weeks (chap. ix.) may in like manner be brought to the test of one plain grammatical question. Does the construction of verse 25 require the stop to be placed at the end of seven weeks, thereby fixing the coming of Messiah the Prince at the end of that time, and the building of the wall at the end of the next sixty-two weeks?* To me it appears that the sentence will admit of no other construction. But the common interpretation, as explained by Prideaux and other writers, changes the order of these two events: it places the building of the wall at the end of the first seven weeks, and the coming of the Messiah at the end of the next sixty-two. I cannot but think that an interpretation built on this foundation, must be wrong.

5. According to the interpretation of the prophecies of Daniel, proposed in these letters, every word written by their inspired author is to be understood in its plain and literal sense: days are days, and weeks are weeks. I am aware, Sir, that, to many readers, this will be no recommendation; but there are some who will appreciate it.

6. The last observation which I have to offer, is one which I will not withhold, even though it should expose me to the charge of presumptuously attaching too much importance to my own labours. The visions of Daniel are repeatedly declared to be shut up, closed up, and sealed, until the time of the end. (viii. 26; xii. 4, 9.) That after the lapse of many centuries, therefore, a new interpretation of these prophecies shall be proposed, differing both in its principles and in its details from those commonly received, is so far from being an objection, that it is exactly what the prophecies themselves lead us to expect. From the prophecies themselves we may infer, that, up to the time when their accomplishment draws near, the world will be ignorant of their true meaning; but that, when the time of the end approaches, the veil will be withdrawn, a new light will be shed upon the whole subject—the meaning of these visions will be made known. Whether the suggestions which I have offered, shall contribute in any degree towards the discovery and establishment of the truth, is not for me to decide. My interpretations are now before the world, and the world will estimate their value. I will add but one word. It is written, "Shut up the words, and seal the book, *even* to the time of the end; the words are closed up and sealed, till the time of the end." (xii. 4, 9.) If, then, the seal be now broken, the time of the end is at hand.

I am, Mr. Editor,
Your most obedient Servant,
PERGAMOS.

* We feel it right to state, that we do not think there is anything in the mere grammatical construction of Dan. ix. 25, to decide its interpretation; but the whole period of 70 weeks is divided into three periods, 7 weeks, 62 weeks, and one week; and in verse 26, it is said, "after three score and two weeks,"—not, as Pergamos would have it, "the wall shall be built," but—"Messiah shall be cut off."—EDITOR.

"HAVE ANY OF THE RULERS BELIEVED?"

The perusal of an interesting work entitled, "The System of Prophecy generally held by Popish and Protestant Churches, historically and scripturally proved to have originated in or after the Fourth Century, in the Apostacy of 2 Thess. ii. 3,"* has forcibly brought to our mind the question asked of old in reference to the Messiahship of Christ—"Have any of the rulers and Pharisees believed on him?" (John vii. 48.) We admit that this is a most unhealthful state of mind; we know that faith founded on the faith of others, is no faith at all; but yet the disposition that prompts this inquiry, is so very common, that we must deal with it as we would with any other error. There are many other questions put by the doubting and disbelieving, that we should be equally entitled at once to dismiss as the offspring of unreasonable prejudice, which we nevertheless patiently deal with. We, therefore, think we may, in this instance also, "to the weak, become as weak, that we may gain the weak."

* By James Scott, Preacher of the Gospel. Edinburgh: J. D. Lowe. London: Groombridge and Sons.

We have heard some well-meaning people defend, if not exactly the form of the question, at least the state of mind that prompts it. "We do not mean to affirm," say they, "that we should immediately believe anything on hearing that men of eminence believe it; but their belief would give us reason to suppose there was some probability of its truth. They are wiser than we; and therefore we cannot help being influenced by their reception or rejection of any matter." Every man's conscience will testify that there is a measure of truth in this. Some have much shorter "catalogues of eminent men," than others; but it is alleged that "every one has his Pope;" and that few are found to be such sturdy seekers after truth as to be entirely uninfluenced by the opinions of others.

In condescension therefore to those who inquire what the "wisdom of the ancients" said in regard to the pre-millennial advent of Christ, we will give them some extracts on the subject from the interesting work of Mr. Scott; which extracts we hope will induce them to give the work itself an attentive perusal.

The following is the bold and uncompromising manner in which Mr. S. states his opinions:—

"Against the testimony of early history is set up what are called 'the old theologians'—men who have lived since the third century, or, if before that time, the condemnation of errors held by Cerinthus; which condemnation, although proceeding from the pen of pre-millennialists, is most unreasonably and inconsistently quoted as being a condemnation of the pre-millennial advent of the Lord, when no such notion as the post-millennial advent had as yet been broached in the church. I may be counted a fool for saying, that there is no possibility of the evidence for the one

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system standing a comparison with that in favour of the other; but I believe I would be worse than a fool were I not to speak out the moral conviction of my mind, where I know that I speak the settled result of my reasoning, without regard to the fear or opinions of living men. When I believe, upon clear evidence, that the post-millennialist system is the anti-scriptural apostacy, and, as I shall prove, grounded on detached portions of Scripture with assumed meanings—in which system every one of us has been educated — I would be worse than a fool were I not to declare my convictions: and the church which refuses to attend to, or judge of, such reasons and evidence, will seem to act an unmotherly and unchristian part."

The following is the plan of his work as sketched by himself:—

"Before proceeding to the Scriptural proof of the great points of doctrine at issue, it may be satisfactory to take an historical glance at the two systems, especially as to the time of their respective origins, and see *when* and *how* the one system began, and was at last almost, if not entirely, superseded by the other; for it is undeniable that the pre-millennialist system, held by the whole Christian church for the first 300 years, had scarcely any existence for centuries immediately before the Reformation. If there be clear evidence on this point, it will go far to show the true light in which the subject ought to be viewed. Let us try, then, to find out and to settle the question — Which was the original system delivered by the prophets and apostles, and held by the Jewish and by the apostolic or earliest Christian churches; and whether that original system was superseded by the other; and *about what time, and by what means*, this change was brought about. We may also consider whether that suppressed system has ever again fully recovered its original place in the Christian faith; and if not, we may endeavour to find the reasons why it has not.

"But this great field of inquiry will be better seen by being divided into parts, which must be treated very concisely. The most natural division of this field of investigation will be,

"I. What was the doctrine on the subject held by the Jewish Church till the commencement of the Christian era?

"II. What was the doctrine of the Christian Church till the Council of Nice, in 325?

"III. What was the change, begun at the Nicene Council, and completely effected at the Council of Florence, in 1439, and the state of things thence till the Reformation?

"IV. What doctrine on the subject prevails, and has prevailed, in Popish and Protestant Churches, since the Reformation?"

After speaking of the Jewish expectation that Messiah was to establish a glorious kingdom on earth, he proceeds as follows:

"Let us next inquire whether the same creed was adopted by the first Christians, or immediately gave place to the post-millennialist theory. In other words, did the first Christian churches adopt the Jewish creed, and expect the Lord Jesus Christ literally to come again to usher in the millennial kingdom, and to be King of all the earth during that dispensation? or did they invent and originate the post-millennialist creed, that Christ would not come again till after the millennium? What is the testimony of early ecclesiastical history upon this point?

"It is well that we have the unanimous voice of history, and even the testimony of post-millennialist historians themselves on this portion of ecclesiastical history. The Rev. Dr. Burton, Regius Professor of Divinity, Christ's Church, Oxford, states, in his Bampton Lecture for 1829, p. 177, that 'Cerinthus has been handed down as *the first person who held the notion of a millennium*; and though *the fathers undoubtedly believed that, previous to the general resurrection, the earth would undergo a renovation, and the just would rise to enjoy a long period of terrestrial happiness*; yet there was a marked and palpable difference between the millennium of the fathers and that of Cerinthus. *The fathers believed this terrestrial happiness to be perfectly pure, and freed from the imperfections of our nature*: but Cerinthus is said to have promised his followers a millennium of the grossest pleasures and the most sensual gratifications.'

"Dr. Burton continues:—'I have said that *the fathers also believed in a millennium*, for which I must again quote the authority of Eusebius. He is speaking of Papias, 'who had heard John, and was the companion of Polycarp; he calls him a man 'of a small intellect,' and says of him, 'that he handed down several things as having come to him by unwritten tradition, such as some strange parables and precepts of our Saviour, and other such fabulous things. *Among these*, he said *that there would be a period of a thousand years after the resurrection of the dead, when the kingdom of Christ would be established on this earth.*' He adds, that '*all the other ecclesiastical writers adopting the same opinion, defended themselves by the antiquity of this man*; such was the case with Irenæus, and whoever else expressed the same sentiments.'

"Again, 'The notion of a millennium had been maintained before the time of Irenæus by Justin Martyr,' who tells Trypho, 'that Jesus was to come again to Jerusalem, and again to eat and drink with his disciples.' '*As for myself and all other Christians who think rightly on all points, we are convinced that there will be a resurrection of the body and a thousand years in Jerusalem, which will be rebuilt and ornamented and enlarged, as Ezekiel, Isaiah, and other prophets acknowledge.*' And quoting Isaiah lxv. 17, &c. he applies it to the millennium, and adds, 'Beside which, a man of our religion, whose name was *John, one of the apostles of Christ; foretold, in a revelation which was made to him, that those who believe in our Christ will pass a thousand years in Jerusalem, and that, after this, the universal and eternal, and simultaneous resurrection of all men and the judgment will take place.*'

"Irenæus expresses himself with equal or even greater plainness. Having condemned the heretics who denied the resurrection of the body, who, as he says, were ignorant of the mystery of the resurrection of the just, and of the kingdom which is the beginning of incorruption, by which kingdom, those who have been worthy become gradually accustomed to comprehend God; he adds, '*the just must rise first in the new state of things*, and enter into the presence of God, *and receive the promise of the inheritance which God promised to the fathers, and reign in it, after which will be the judgment.*' He then quotes the promises which were made to Abraham, Gen. xiii. 14—17; xxiii. 11, which have not yet been accomplished, and also the following passages of the prophets, Isa. vi. 11; xi. 6; xxvi. 19; xxx. 25; xxxi. 9; xxxii. 1; liv. 11; lviii. 14; lxv. 17—25; Jer. xxiii. 7; xxxi. 10; Ezek. xxviii. 25; xxxvii. 12; Dan vii. 27; xii. 13; upon which he observes, that it is impossible to explain all these prophecies by allegory and figure, '*for all these relate, without doubt, to the resurrection of the just, which is to take place after the coming of Antichrist, and the destruction of all the nations which are subject to him, in (after) which the just will reign on the earth.*'

"Again, page 486, Dr. Burton says, 'It cannot be denied that Papias, Irenæus, Justin Martyr, Tertullian, and others' (or, as he said before, 'THE FATHERS,' or, *all the other ecclesiastical writers holding the same opinion*') 'believed, literally, that the saints would reign with Christ upon earth previous to the general resurrection.'

"He then says, page 487, 'Upon the whole, we may safely conclude, that *after the middle of the third century, the doctrine*' (of the pre-millennial advent of the Lord Jesus Christ, the first resurrection, and personal reign) '*was not received as that of the Catholic Church*, though it long continued to be *held by a few who were called Milliarii, Millenarii, Chiliastæ, &c.*'

"These quotations are from the writings of a post-millennialist, ecclesiastical historian, who can be suspected of no partiality in his testimony to the pre-millennialist system, which he condemns as heresy; post-millennialists, therefore, cannot reasonably object to it."

(To be continued.)

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THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO?—No. VII.

We now proceed to notice the promises of the Messiah made to Israel in the wilderness.

After the children of Israel had journeyed about six weeks in the wilderness, guided and sustained by the God of Abraham, they came to the Desert of Sinai, and encamped before the mount. Then the Lord entered with them into that conditional covenant which was entirely distinct from his covenant with Abraham. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation." (Exod. xix. 5, 6.) These words were conveyed by Moses to the children of Israel, and they answered: "All that the Lord hath spoken we will do." But when they beheld "Sinai altogether on a smoke," when there were "thunders and lightnings, and the voice of the trumpet exceeding loud," their self-confidence vanished; they trembled and were afraid. They cried out, "Why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die. Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee. Speak then with us, and we will hear; but let not God speak with us, lest we die." (Deut. v. 24—27; Exod. xx. 19.)

This natural fear of the Israelites, which finds an echo in every one's bosom, illustrates a ruling impulse of fallen humanity —dread of God. The invitation to covenant at Sinai, was coupled with no threatenings; it was one calculated to inspire confidence and love. But the natural heart of man, though it can pay reverential homage to God at a distance—nay, can even imagine that it loves God, while it views Him as afar off, yet shrinks with terror from close contact with Him. A feeling of alienation, a general sense of guilt, even when no specific crime presents itself, compels man to shun too near communication with a God who he knows cannot look upon iniquity without abhorrence. "Let not God speak with us, lest we die!" This is the cry, not of Israel alone, but of fallen humanity.

The Israelites were here brought to learn an important lesson,—they learned what the feelings of Adam and Eve were when they first realized their alienation from God. When, after their disobedience, the voice of God was heard in the Garden of Eden, that voice which had hitherto inspired no sentiments save those of love and joy, they ran and hid themselves, afraid of his presence; and this was the same lesson the Israelites learnt before Sinai, that they were not able to meet with God and live. Instead of upbraiding them with their distrust, God recognises the feeling as inevitable in their condition as fallen creatures. He declares that "they have well said all that they have spoken." (Deut. v. 28.) When man, in his natural state, can contemplate without dread a direct meeting with God, it is a sure sign that it is not the God revealed in Scripture that he worships, but a God of his own imagination; a God who weighs human actions, not in the unerring balance of truth, but in the fluctuating scale of man's expediency.

And why did not God upbraid them with their distrustful dread? why did He not resent this doubt of the love of Him who "bare them on eagle's wings, and brought them unto himself?" Because He recognised in their piteous exclamation, "Let not God speak with us, lest we die," the cry of fallen humanity for a mediator; its involuntary confession of guilt and helplessness, and its need of a "days-man" between itself and its Maker, "who can lay his hands upon both." (Job ix. 33.)

Our Jewish brethren will no doubt deny this. But is it not true that Israel desired a mediator? Was not Moses a mediator? And if Israel could not meet with God at Sinai without a mediator, how shall fallen and sinful man meet with Him at any time without a mediator? Will it be alleged that it was only the outward accompaniments of the Divine presence that terrified the Israelites,—the thunders, the lightnings, and the sound of the trumpet waxing louder and louder? Surely not; it was the knowledge that God was there, which made these sounds so awful. God would never have said of a request dictated by a childish fear of physical phenomena, "They have well said all that they have spoken." That which terrified Israel would have terrified every son of Adam. Now the terror which a visible manifestation of God calls forth is a sure indication of the latent terror of contact with God, which lurks in every unrenewed heart. For is not God as really near at all times, as when manifested in the terrors of Sinai: and is there not a day coming when all must be brought into the immediate presence of God?

But however the general conclusion may be denied, it is undeniable that the Israelites cried out for a mediator, and that Moses was their mediator. He was their intercessor, as well as the medium of communication between them and God. Was this office quite an anomaly; was it something needful to Israel in the wilderness, and unnecessary for them and all others in all other places and times? Moses, guided by divine inspiration, expressly contradicts this idea. He declares that he was but the type of a greater Mediator and Intercessor, whose word was to be law; implicit obedience to whom was commanded on pain of God's displeasure.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall

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speak in my name, I will require it of him." (Deut. xviii. 15—19.)

That this refers to the Messiah, the promised Deliverer, could only be denied by those who fear that its admission would tell too powerfully on the claims of Jesus of Nazareth. That it cannot apply to Joshua, as some Jewish writers allege, is evident, from Deut. xxxiv. 10, which must have been written either in Joshua's time or subsequent to it: "And there arose not a prophet since in Israel like unto Moses." Their well-known saying, in regard to Maimonides,* is a confession that there is no individual to whom they can point as the "prophet like unto Moses" To say that the passage means a succession of prophets, such as the Jewish nation was favoured with, is to destroy all accuracy of language. If the above clear and distinct reference to an individual may be interpreted to mean a succession of individuals, it would be impossible to maintain that any individual was either spoken of, or prophesied of, in Scripture. The prophet that is here promised is not an ordinary prophet, like those who were afterwards raised up to instruct Israel in their immediate duties, and to predict the future dealings of God with them, but it is a prophet that can answer the demand of Israel when they stood before Horeb; one who can be the mediator between God and them; who can ascend into the presence of God, in the midst of the fire, and commune with Him "face to face."

Moses had hitherto been the guide and leader of Israel, but they had now chosen him as their mediator, and God had ratified their choice. We shall, therefore, proceed to examine the nature of this new relationship, and the duties that grow out of it.

[*The indisposition of the Editor must apologise for the brevity of the leading article of this month.*]

DIAS' LETTERS.

BY THE REV. H. HIGHTON, M.A.

Since the observations which we made on Dias' Letters, another of them has been published in the April number of the *Occident*, which we will take the opportunity of examining and answering in detail and this will, at the same time, afford us an occasion of speaking of some passages of the New Testament which present peculiar difficulties.

In order to enable the reader fully to understand the points at issue, it will be necessary to quote Dias' letter at full length as we go on. The letter (which is numbered as the seventeenth) begins thus:

"I intend this letter shall contain an examination of another citation made in the Acts; and also a few quotations produced by St. Paul. In the method of applying them, we shall find the insufficiency of proving the things which are thereby intended; not one being made according to the primary sense, and plain literal meaning.

"XVII. When it was debated in the first council whether the Gentile converts should receive circumcision, and submit to the law of Moses, a passage is produced by St. James, by which the matter then in debate was decided; for (sayeth he) 'To this agree the words of the Prophet; as it is written.'

"ACTS xv. 16.—'After this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.'

"AMOS ix. 11.—'In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, *and I will raise up his ruins*, and I will build it, as in the *days of old*, that they may possess the remnant of Edom, and all the heathen which are called by my name, saith the Lord that doeth this.'

"You see how the text is adulterated, and that there is not the least connexion between the prophecy and the application; for it is obvious and plain, that the prophecy promises the re-establishment of the fallen kingdom, as in the days of old; the next verse declares the joy on that occasion, and the return of the captivity of Israel, with the building and inhabiting the waste city, concluding with the following promise:—'I will plant them upon their land, and they shall no more be pulled out of their land, which I gave them, saith the Lord their God.' Whenever this is proved to have happened literally in the days of Jesus, it will then work the conviction of the Jews; which no application of text denoting very different matters has ever been able to do."

Now, in the first place, I would observe that there is a dishonesty about Mr. Dias' statements in this passage, which must seriously prejudice against him the mind of every impartial person. He says, "a passage is produced by St. James, by which the matter then in debate was decided;" and upon this manifestly untrue assumption he builds up his arguments as to the irrelevancy of the quotation. But if we turn to the account given in the Acts, (Acts xv. 13—18,) we shall see that the only object of St. James in quoting the passage was to show that the Scriptures spoke of a people being taken out of the Gentiles for the name of God, and that, too, previously to the restoration of the kingdom to Israel; and for this purpose the quotation, so far from being irrelevant, is most apposite and adequate. For whether we take the Hebrew as we find it in our Hebrew bibles at present, or whether we take the Septuagint version, which St. James' words most nearly resemble, this truth, at any rate, stands clearly revealed by the passage, the only truth that St. James quoted it to establish, namely, that when God shall raise up again the Tabernacle of David, there shall be men from among the heathen, upon whom the name of God shall have been called; and, therefore, that it was lawful, and according to the councils of God, and a thing to be anticipated from the writings of the prophets, that the Gentiles, equally with the Jews, should be called to the true knowledge of God.

Is not this intelligible? Is it not true? Is it not a most fair deduction from the words of Amos? Where, then, I ask, is the want of connexion between the prophecy and the application? Where is the dishonesty of St. James, and his adulteration of the sacred text? It is true that his quotation does not accurately correspond, verbally, either with the Hebrew or the Septuagint; but it is a fair quotation, it is a quotation such as any honest and sincere man would make from memory; and at a time when every man was not able to carry a Bible about in his hand, as we can now, men were forced to quote from memory, and consequently frequently made unimportant verbal changes. The only change which is not verbal is that of "Edom" into "men;" but here St. James follows the same text as that from which the Septuagint translation was made, or rather the same interpretation of the text; for Mr. Dias, and every Hebrew scholar, must know that the Hebrew word for "Edom" and for "man" is the same, differing only in the punctuation, and that perhaps we have as much reason for thinking that St. James and the LXX. were right, as we have for thinking the Masoretic punctuation right, the one followed in our present Hebrew Bibles. But however this may be, it matters not one iota for the object St. James had in view, whether it be "Edom" or "man,"—whether it be "that they may possess the remnant of Edom," or, "that the residue of men might seek [the Lord];" whichever interpretation we adopt, thus much is clear, that the prophet Amos looked forward to the Gentiles being called by the name of God, before the time when the tabernacle of David should be restored. That tabernacle, it is true, has not yet been restored; but it is true that a people from among the Gentiles has been visited and called by the name of God, and have a knowledge of God and of the Messiah, which the Jews have not; and that many from among them are looking forward in hope and joyful expectation to the time when that Messiah shall come again into the world in glory, and raise the ruins of the tabernacle of David, and set it up as it was in the days of old.

But we have lingered already too long on this quotation, and will now proceed to those which follow.

(To be continued.)

* It was said of Moses Ben Maimon, that "from Moses to Moses, there arose not a Moses."

Rabbi Joshua Ben Levi said to the students of the law: Seek not grandeur to thyself, neither covet more honour than thy learning meriteth; perform the precepts, and crave not after the tables of kings; for thy table is greater than theirs.

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JEWISH INTELLIGENCE.

Frankfort-on-the-Maine, Dec. 7, 1846—. A noble association of Jewish ladies for the purpose of training and educating poor girls for *general usefulness*, will commence operations with the beginning of the approaching year. In this manner the hope is justly entertained of stopping in the most efficacious way the sources of poverty and of misery, and of conferring, with trifling individual sacrifices, a lasting benefit on a great number of poor families, by training their daughters to useful industry, and by promoting mental improvement, genuine simplicity, moderate expectations, and true contentment. As most of the resident Jewish ladies have joined this association, we may confidently anticipate some great and good results.—*A. Z. des Jud.*

Breslau, Dec. 11th. — According to an account contained in the *Silesian Times*, there has been a great tumult during the election of a Rabbi for the community of Krotoschin, in the department of Posen. In connexion with the more enlightened portion of that Jewish community, the district-governor, who seeks to promote intellectual progress among the Jews also, would admit only such candidates for the appointment as possessed, besides the rabbinical qualifications, also a college education, and the acquirements necessary for the present age. This resolution, sanctioned by Government, was however strenuously resisted by the very numerous *unenlightened* portion of the Jews; and when, on the day of election (7th December), the district-governor declared that their favourite candidate, Mr. Krakauer (who showed himself to be more orthodox than his supporters, who brought forward the greatest absurdities as doctrines of Judaism, and who had been unable to pass his first college examination), must be excluded from the list of candidates, several hundred electors became very clamorous in their protestations against such an exclusion. All the wardens, on the other hand, had protested against the admission of Mr. Krakauer to the election. The governor having declared that he could pay no attention to the protestations of the orthodox party, there arose such a confusion and tumult, that military assistance of about ten men had to be called in. This, however, was of no avail; three officers and twenty men more had to be sent for, and the governor, now justly indignant, declared that he would prosecute the election, even if he should have to call for the assistance of a whole battalion. But the tumult still continued, and as the wardens saw that serious consequences would be unavoidable, they requested the Governor to postpone the whole business of election, which was also granted. A strict investigation will now doubtless be made as to the conduct of the tumultuous electors.—*Ibid.*

Frankfort-on-the-Maine, Dec. 30th — The nothingness of the violent Reformers here, who are so hostile to our synagogue, and who must not be confounded with those who wish that ritual improvements should emanate from the synagogue itself, showed itself lately in the fact, that all their endeavours merely run into the broad stream of reformers of all confessions. They have had their triumphs—they are regarded by Christians also as the friends of light, and tolerated amongst them as such—nay, courtesy has even been carried so far as to mention them in the public papers. Can anything more be desired? In a special meeting that took place on Christmas-day, for the purpose of celebrating the memory of the Founder of the Christian religion, it was found that there were also some Jews present, and this fact was complacently announced in the public reports. World, thou art happy, what more dost thou want? To produce some positive creation is out of the question. But they have sufficiently demonstrated the inability to effect substantiality for any definite conviction that people may choose to entertain.—*Ibid.*

Pesth, Dec. 13th —In the manifold religious struggles that are now carried on in the midst of Israel, it is cheering for the friend of progress to behold, even in smaller towns, the trophies of improvement. Such a trophy has been raised by the young Jews of *Ofen*, who, preserving the idea of Judaism in its purity, have not scrupled to clothe it also in a modern and pleasing form.

Owing to Mr. Ph. Schüler's exertions, divine service is now attended by the youth of both sexes, and accompanied with a proper choir and religious discourses. The service has been so organized, that some members even of the old mode of worship have joined the "*Association for the improvement of a Jewish legal divine service*" (חברת תפארת הדת), and with laudable zeal assist in promoting the interest thereof.—*Ibid.*

Rome, Dec. 21st.—The *Deutsche Allgemeine Zeitung* contains the following communication: "A new proof has been added to the many latterly given of Pope Pius IX.'s philanthropy and of his little regard to confessional barriers in cases that demand a speedy relief. The Jews who live on the lowest banks of the Tiber, and who have lately suffered so much from the inundation of that river, have been permitted three days ago, by a gracious decree of the Pope, to remove from their quarter (the Ghetto, the iron gates of which are usually locked every evening), and to reside so long in any part of the Christian Rome until the waters of the Tiber should have left their houses, and these be perfectly habitable."

Ought we to laugh or to weep, when such decrees, whereby the Jews are *permitted to escape the danger of being drowned*, are proclaimed as generous actions, or when it is yet necessary to proclaim them as such?—Ed. *A. Z. des Jud.*

Madrid. Dec. —Merely for the pleasure of seeing, for once, also some intelligence of Spain figuring in our columns, we observe that the *Jewish* baron, A. M. de Rothschild, of Frankfort-on-the-Maine, has received the Grand Cross of the order of Isabella. What will money not effect! This order, however, was instituted by that Isabella who proscribed the Jews from Spain, and in 1815 it was destined for such only as would distinguish themselves in the *re-conquest* of America. (See Stein's Geogr. i. p. 66). The Baron de Rothschild will, therefore, shortly set out for the re-conquest of America, and doubtless distinguish himself.—*Ibid.*

Duchy of Saxe-Meiningen, Dec. 1846.—All the Jewish communities, as well as the other subjects of this duchy, have solemnly celebrated the twenty-fifth anniversary of the Duke's reign, on the 17th inst., the birth-day of his Highness. The Jews have also voluntarily observed that day as a festival, by public prayers, and a complete cessation of business. On the same day a deputation, consisting of the Court Agent, L. Simon, of Hildburghausen; M. Romberg, of Meiningen; and F. J. May, of Walldorf, presented to the Duke, in the name of all the Jewish communities, a poem expressive of their congratulations and sentiments. In a separate address the deputation also laid before the Duke the communities' resolution of establishing, in honour of this day, a fund for the relief of the widows and orphans of Jewish teachers, to which 300 guilders were already contributed, and concluded with requesting the sanction of his Highness.—*Ibid.*

Suczowa, in Bukkowina, January 12th. Chasidism, in its most revolting form of magic and charm-working, still plays its part here. A short time since, such a wonder-worker, Chaim of Kutiewer, came to Radauz, a small town near this, where he was welcomed by an immense concourse of people, with the greatest pomp. As soon as he arrived, which was Friday, January 1st, messengers, with the joyful news, were sent round to the neighbouring places. The messenger who was sent hither, must have, in honour of the joyful occasion, taken a little too much by the way; as he only arrived late at night, in a state of blissful excitement. What signified the Sabbath, to which the Gallician Jews are so much attached? In like manner, after night had come on, a large caravan set out for happy Radauz,—men who enjoy the harvest of idleness, women of fifty years old, equally unfruitful, sinners who wished to be lightened of their sins; all these, and many others, hastened to obtain the magician's blessing. Some even proposed, that, as all could not go, a petition should be sent to this man, that his beams might also shine upon Suczowa; but this was prevented by the good sense of others. On the 11th, the Rabbi left Radauz with a nice little sum of 1,500 florins.—*A. Z. des Judenthums.*

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The periodical, *The Pure Truth*, which for nearly a year has been published gratuitously at Strasburg, will now appear eight times a year, at indefinite periods, at the price of five franks a year. This journal fairly represents the opinions of the French Israelites, the union of religion with social progress. We think the establishment of these local journals will be productive of much good.—*Archives Israelites.*

The administration of the Northern railroad forms at present a little kingdom of Israel; almost all the *employés* belong to the Jewish religion.—*L'Esprit Public.*

The conservative and retrograde party at Amsterdam, have lately given the first proof that they are about to sound a retreat before those changes which the spirit of the age imperiously demands. The first sermon in Dutch has recently been delivered at the synagogue, in presence of a dense crowd.—*Archives Israelites.*

It is well known that the Jews in Vienna have to pay a tax every fortnight, the rich, four florins, the poor two. On the day that M. de Metternich had invited M. Meyerbeer to his table, the police presented themselves to that eminent composer, to exact from him the tax in question. M. Meyerbeer threatened to quit the town instantly, if he were subjected to this absurd law. The police then suggested that the law might be evaded, by inscribing his title of Chevalier of the Prussian Order of Merit, upon his *carte de sejour*, instead of the denomination of Israelite.—*Ibid.*

Bohemia.—Restrictive Enactment.—Our readers have, no doubt, heard of a certain restriction imposed upon our brethren in some parts of Germany, according to which, there must not be more than a fixed number of families in particular places. We extract from Dr. Frankel's periodical a few remarks on the operation of this law in Bohemia, which will explain its nature. The Doctor derives the law from the period when the German Emperors — arrogating to themselves an absolute right over the persons and property of the Jews—allowed various noblemen, in reward for services, to receive a certain number of Jews on their estates. These were obliged to pay a tax, called protection money, to their landlords, and thus proved a source of revenue to the favoured noblemen. The number of families which each district was allowed to receive being fixed; as soon as this was completed no more were permitted to enter; but, at the same time, the lord of the manor was not allowed to expel those once settled on his property. If a family became extinct, he might receive another, but he was not compelled to do so. Nor was a Jew allowed to withdraw from one estate to another, without the permission of the owners of both. The number of families being thus restricted, only one son of each family could establish a new one—that is to say, was permitted to marry; the others were doomed to emigration, celibacy, or to contract a marriage considered and treated by Government as concubinage. The scramble for obtaining such permission of marriage may easily be imagined. The heart-burning disappointment, ruin, and misery, thus entailed upon families are beyond description. The rosy cheeks of many a young bride faded—the stout heart of many a young bridegroom broke—before such permission was granted; and many a hopeful man, after having spent his fortune in bribery, and his youthful years in alternate fears and hopes, found himself at the verge of old age disappointed and penniless. Cases are known in which engagements after a courtship of ten years have been broken off, because the law sternly refused to sanction the attachment. Notwithstanding all this, however, the morality of the Jewish population was upon the whole unimpeachable. This tyrannic law has lately been mitigated in Bohemia; but it presses still, with all its demoralizing and crushing weight, upon the Jews of Moravia, and, but some few years back, several wives and mothers of families were condemned to hard labour in the public streets, with the outcasts of society, for having dared to obey the voice of nature in preference to the word of the law, by contracting marriages which, though sanctioned by religion, were not acknowledged by government.—*Voice of Jacob.*

Hambro' Synagogue, Fenchurch Street.—On Sabbath last, the Rev. the Chief Rabbi delivered a sermon at the above synagogue, in the English language, taking his text from Isaiah lviii. 13, 14, the subject being the temporal and spiritual observance of the Sabbath. The Rev. Dr. concluded the lecture with an appropriate prayer. The Divine service was unusually lengthened by the introduction of one of the Talmud Tora boys to read the long Haphtora (which is, after all, a profitless display, as long as we are not convinced of the lad's ability to translate it), and the prolixity of the Misheberachs, which, according to the new laws and regulations, ought to have been much curtailed.—*Jewish Chronicle.*

The Library of the late Levy Salomons, Esq.—We are informed that Mr. Philip Salomons has recently presented the valuable Hebrew library of his late father, consisting of some very rare biblical and rabbinical works, in all about 400 volumes, to the corporation of the city of London. Mr. David Salomons also presented some volumes of an elegant work on ancient armour. The donations, which have given great satisfaction to the corporation, will no doubt, in due course, be *officially* noticed.—*Jewish Chronicle.*

PROPHECIES OF THE LATTER TIMES.—LETTER VII.

Matthew xxiv., xxv.; Mark xiii.; Luke xvii. (latter part), and xxi.

Mr. Editor,—I understand these discourses of our Lord, in the single sense of predictions of the signs of his coming, and of the end of this age or dispensation of the world. Our Lord gives, in the first place, a general description of the commencement of the latter times; that is to say, of a period which will precede those specific signs, which he afterwards enumerates. He then passes to the time of the end, and marks in regular chronological order the several events, or signs, which will usher in that end. The introductory period, or commencement of the latter times, will be distinguished by the appearing of false Messiahs, and by the prevalence of wars. "These things must first come to pass; but the end is not yet." (Matt. xxiv. 4—6; Mark xiii. 5—7; Luke xxi. 8, 9.) After this statement our Lord proceeds to describe the several signs in order; and he divides them into three periods.

1. In the first period there will be wars, famines, pestilences, and earthquakes. These are the beginning of sorrows.

2. The second period will be marked by the sorrows themselves; the horrors of an unexampled persecution. (Matt. xxiv. 9—28; Mark xiii. 9—23; Luke xxi. 12—24.) This persecution will be introduced by two remarkable signals; and it will be accompanied by several other events. The two signals which will immediately introduce the persecution, are these: Jerusalem encompassed with armies, and an abomination standing in the holy place, where it ought not. The former signal is given by St. Luke, the latter by St. Matthew and St. Mark. The events, contemporary with the persecution, are these: Jerusalem trodden down by Gentiles; a remarkable preaching of the gospel among all nations; a flight of the believing Jews to the mountains; some of the persecuted suddenly inspired by the Holy Ghost; false Messiahs and false prophets showing great signs and wonders. This section of the prophecy has been generally misunderstood: it has not been perceived that "the tribulation" mentioned in the latter part of the passage, is the same thing as "the persecution" mentioned at the beginning of it. The meaning of this whole passage will be rendered more clear by using the same word "persecution," wherever it is used in the original, and by abridging the clauses of the argument.

Matthew, verse 9. Then shall they deliver you up to persecution.

Verse 15. Therefore, when ye see the abomination, flee to the mountains.

Verse 21. For the persecution will be unparalleled.

Verse 29. Immediately after the persecution the sun shall be darkened.

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LUKE, verse 12. They shall lay their hands on you and persecute you.

Verse 20. And when ye shall see Jerusalem compassed with armies, flee to the mountains.

Verse 22, 23. For these be the days of vengeance; for there shall be great distress in the land, and wrath upon this people.

The connecting words, "therefore," "for," "immediately after," used by St. Matthew, strictly mark the logical construction of the whole passage; they show that persecution is the prevailing feature of the period, that the setting up of the abomination will be the signal for the persecution to begin, and that the persecution will continue until the sun shall be darkened. This exact and logical language of St. Matthew must interpret the more loose and general expressions of St. Luke. The signal of the persecution given by him is, Jerusalem encompassed with armies; and if the general of these armies shall obtain treacherous possession of Jerusalem, and then set up the idolatrous abomination, and be himself the arch-persecutor, the persecution will assume the features by which St. Luke has characterized it: great distress in the land, and wrath upon the people; the people falling by the edge of the sword, and led away captive into all nations; and Jerusalem trodden under foot by Gentiles. While this persecution is raging in Judea, the gospel of the kingdom will be preached among all the nations of the earth; the believing Jews will carry the last message of mercy to the heathen world; and then will the end come. The events which have been described, will give rise to a very general opinion, that the advent of the Messiah is immediately approaching; and many will falsely assume that title, and support their pretensions with great signs and wonders. But our Lord warns the believing Jews against their deceptions, and declares that his own coming will be very different from theirs. They will appear in the desert, or in the secret chambers; but his coming will be sudden and dazzling as the lightning. At his coming no man will need to ask, "Where is he?" (Luke xvii. 37.) For, in the same manner as wheresoever a dead carcass is, there, by an unerring instinct, are vultures gathered together; so, wheresoever the Son of man shall appear, there, by the action of a divine power, equally unerring and inexplicable, will all his saints be gathered round him—"caught up in the clouds to meet the Lord in the air." (1 Thess. iv. 17.)

3. Third period. The persecution will be immediately followed by changes in the heavens and in the earth, and by the actual coming of the Lord himself in the clouds of heaven with power and great glory. (Matt. xxiv. 29, 30; Mark xiii. 24—26; Luke xxi. 25—27.)

This division of the predicted signs into three principal periods, derived from the words of St. Matthew and St. Mark—namely, first, the beginning of sorrows; next, the persecution; and lastly, the changes in the constitution of nature, differs from that apparently given by St. Luke. After mentioning the wars, earthquakes, famines, and pestilences, this evangelist adds, "And fearful sights, and great signs shall there be from heaven;" and then says, "But, before all these, they shall lay their hands on you and persecute you." (xxiii. 10—12.) Hence it has been inferred that St. Luke makes the persecution the first sign, while the other evangelists place it second. But, in reply to this interpretation, it has been remarked that St. Luke's words refer only to the clause immediately preceding—namely, to the fearful sights and great signs from heaven, not to all the signs which he had mentioned. He enumerates, like the other evangelists, those signs, which will be the beginning of sorrows, and then adds, "There will also be fearful sights and great signs from heaven." But these are to be the signs of the third period; and St. Luke, in the next words, acknowledges that he has introduced them too soon: they will indeed come, but "before all these," will come the persecution, and they will follow it. He then describes the persecution and the armies of the persecutors; and, after that, introduces again the signs from heaven, signs in the sun, and in the moon, and in the stars, in their proper order. (verse 11, 25.) St. Luke, therefore, arranges the signs in the same order as the other evangelists: and his anxiety to mark that order, coupled with the precision of language, already noticed, in St. Matthew, prove that the whole prophecy is most strictly chronological. They prove that the persecution will not commence until after the signs which are the beginning of sorrows; but that, when commenced, it will continue with unabated fury, until it is suddenly stopped by those last appalling signs, at which "men's hearts will fail them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke xxi. 26.)

Our Lord, having mentioned the signs which will precede his coming, next informs us what will follow it—the gathering of his elect from the four winds. By these elect are meant, I think, the same persons who have been already twice mentioned under this title. For the elects' sake, the days of the persecution were shortened; and the false prophets would deceive, if it were possible, even the elect. These, then, I imagine, are the believing Jews, who, at the first setting up of the abomination, remain stedfast in the faith of Jesus as the Christ—

> "Faithful found
> Among the faithless;"

who in the persecution are scattered again over the face of the earth, to preach the gospel of the kingdom among all nations; and who, at the advent of their true Messiah will be again recalled, a nation of believing Israelites. This is the first effect of the coming of the Lord, the "redemption" of Israel (Luke xxi. 28); the second will be the conversion of the Gentiles: for "Jerusalem will be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" that is to say, until those times be fully come, when all the Gentiles shall bow to the gospel of Jesus Christ. In one word, the coming of the true Messiah will establish his universal kingdom on the earth: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke xxi. 31.) This part of the prophecy will receive light from a parallel passage in St. Paul: "Blindness in part is happened to Israel, until the fulness of the Gentiles shall come" (Rom. xi. 25); that is to say, until the time for the general conversion of the Gentiles shall be fully come. When that time shall arrive, the blindness will pass away from the Jews, and they will be the instruments of converting the Gentiles. The casting away of the Jews has already been the reconciling of the world; what will the receiving of them be, but life from the dead?

Our Lord next adds a parable to teach us that when the preceding signs begin to come to pass, they will all be very quickly accomplished; their beginning will be the budding of the trees in spring; their close, the summer which that budding indicates. And to this parable he adds a plain declaration to the same effect, an assurance that "This generation shall not pass till all be fulfilled;" the same generation which sees the beginning of these signs, will see their full accomplishment. This sentence has been misunderstood; the expression "this generation," does not refer to the generation existing at the time when the prophecy was spoken, but to the generation which will exist when the prophecy receives its accomplishment. Throughout the Old Testament the present and past tenses are used with reference to future events; the prophetic spirit describes the events of a distant futurity as actually present. And upon this model the whole discourse of our Lord is constructed. It is addressed literally to the apostles. St. Mark says it was privately addressed to only four of them; but it is prophetically addressed to a future body of believers, as if they were actually present, and listening to the words which Jesus spoke. The use of the present tense in the prophecy, determines nothing as to the time of its accomplishment.

The remainder of this discourse consists of practical warnings and instructions relating to the sudden and unexpected manner in which the Messiah will come; the necessity of constant watchfulness for that great day; and the principles on which he will then judge every man according to his works. From this part of the prophecy, therefore, we learn that the same advent of the Messiah which will bring in the redemption of the Jews and the conversion of the Gentiles, which

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will introduce the kingdom of God, the time when the earth will be full of the knowledge of the glory of the Lord, will also bring the resurrection and the judgment of the present inhabitants of the earth; it will be the close of the present imperfect dispensation or age of the world, and the beginning of a new and perfect age.

Such being the literal meaning of our Lord's prophecy, but few words are needed to explain the time and manner of its accomplishment. "The abomination" by which the persecution is introduced, is the same that "is spoken of by Daniel the prophet." (Matt. xxiv 15.) This period of the prophecy, therefore, corresponds with the end of Daniel's seventy weeks; and from this point the chronology of the the whole is clear. The fourth, or iron empire of Daniel, hereafter to arise at Pergamos, and extend its dominion over the eastern world, will be divided among ten kings, three of whom will be subdued by an eleventh king, "Messiah the Prince." The wars among these eleven kings are those "wars and rumours of wars," with which our Lord begins his prophecy; those which "must first come, but the end is not yet." Next, a proclamation goes forth for the return of the Jews and the building of Jerusalem; and the interval between that proclamation and the setting up of "the abomination" is seventy weeks. In this interval, occur those "wars, famines, pestilences, and earthquakes, which are the beginning of sorrows." In the seventieth week "the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and until the end war is decreed, even desolations." These are the Gentile armies, by whom, according to St. Luke, Jerusalem will be encompassed and trodden down. In the seventieth week, also, the prince makes a covenant with the Jews, takes away the sacrifices of God, and sets up the abomination. These are the two signals of the persecution. This persecution will continue for twelve hundred and sixty, or twelve hundred and ninety days. During this persecution of the false Messiah, the believing Jews will find a refuge in "the mountains;" that is to say, in "Edom, and Moab, and Ammon; for these will escape out of his hands." Lastly, the end of this great tribulation, both in the visions of Daniel and in the prophecy of our Lord, is the coming of the Son of man in the clouds of heaven, to establish an everlasting dominion which shall not pass away—a kingdom which shall not be destroyed.

I am, Mr. Editor,

Your very obedient Servant,

PERGAMOS.

NOTICES TO CORRESPONDENTS.

Received—E. V. S.; C. H. D.; An Israelite; J. C. H.; יוֹכַח; J. U. H.; Laicus Anglicanus; C. N.; W. H.; R. M.

We did not think the letter of "An Israelite" suitable for publication; but we have communicated its contents in the proper quarter.

"Laicus Anglicanus" is quite at liberty to reply to our correspondent "J. K." provided that his communication be really a *reply*. We frequently receive what is intended for such, that is a mere expression of dissent, which from an anonymous writer posseses no interest whatever.

We never heard of the colony mentioned by "W. H.," but shall make inquiry about it.

Several of our friends complain of not being able to get the *Voice of Israel* delivered in town. We must remind them of the great additional expense it would be to send messengers to all parts of London, to deliver a periodical that costs 3s. per annum. Any bookseller or newsman in the vicinity of our readers' abodes, will supply them with it regularly, without any trouble on their part beyond that of at first ordering it.

Several communications, as well as reviews, &c. are delayed for want of room.

Vol. I. of the VOICE OF ISRAEL is complete, and may be obtained of any Bookseller, bound in cloth, price 7s.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

THE VOICE OF ISRAEL,

MONDAY, MARCH 1, 1847.

APOCALYPTIC INTERPRETATION.—II.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—It must be admitted by all intelligent Christians, that even for some time after the Reformation, "the Revelation" was regarded by the church as a sealed book, which it was vain to attempt to open. Thus, it would seem that even Calvin was intimidated from including a commentary on this book among his other expositions. And his forbearance in the matter earned for him the commendation of wisdom from Scaliger, the learned lexicographer. Whilst in a subsequent century, the general disparagement of this portion of God's word may be estimated from the saying of a popular divine, sometimes used as a proverb at the present day, that "the study of it either found or left its prosecutor mad." Still, honour for God's truth did occasionally prompt Christian writers to explore this forgotten region; and, however defective their labours, we ought to esteem them, as a homage to Divine Wisdom, which had declared "*all* Scripture" to be "profitable."

But the mischief has been, that with their infancy of knowledge in regard to "*the whole counsel of God*," which, it ought to have been obvious to them, had to do with the understanding of "the Revelation," they contented not themselves with something of that experimental, fragmentary research which has been the parent of our best acquisitions in natural philosophy, but at once essayed to produce a systematic exposition of the book, out of the elementary principles of Reformation theology. This precipitate reduction of truth to inadequate proportions of knowledge already possessed, Lord Bacon calls "*one of the distempers of learning*," which held Europe so long in darkness, and operated so grievously in his day. He thus enlarges on the subject:—

"*Another* error, of diverse nature from the former [alluding to the notion that opinions which survive the obscurity of former ages, are always to be relied on as the best], is the over early and peremptory reduction of knowledge into arts and methods; which once done, commonly sciences receive small or no augmentation. For as young men, when they knit and shape perfectly, do seldom grow to a further stature; so knowledge, whilst it is dispersed into aphorisms and observations, may grow and shoot up; but once enclosed and comprehended in methods, it may perchance be further polished, and illustrated and accommodated for use and practice, but it increaseth no more in bulk and substance."

So far I would say, as applicable to the Apocalyptic labours of our Reformers and Puritan forefathers.

To them have succeeded our modern expositors. But their employment, albeit they aspire to the credit of originality, has been chiefly that of compacting the system of their predecessors, in which respect, *mutatis mutandis*, *they* also are hit off, I conceive, with marvellous precision in another passage of this noble writer:—"The persons who have entertained a design to make trial themselves, and to give some *advancement to science*, and to *propagate* their bounds, even these authors durst not make an open departure from the common received opinions, nor visit the head springs of nature, but take themselves to have done a great matter, and to have gained much upon the age, if they may but *interlace* or *annex* anything of their own; providently considering with themselves, that by these middle courses they may both conserve the *modesty of assenting*, and the *liberty of adding*. But whilst they thus cautiously conform themselves to opinions and customs, these *plausible moderations* redound to the great prejudice and detriment of learning. For at once to admire and go beyond *authors*, are habits seldom compatible; but it comes to pass here after the manner of *waters*, which will not ascend higher than the level from whence they descended. *Wherefore such writers amend many things, but promote little or nothing; making a proficiency in melioration, not in augmentation.*"

I have said, Mr. Editor, that these sentiments remarkably apply to our modern expositors of the Apocalypse; but may I not especially designate Mr. Elliott, in his "Horæ Apocalypticæ," a

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having sat for the picture? For, to repeat the emphatic words of Bacon, what is his work but a combination of "*the modesty of assenting*," with "*the liberty of adding*" an "*amelioration*" of an almost decayed system of interpretation—a mending of the old bottles which the new wine of the kingdom had well nigh burst? And yet he "*takes himself to have done a great matter, and to have gained much upon the age.*"

But to come from general remarks to the precise subject proposed in this letter. In your last number I raised, as I humbly conceive, a most important question, as to whether the use of the Apocalypse as simple prophecy, exercising, by way of promise and warning, the hearts of God's children, is not altogether compromised by Mr. Elliott's interpretation. I now proceed to call attention to a not less important point, the confessed *hypotheses* (for there are more than one) upon which he rests that interpretation. The following is Mr. Elliott's admission as to how he conducted his inquiry into the true import of the "*seals:*"

"And in commencing his researches after it, there were two preliminary presumptions on which he judged that he might safely proceed The *one* presumption was that, supposing the fortunes of the Roman world and Christendom, from St. John's time down to the consummation, to have been the subjects of Apocalyptical figuration, the æras successively chosen by the Divine Spirit for delineation must have been the most important and eventful in the history of Christendom."

Now, to pause upon the first presumption, as here given, the reader will observe, that it resolves itself into two—1. That the Apocalypse treats of Roman history in connexion with the progress of Christianity, from John's time forward. 2. Of the most important and eventful periods of that history, as estimated (we read in the body of the work) by the judgment of "*standard authorities*," the *beau ideal* of whom, according to Mr Elliott, is *Gibbon*, the infidel historian! who, Mr. Elliott observes, "deemed it important to mark in his philosophic history of the empire the main points set forth before the Evangelist in the four first of the Apocalyptic figurations." (Vol. i. p. 124.) Truly this accordance of Gibbon's estimate of *the important*, with *God's*, is worthy of notice; only it strikes me as rather a damaging consideration to any system of interpretation, that it involves such accordance. Certainly, *a priori*, we should not imagine that the holy mind of God and the carnal mind of Gibbon would take the same view of what constituted an empire's prosperity and decline. But more of this anon. Mr. Elliott's twofold presumption is as I have quoted. A little reflection will expose its gratuitousness. But at the outset have we not reason to be startled, that Mr. Elliott should begin so elaborate a work with "*presumption*" at all? How is it that the Ptolemaic system of astronomy continued in vogue so long, perpetuated by one clever writer after another, but that mere hypotheses,—"*presumptions*" were built on, which afterwards, under the experiments of inductive philosophy, turned out to be false? And surely the author of an exposition of the Apocalypse, at this time of day, especially Mr. Elliott, who professes to have "*carefully* watched, lest any wrong prejudice or prepossession should warp his judgment," ought to have eschewed everything of the kind, and started from proved facts—*i. e.* well-ascertained interpretations of leading texts. It was in this way the true philosophy of nature developed itself in the hands of Bacon and Newton. By neither the fear nor the favour of man would these lovers of truth be retained in the service of established systems resting on tradition. Yea, the more credulity and superstition cried out in alarm at their alleged rashness, the more diligently they plied their inductive process of argumentation. Such is the course, obviously, which should be pursued by the students of Revelation, especially "*the* Revelation." And for this, one cannot but see what a fine field lay open to Mr. Elliott, with his providential command of time and talent. He found, in regard to the Apocalypse, the worst of monopolies prevailing; learned men making a science of faith, and turning, as it were, the plain letters of God's word, designed for the poor of the flock as well as themselves, into the signs of algebraic quantities, which they only could read. Thus a rescue of this precious well of divine truth from the muddling conceits of theological system-mongers, had to be effected, like that of human learning in former days, from the dogmatism of the schools. But alas! the opportunity has been worse than neglected. Witness these four volumes of ingenious superstructure, projected on the old and mischievous basis of *hypothesis!*

But now, at length to examine these hypotheses, and to begin with the leading one. Besides its avowal in his preface, already quoted, Mr. Elliott thus more broadly states it in his fifth chapter. "Its subject matter, I *assume* to be the continuous fortunes of the Church and of the world, that is of the Roman world and Christian Church settled therein, from the time of the Revelation being given, or time of St. John's banishment, to the end of all things."

All this the reader will observe is "*assumed.*" That is, confining our attention for the present to the "*seals*," the first six, it is assumed that their subject matter is the history of the Roman empire up to the establishment of Christianity by Constantine. Now what countenance for this assumption does Mr. Elliott find in his preliminary survey of the book? Forsooth, indeed, John's own thoughts when in the Isle of Patmos, most probably, in Mr. Elliott's estimation, ran in this direction! In other words, *Mr. Elliott, in the nineteenth century*, attributes his *ex-post-facto* thoughts of what was likely to happen, to *John, in the first century.* How gratuitous is this! Forgetting, also, the important consideration that John's Epistles, in common with those of the other apostles, represent the glorious appearing of the Lord Jesus as imminent in his day; he even says, (1 John ii. 18), "*Little children, it is the last hour.*" Surely, it was not *likely*, if surmise be at all allowable in the case, that after writing thus concerning the Lord's coming, the beloved disciple would exercise himself in his solitude, in looking through a long vista of centuries as necessarily to transpire first. Rather should we not suppose, especially if we regard him as then undergoing persecution for his testimony to his Divine Master, that he was consoling himself in his exile with the contemplation of that Master's immediate advent to take him to himself. But even admitting that, by his sagacity, John discerned the events which have intervened, and their character, and was occupied with devout meditation on them, it would not thence follow that such events were to be recorded by God in that branch of his philosophy of history which we may call the Apocalypse. God has continually passed by what men, even holy men, would have deemed most worthy of inspiration; and, on the other hand, hereby dignified what to them appeared insignificant. How remarkably do we see this evidenced in the Old Testament history! The rise and fall of mighty empires being utterly unnoticed, whilst scenes of a mere domestic character among the patriarchs are minutely rehearsed. Therefore it is quite irrelevant to the point, *what* the probable current of events was in John's judgment; for though his prognostications were all to prove correct, yet the forthcoming revelation from God might not comprise one of them, but flow in an altogether different direction. What was of importance in *John's* mind might not be so in *God's.*

To a hasty reader, indeed, acquiescing in the suggestion of what *John's* thoughts were, the transition becomes easy to the notion, that *God's* thoughts in the Apocalypse would relate to the same. And this is the danger to be apprehended from Mr. Elliott's bringing the two things into juxtaposition. The anticipations imputed to John personally, become an inclined plane to Mr. Elliott's *coincident* interpretation of the Spirit's prophecy.

But further, though I maintain that *a priori* presumptions of any kind, in the investigation of truth, are altogether to be deprecated, yet it is singular, when we come to look at it, that of whatever value they are in this question, they suggest the very reverse of what Mr. Elliott alleges. For example, take the case of the Gentile empires, which preceded the Roman; and what is the invariable occasion of their introduction into the theme of the ancient prophets, but their connexion for good or evil with Israel's position as a *nation.* Israel sinned against the Lord, and he

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raised up Gentile powers to chastise them. Again they repented, and he incited these powers to befriend them. Therefore, very naturally, the record of the Divine dealings with Israel involved a subordinate mention of Gentile history, and such accordingly we have. But during the last eighteen centuries, what has been the position of Israel? Have they not been utterly disorganized as a nation, cast out of their land, and sifted through the earth? Should we not, then, under these circumstances, expect a *break* in all prophetic details which radiate from them, as a centre?

Concerning Israel themselves, during this parenthetic dispensation, the voice of prophecy, we may say, is silent, merely glancing as it does, in the most summary way, at their dispersion and suffering. (Hos. iii. 9; Dan. xi. 33) Just as in the type of the same period, the sacred narrative overleaps the vicissitudes of Jacob and his family during the exile of Joseph in Egypt. Why, then, should it be otherwise with the *Gentile* nations? And confessedly, it is *not* otherwise in the Old Testament Scriptures. Therein Mr. Elliott himself will admit, we have no invasion of Christendom by Goths and Saracens, *et hoc genus*; but on the contrary, God is represented as having "retired to his place" (Hos. v. 15),—as "keeping misconstrued silence" (Ps. l.)—as "having withdrawn his hand from open interference with his enemies, and not yet "plucked it out of his bosom." (Ps. lxxiv. 11.)

Further, even *the present* calling of the Gentiles is not treated of in Old Testament prophecy. With the exception of a remote *hint* here and there, all the passages which are commonly adduced on this head, belong to that harvest of the nations of which the restored and converted Jews will be the gatherers, when

> "The beam that shines on Zion's hill,
> Shall lighten every land;
> The King who dwells in Salem's towers,
> Shall the whole world command."

The begetting of the present first fruits of God's creatures, Jew and Gentile, unto the glorious relation of the body of Christ, was a part of the divine purpose reserved from the testimony, yea, from the intelligence, of the ancient prophets.

This is a point of deep importance in its bearing on this discussion, and perhaps, I shall enter upon a careful proof of it in my next; but, meanwhile, contenting myself with its affirmation not to interrupt the drift of my argument, I commend this consideration to the judgment of all unprejudiced readers:—if prophecy in the Old Testament, overleap all details relative to Israel, the nations, and even the Church, from the first advent of Messiah, and, which is too obvious to need proof, wait to be delivered of its burden of fulfilments, for the period of the second Advent, ought we not, *a priori*, be disposed to predicate the same characteristic of New Testament prophecy, such as the Apocalypse,—more especially, when we find in it so many remarkable parallelisms to the former. Let the reader consult a few.—Rev. vi. 10, and Ps. lxxxix. 2—5; Rev. vi. 12—17, and Isa. xiii. 10, 13; Rev. vii. 2—8, and Ezek. ix. 2—11; Rev. ix. 1—11, and Joel i 6. ii. 4—11; Rev. xii. 6, and Dan. vii. 25; Rev. xii. 13—15, and Ps. cxxiv. 1. &c.

But singular to say, the existence of such parallelisms as these, is not recognised in Mr. Elliott's work; and the reader who being familiar with them, naturally expects an interpretation of the Apocalypse to involve at least a reference to corresponding passages in the Old Testament, finds himself miserably disappointed on turning to Mr. Elliott; and indeed, the index might prepare him for this; for therein, though Mr. Elliott has allotted a column to "*chief texts in other books illustrated*," the bulk of the Old Testament prophecies is omitted. However, this by the way. What I wish to call attention to, is the *tenor* already shown of these prophecies. In *them*, the whole interval of this dispensation between the advents, characterized as it is by Israel's blindness, and its consequence Gentile domination, is passed by, and touching them, all strict prophetic fulfilment slumbers on, until at the matured crisis of both spheres of evil, it will awaken the round world—bursting forth then, like the long-gathering avalanche, upon Jew and Gentile. Why then should it be *presumed* to be different with the Apocalypse, and—that throughout this dormant interval, fulfilment *in its case* has been going on in the history of the nations, instead of being, in like manner, suspended on the coming crisis? Is it not altogether contrary to the analogy of Scripture? Ought we not rather, on the other hand, be led to suppose — especially if on examination we see Old Testament prophecy and the Apocalypse converge towards the still future as their common focus—that the present parenthetic dispensation, having ceased to interrupt the fulfilments of the *former*, must finish its course in order to initiate the fulfilments of the *latter*. Accordingly, this would suggest, as the blessed hope of God's saints now, translation, they know not how soon, "to meet their Lord in the air;" and that, only when this period of "the morning star" shall have arrived, will Israel be reorganized as a nation in her land—the signal for the coming of the *Gentile* nations also, into their respective places on the prophetic stage.

Such is the right key, I conceive, with which, apart from actual interpretation, Scripture analogy furnishes us to open the Apocalypse. At all events, no history which is not parallel with the *prolific* period of Israel's national reorganization will fit *this lock*. Mr. Elliott, with all his filing and polishing of Roman History to answer the purpose, has, like his predecessors, only forced the divinely contrived *wards*, and damaged the history in regard to its legitimate use.

And now with a brief illustration of these two remarks I shall close this communication, hoping to return to the subject in your next number.

1. As to the first, let the simple-minded reader turn to the prophecy of the two witnesses. (Rev. xi. 3—15). Here is obviously a narration of how two prophets, in Jerusalem, "*where our Lord was crucified*," shall discharge their office like Moses and Elijah of old; and at length having been put to death by the Antichrist at the head of his armies, and their bodies being ignominiously exposed for three days and a half in the streets of the city, shall suddenly be raised to life, and caught up to heaven. The sacred text says, "And they ascended up to heaven in a cloud, and their enemies beheld them." (Rev. xi. 12.) What does Mr. Elliott make of this? I will cite his own words:—

> "The *Heaven* noted in my text (a heaven visible to the enemies of the witnesses, and therefore not the spiritual heaven of the Divine Presence) is evidently here as in Isaiah, the heaven of political power and dignity; the *ascent thither*, an advancement to political dignity and power; and the *call*, —the *loud* call of summons from thence, a call from persons, highest for the time being in political authority. Such seems the clear meaning of the prefigurative symbols."—Vol. ii. p. 400.

Is not this a sad specimen of violence done to the word of God? And see how fatal the reasoning used to one of the greatest facts in Christianity—the ascension of our blessed Lord. His disciples were eye-witnesses of this. "*Ye have seen Him*," said the angels, "*go into heaven*." (Acts i. 11). "*No*," says the Neologian, (and by a parity of reasoning with Mr. Elliott — yea, adopting his very words), "the heaven noted here is not the spiritual heaven of the Divine Presence, for *such could not be said to be visible to the disciples who were on earth*. The term must *evidently* mean in this place, the heaven of political power; and to this elevation and influence, we know that the refined system of morals taught by the man, Jesus, did speedily attain among all civilized nations." How could Mr. Elliott consistently reply to this? Oh, Sir, it is a mournful thing to see such liberties taken with God's precious word! And yet it is from a "*discovery*" of such import attaching to this central prophecy of the "Two Witnesses,"—"*substantially adopted*," also, we are informed "by Mr. Birks and Mr. Bickersteth," that Mr. Elliott confesses he has mainly worked out his system of Apocalyptic Interpretation. (See original preface, pp. iv. v.) Surely this confession ought not to be lost on Mr. Elliott's readers.

But, to proceed, we have seen how the Divine *lock* has been forced.

2. Let me now give a specimen of the mischief done to the wrong *key* used by Mr. Elliott—namely, Roman History. And here I have one to my hand, which I extract from strictures on Mr. Elliott's work, in a recent letter, by the Rev. T. K. Arnold.

It appears, Mr. Elliott having fixed the

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beginning of his *locust-woe* at A D. 612; thus vindicates his position in his correspondence with Mr. Arnold:—"It is an epoch of commencement *agreeing well* [the italics are Mr. Arnold's] with a notable epoch of termination!"

Hereupon Mr. Arnold forcibly observes, "I am well aware how this *principle of apt agreement* is the principle by which Apocalyptic interpreters are mainly guided in their historical researches; but, to state plainly, what implies that a *good end* justifies a *bad beginning*, is surely an amusing combination of *exegetical honesty* with *exegetical blindness*. Be it that A.D. 762 is a *good* time for fixing the *end* of our locust's *aggressive striking*, how does it make A.D. 612 a *good* time from which to date the beginning of their 'aggressively *striking, injuring, and tormenting* the men of Roman Christendom,' if that beginning precedes by *ten* years the time of *their using* or *even having*, anything to strike with, and by *twenty*, a time when we find that the leader of the *locust* band entertained *a regard* for Christians, granting them readily both personal security and religious toleration?

"I have no objection to A.D. 762 as a date 'from which war was no longer the passion of the Saracens;' though I cannot but think, the date of Charles Martel's great victory, which *changed the history of the world* (Gibbon), a far better, when their conquests are considered with reference to *Christian* nations: but since we have seen what amount of persecution (that of 'apostate Christians in Arabia, and along the Red Sea') is *enough* to constitute an *aggressive striking and tormenting* of Roman Christendom at the *beginning*, it is really amusing to see what is *not enough at the end*"* Mr. Arnold proceeds with his letter to demonstrate from Mr. Elliott's own authorities (which he does moreover most successfully), that *after* the time which Mr. Elliott makes the end of *His* locust-woe, the "tormenting, &c.," was far more intense than anything that prevailed at the beginning! So that whilst, as it were, out of cypher, Mr. E. finds an imposing event to *begin* his reckoning from, he reduces a real substantial event into cypher for a convenient *end*. But how can fair play be expected for *human* records at the hands of those who, under the influence of preconceived system, so treat the *Divine?*

This brings me to what I set out with. We must away with all premature system making, in dealing with the prophetic Scriptures. And those passages, which are assumed as so many axioms, wherewith to support the several systems in vogue, we must subject to rigid interpretation; taking them out of the artificial connexion which learned men have traditionally assigned to them, and simply and prayerfully examining them in their own light: thus accumulating, as it were, *facts*, before we theorize, and sitting loose to all theory, as long as any *fact* (i. e. interpretation in this case) remains hidden, which may modify it. This is the method for prophetic students to pursue.

By all means, let us reverence the voice of those who have gone before us, and even the experienced writers of our own time; for "days should speak and multitude of years should teach wisdom." But still let us beware of substituting a servile and barren adoption for a fruitful use of their labours, which frequently are wont to instruct negatively as well as positively; indicating, by their abortiveness, where a desired solution is *not* to be had, as well as by their success, *where it is*.

Yours, &c.
J. K.

February 15th, 1847.

* *British Magazine*, February, 1847. Mr. Arnold in reply to Mr. Elliott.

THE TALMÚD—ITS ASSAILANTS AND DEFENDERS.

Many of our readers are doubtless aware that, about ten years since, the Rev. Dr. Mc. Caul published a work entitled, "The Old Paths," proving that the oral law, from the nature of its contents, could not emanate from God. There are few, if any, works of ancient or modern times that have so deeply and so widely affected the Jewish people. It exposed to the eyes of Europe those portions of the Talmud that could least bear such exposure; and, by thus withdrawing the veil, showed the idol god to be merely the work of men's hands. However unwilling the Reformed Jews may be to admit it, few of the lookers-on can doubt the fact, that this publication of Dr. Mc. Caul had much to do with the reform movement among them. The "Old Paths" (originally published in weekly numbers) appeared in 1836. Some time in 1841 or 1842, a discussion took place at the vestry board of the Portuguese Synagogue, on the subject of revising the Liturgy, and improving the public worship. Those who were opposed to all innovation pleaded the authority of the Mishna; which led the advocates for improvement to express doubts, which they professed to have long entertained, regarding the divinity of the oral law. The orthodox party then taunted the others with "using arguments derived from partial extracts furnished by Christian writers;" that is to say, furnished by Dr. Mc. Caul in the "Old Paths." The reforming party hereupon urged the necessity of having an English translation of the Mishna, executed by a Jew; and the meeting finally passed a resolution authorizing the Rev. D. A. De Sola to translate the Mishna. In this task he was assisted by the Rev. M. J. Raphall. We know not whether it was on account of the expense of publication, or from what other cause, that the whole work was not translated; but their labours comprise only eighteen out of the sixty-two treatises of the Mishna; having selected, as they state, "such parts of the work as more immediately relate to Israel in their present dispersion." It is a significant fact, that this translation was not published by the Board who ordered it to be made, but by the Reform party alone; the others were frightened at the ghost they had raised, and hid themselves from it.

The concluding paragraph of the preface to the English translation of the Mishna is so sensible and judicious, that we present it to our readers; entreating our Jewish friends, especially, to ponder it well. After stating that the believer in the oral law ought to hail the translation of it as a great boon, it proceeds as follows:—

> To his co-religionist, equally unacquainted with the Hebrew, who thinks that a doctrine involving the soul's salvation or perdition should rest, not on presumptive, but on demonstrative proof, and whose scepticism is grounded on the *expressive* silence of God, of Moses, and of the prophets, as to the existence of *two* divine codes, equally acceptable to him must be a publication which throws light on a subject of such deep spiritual interest. And as the entire Mishna has been translated by our Continental brethren into German, it is to be hoped that the whole will be rendered into English for the enlightenment of the British Jew, who will thereby be enabled to read a book said to contain God's explanation of the written law. We find the holy page of the Pentateuch, the Prophets, and the Hagiography open for his instruction, comfort, and consolation; and the same free access should be given to pages containing so large a portion of the oral law, for which a divine origin is also claimed.

For ten long years Dr. Mc. Caul's book remained unnoticed, save by some little *brochures*, by nameless authors; a fact which, so far as England is concerned, can excite little surprise, as few English Jews have any real belief in the divine authority of the oral law. They may not like to own, even to themselves, that they do not believe this; but they are generally too much men of the world, too much under the influence of reason and common sense, to suppose for a moment the absurd minutiæ of the Mishna to be a divine revelation; to imagine that matters so trivial, that the very mention of them is ludicrous, could be solemnly delivered to Moses by the mighty God of heaven. They therefore felt it their wisdom to let the "Old Paths" alone. But the Talmud has now found a champion in Rabbi Judah Middleman, of Warsaw; who has brought to the task some of the qualifications of those whose writings he has undertaken to defend—plausible sophistry, and acuteness without depth.

The pamphlet which is just published is entitled, "Paths of Truth; being a defence of the Talmudic Traditions against the Attacks in the 'Old Paths,' by the Rev. Dr. Mc. Caul." * This is but a small instalment of the reply, as it contains answers to little more than two of the sixty papers which compose Dr. Mc. Caul's book. The Rabbi's work is in Hebrew, accompanied by an English translation. This renders it very expensive; and if it be dependent on the sale, will, we fear, prevent its completion.

* Published by Sherwood, Gilbert, and Piper, Paternoster-row. Pp. 69.

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We say, *fear*, because we think the discussion of the various matters brought forward by Dr. Mc. Caul, must do good; and if the Rabbi does not succeed in writing himself altogether out of conceit with the oral law, we think he will accomplish this in the case of many of his Jewish readers; and is likely to convert their present indifferent scepticism into open repudiation of it.

The Rabbi's preface, though in some respects painful, inasmuch as it is sad to see a man's whole energies directed to the defence of that which is false, yet in other respects, it is amusing. He gravely asserts, that the late persecution of the Jews in Russia is to be traced directly to the influence of the "Old Paths." As we think it will interest our readers, we give it entire:—

Blessed be the Lord, the living God, the God of Israel, from henceforth and for evermore!

It is a truth known to Him who searcheth the inmost recesses of the heart, that in writing the following pages, my motive was neither a desire for fame nor for money, but it was my zeal for the glory of the Lord of Hosts, as "a man came forth to defy the armies of Israel," upon whom His name is called. He published a work, entitled "The Old Paths," but in its paths there is no peace. He had it translated into various languages, and disseminated far and wide in all countries, with the view of overthrowing the Talmud, of destroying all its strongholds, and of deriding those who study and uphold it, by decrying it as a system based on falsehood and imposition. This work acquired great celebrity and authority among his friends and their adherents, as none of my brethren raised their voices in reply. My people, as well as their leaders, remained silent, in accordance with the admonition of the royal Preacher, "Answer not," etc. (Prov. xxvi. 4); and also agreeably to the advice of the royal Psalmist, who said, "Fret not thyself because of evildoers" (Psalm xxxvii. 1).

But this silence was construed by the author's adherents into their inability to refute his charges, and afforded our opponents a temporary triumph over us. "Why, where," cried they, "are your wise, your learned men? Why do they not vindicate their cause?" But the ill effects produced by that work were not confined to mere vituperation, but they have engendered a prejudice and ill-feeling against the Jews, to which a great deal of modern persecution is mainly attributable. Ask our noble philanthropist who recently travelled to the north, to intercede for us with a mighty prince, ask him, What was the cause of the treatment complained of? and he will tell you, that the mischievous "Old Paths," which was industriously circulated in that country by a Society having for its avowed object the conversion of the Jews, was the main cause of the enmity and hatred existing in the breasts of even the rulers of that country.

Being thus convinced of the pernicious tendency of the "Old Paths," and the extent of the mischief having been manifested in cruel persecution and bigoted exclusion (under which our Jewish brethren in many countries are still labouring), I could not refrain myself any longer. I felt that, poor and humble as I am, I ought not to remain quiet. I felt that, though a stranger in this country—though a man of no note and no influence—I ought still to gird my loins, the staff of truth in my hand, and the weapons of a pure faith in my possession, to meet the enemy face to face, and to fight the battle of the Lord. And Thee, O Lord, the source of truth, the fountain of justice, and the protector of innocence and uprightness—Thee, O God, who supportest the fallen, and lendest strength to the weak, I supplicate and implore to enlighten me in the path of truth which I have chosen, and to make me Thy instrument in defending the sacred cause of the laws which Thou, in Thy great wisdom, hast commanded us.

It would be impossible by mere extracts, to do justice to the Rabbi's reasoning. To make this intelligible would require not only his arguments in full, but also the statements of Dr. Mc. Caul, which are combated by him. We therefore recommend our clerical and other studious readers, to peruse both works. To the lovers of Hebrew literature, we can add a similar inducement to the one we brought forward some time since when reviewing the Rabbi Belaïs' Biblical Expositions.* Many who read the Hebrew Bible with ease, are very much at a loss when they meet with any Hebrew without points. If they will carefully read through Rabbi Middleman's "Paths of Truth," with the help of the English translation, it will go far to remove this difficulty.

For the sake of those, however, who may not have leisure or inclination to pursue the whole subject, we shall give in our own words, as intelligibly as we can, the substance of the Doctor's statements, and the Rabbi's replies.

The first charge made in the "Old Paths." is, that according to the oral law, Christians are "deniers of the law," and cannot be saved. The word translated *Christians*, is נוצרים, Nazarites. The Rabbi in reply maintains that the term *Nazarites*, as used here, means, not those who are *born* Christians (where do those happy people reside?), but Jewish apostates, who have embraced Christianity. As this is a mere matter of opinion, we need not spend any time in remarks upon it.

The second charge consists of the cruel expressions used in the Talmud in regard to the *Amhaaretz*†—viz., that it is lawful to slit up their nostrils on the Sabbath; to rend them like a fish; that their wives are vermin, &c. Dr. Mc. Caul understands *Amhaaretz* to mean simply an unlearned man; which there is no doubt is the common acceptation of the word in the present day. But Rabbi Middleman asserts that by the term Amhaaretz in the Talmud, is meant, not merely unlearned persons, but those who by intermarriage and intimacy with the heathen had learned their abominable practices; and that the above harsh sentences refer to judicial punishment, and the summary manner in which they should be cut off from among the faithful in Israel. The Rabbi supports this interpretation by various quotations. In all this there may be some degree of truth; but the Rabbi knows as well as we, that such portions of the Talmud have been productive amongst rabbinical scholars, of an undue contempt for the unlearned.

The third charge is based on the following sentence—"If a man's father and his Rabbi be in captivity, he is first to ransom his Rabbi, and afterwards his father, unless his father be the disciple of a wise man (i. e. learned); in which case he may ransom his father first." To this the Rabbi replies—"It is evident from the words in the Mishna, 'he is to redeem his teacher *first*, and *then* his father,' that the son had sufficient to redeem both, and that it is merely a question of precedency who is to be redeemed first. But the Talmudists do not go so far as to say, in case he has only sufficient to redeem one, that he must redeem his preceptor, and not his father. God forbid! Maimonides and Shulchan Aruch (Jewish code of laws), distinctly state, that in such a case he is bound to redeem his father, though he has never educated him; but if his father belong to the class of Amhaaretzim, who, as we stated in the previous chapter, were justly excluded from all rights and privileges of civil society, the preceptor is entitled to the preference even before the father."

We must leave the examination of another portion of this charge, and the two others, to a future opportunity.

* Vol. I. p. 91, col. 3.

† Literally, *people of the earth, or land.*

CONSIDERATION OF 1 COR. XV. 24—28.

(*Continued from page* 164.)

To the interpretation which in my last communication I have given of the above-cited passage, the following objections will, perhaps, be urged:—

Object. 1. The expression contained in the authorized version of v. 26 is, "The last enemy that shall be destroyed is death;" and this evidently relates to the *same period* and the *same event* as is mentioned in Rev. xx. 14: "And death and hell were cast into the lake of fire;" but the latter event is not to take place until the 1,000 years are ended; consequently, the "reign" referred to in v. 25, which is not to be given up till Death shall have been destroyed, cannot be any reign which is to be given up before the 1,000 years are ended, but must be the millennial reign; and the delivering up of the kingdom must refer to the millennial kingdom.

To this objection I would offer three answers:—

Answ. 1.—"The last enemy that shall be destroyed is death," is not a right translation: and this is obvious as well from a consideration of the words of the original (to which I refer the learned reader), as also from the circumstance that the passage cited by the apostle in support of his statement will not prove his position, if the authorized version be correct; since the quotation, "for he hath put all things under his feet," does not indicate anything concerning the order of time in which the enemies of Christ shall be successively subdued, and would not, therefore, be an apt citation in support of a statement that death shall be destroyed *last*; and it is only the incorrectness of the translation which gives any colour to the idea that the passage synchronizes with Rev. xx. 14. If, how-

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ever, we were to admit the authorized version to be correct, and were also to admit (which, for the sake of argument, I will) that the passage in Rev. xx. 14. refers to a period subsequent to the 1,000 years, still there is no good reason to contend that the events noticed in the two passages will happen at the *same period*; for the event described in Rev. xx. 14, by the words, "death and hell were cast into the lake of fire," evidently relates to, or is made in immediate connexion with, the judgment of the *wicked*; whilst on the other hand, the whole of 1 Cor. xv. relates to the *saints*; and, therefore, it is obvious that in v. 26 the apostle is not considering the power of death in connexion with the wicked, but with the saints alone; and I have before shown, that as regards the saints, the Scriptures agree that death (that is, the *state of death*, for the expression in v. 26 is merely figurative, death being not a *person*, but a *state*) is ended at the time of their resurrection: so that, in connexion with the subject handled by the apostle throughout this chapter, there is no occasion whatever to go beyond the time of the resurrection of the saints to show the fulfilment of the declaration in v. 26, even if it be taken according to our authorized version; for most true it is that the power of death which holds the *body* prisoner, and which stands in the way of its resurrection, is the *last* enemy of the saints which shall be destroyed, their *spirits* having been released from his power at the time of their new birth or spiritual resurrection.

Answ. 2.—Neither would there be any good ground for supposing that the events referred to in the two places are the *same events*, even if it could be shown that they would happen at the *same period*; for the import of the words used in the two passages is entirely dissimilar. I have in the last answer explained the meaning of the words in 1 Cor. xv. 26; and the explanation which I propose now to give of the words in Rev. xx. 14 will, I think, clearly establish the dissimilarity of meaning between the two passages. The words "Death and Hell" (ὁ θάνατος καὶ ὁ Ἅδης) mean the *Grave* and *Hades*, the two powers which hold in captivity the departed wicked, their bodies being in the Grave, and their souls in Hades; and this verse, Rev. xx. 14, intimates that, at the period therein referred to, the separation of the bodies and souls of these unhappy beings shall be ended, the Grave and Hades shall both yield up their prisoners, who shall be cast, body and soul into the lake of fire. The words "Death, and Hell," are, by a common figure of speech, used to denote those who are their victims; and the event here spoken of is the same which is alluded to by our Lord in Matt. x. 28: "Fear not them which kill the *body*, but are not able to kill the *soul*; but rather fear Him which is able to destroy *both soul and body* in hell" (ἐν γέεννῃ); that is, in the lake of fire, which is the second death. The passage, therefore, in Rev. xx. 14, has no reference to the destruction of the power of death in any sense like that of 1 Cor. xv. 26, in which place, as I have before mentioned, that power is treated of exclusively as it regards the bodies of the saints.

Answ. 3.—With respect to the objection that the "reign" alluded to in v. 25 must mean the millennial reign, although I think I have in the above answers displaced the ground on which such conclusion is sought to be maintained, yet I would further say that a reference to Ps. cx. (which is undoubtedly the portion of Scripture referred to in v. 25.) compared with Heb. x. 13, shows us, I think conclusively, that the reign referred to in v. 25 must be the *present reign* of Christ at God's right hand, and not the millennial or Davidical reign; for the Psalmist declares that Christ will remain (*expecting* Hebr. x. 13) at God's right hand (that is, on the Father's throne), and consequently will *not take* the Davidical throne (I speak to those who hold the doctrine of the future reign of Christ on the throne of David) *until* his enemies be made his footstool; whilst the apostle in v. 25 declares, that he must occupy *a* throne *up to* the very period when his enemies shall be made his footstool. How is it possible, then, that the apostle can be speaking of the millennial or Davidical reign, when we see that the reign of which he is treating is to be given up at the precise period at which the throne of David is to be taken?

Object 2 —But it may perhaps be further urged, You admit that the word "then" in the commencement of v. 24 ought to be rendered, or at least signifies, "*afterwards*." Now, as between the resurrection of Christ the first-fruits, noticed in v. 23, and the resurrection of the saints, an interval of 2,000 years at the least, or thereabouts, must necessarily elapse, and as this second event is introduced by a similar expression, "*afterwards* they that are Christ's at his coming," it is reasonable to suppose that an interval occupying a considerable period, would also elapse between the resurrection of the saints, and the events ushered in by "then" or "afterwards" in v. 24. And such an interval there is, provided "the End" spoken of in v. 24 be the end of the millennium; but no such interval can take place if the end signifies the end of the present reign of Christ in the heavens. (See this argument urged by the Rev. Mr. Birks in his Sermon on the First Resurrection, published by Mr. Nisbet, with other Lectures delivered at St. George's, Bloomsbury in 1843; in which lecture the Rev. writer takes also that view of the destruction of death, as mentioned in 1 Cor. xv, which I have endeavoured to combat above.)

Answ.—I altogether deny that the supposition of the objector is more reasonable than that to which it is opposed. The apostle is simply declaring, by the Holy Ghost, a fact concerning the successive order of certain events; and there is not the least reason whatever to expect that, because certain events are to succeed one another in order of time, there should be a corresponding interval of time between each of the several events; or, in other words, that because 1,000 years or upwards are to intervene between event A and event B, a space of time equally protracted is to be expected to intervene between event B and event C. But I would further remark, that we know not what time may, in fact, elapse between the rapture of the saints into the air to meet their coming Lord (1 Thess. iv. 16, 17), and the time here designated as "the End"—viz. the actual installation of the Christ upon the throne of David. That the interval will be considerable, I have no doubt; for we see that many parts of the prophetic word have yet to receive their fulfilment, before the actual termination of the present dispensation. How then, under such circumstances, can we be watching for the coming of our Lord, as for an event which may happen at any moment, unless we suppose (as I do) that he will come and gather out his elect *from off* the earth some time (and who can say how long?) before his actual descent *upon* the earth to destroy the wicked, and restore the kingdom to Israel? Nor do we know how long a time will be occupied, after his actual coming on the earth, in those awful transactions which will issue in the complete destruction of the beast and the false prophet, and those that have received the mark of the beast; when he shall, in other words, have put down and destroyed "all rule, and all authority, and power," and shall take to himself his great power and reign on this earth.

Object. 3.—The word "End" in v. 24 more naturally refers to the end of the millennium than to any other period. At all events, it either refers to the end of the millennium, or to the coming of the Lord; and it is unreasonable to contend that it refers to any period between the time of his actual coming, and the end of the millennium.

Answer.—First, there is no passage in the New Testament, if we except this before us, in which it can possibly be contended that the words το τελος "the end," signify the end of the millennium; they generally are connected with some other word which gives a definite character to the general expression, as in 1 Pet. iv. 7: "The end of all things is at hand." When used by our blessed Lord in his discourse with his disciples, as recorded in Matt. xxiv. and Luke xxi., I think the word "end" refers to the end of the Mosaic dispensation; or if not, it at all events does *not* refer to the end of the millennium; and when we see that the great *end* to which the hopes of God's saints are continually directed is, the union in glory of Christ and his church in the regeneration, at the times of restitution of all things, it seems that there

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is no ground, unless the context imperatively demands it, to suppose that the expression, "the end," signifies the end of the millennium, rather than the end of the present dispensation. Secondly.—It is quite clear that the words, "the end," cannot refer to the time of the Lord's coming to gather to himself his elect church in the air, previously to his descent upon the earth; because the words are, "Then, *afterwards* [that is, *after* the resurrection and the meeting of the Lord and his saints] cometh the end." Now if the words cannot relate to the time of the resurrection of the saints, and if there be no reason (as, I think, none can be alleged) to suppose that they relate to the end of the millennium, the natural supposition must be, that they refer to some intermediate period; and what period can this be, except the period which I have above adverted to, when all the enemies of the Lord Jesus shall be subdued, and he shall assume the throne of David in peace, and thus bring to an *end* the present dispensation; during which his foes are not in fact *made his footstool*, but, on the contrary, he is *ruling in the midst* of his enemies?

I would, in conclusion, ask only this further question: How can "the end" refer to any supposed relinquishment of the throne of David, when it is distinctly declared by the prophet (Isa. ix. 7), "Of the increase of his government and of his peace there shall be *no end*, *upon the throne of David*, and upon his kingdom, to order it and to establish it, with judgment and with justice, from henceforth even for ever." And if any one should say, "How can these things be?" I would content myself with replying in the language of the prophet in the place above cited, "The zeal of the Lord of Hosts will perform this.

M. M.

P.S.—I have just discovered, on reading Mr. Brown's lately published work on the Second Advent, that in the view which I have taken of the above passage of Scripture, I am supported by the Duke of Manchester, and Mr. Mc. Neile, and Mr. Scott. That the two latter held this opinion, I was not previously aware. If I had known that it had been made public in so many ways, I should hardly have ventured to trouble you with these papers, which have been written upwards of two years; but I knew it not until after the former portion was published.

And I may perhaps venture to hope that though my general view of the passage may be coincident with that taken by the great and good men whose names I have just mentioned, there may be something of freshness and of the mind of the Spirit educed in the answers to the objections, which has not yet been brought forward, and which may, by God's blessing, be of help to the thoughtful student.—M. M.

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This Society is established for the spiritual benefit of foreigners residing in Great Britain, and principally in the Metropolis, where there are estimated to be not less than 100,000. While numbers of our fellow-countrymen are suffering the extremity of distress for want of the means of subsistence, it should not be forgotten that a famine of the bread of life (Amos viii. 2) is a still more grievous calamity, inasmuch as the soul is of unspeakably more value than the body, and eternity of greater importance than time. On this ground the committee earnestly appeal to the Christian public for the means requisite to enable them to announce the glad tidings of salvation through Jesus Christ, to the strangers and foreigners resident amongst us.

"But the *stranger* that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt." Lev. xix. 34.

"Beloved, thou doest faithfully whatsoever thou doest to the brethren and to *strangers*, which have borne witness of thy charity before the church; whom if thou bring forward after a godly sort, thou shalt do well." 3rd John, 5, 6. And such is what the Foreigners' Evangelical Society wishes to realize.

2, Exeter Hall, Feb. 1847.

"I beg cordially to recommend the above appeal."—RIDLEY H. HERSCHELL.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO ?—No. VIII.

After the giving of the law, which the Apostle Paul is instructed by the Holy Spirit to call "the ministration of condemnation" (2 Cor. iii. 9), Moses had to act in another capacity, distinct from, yet intimately connected with, his mediatorial office. He had to act as the priest, the atoner for sin. He again summons Israel to appear before Sinai; he took sacrifices, and offered up burnt-offerings and peace-offerings. He took the blood of these offerings and sprinkled the half of it upon the altar, and with the rest he sprinkled the people and the book of the covenant. He thereby showed not only that they could not draw nigh unto God without a Mediator, but that a mediator alone cannot suffice, unless he be also an atoner for their sins, unless he can sprinkle upon them atoning blood. That fiery law, which "was ordained to life," which was calculated to promote, if adhered to, the creature's life and well-being, Moses knew would be but a "ministration of death" to corrupt and fallen man; so that it was not enough that he should be the medium through whom these commands were conveyed to them; it was also needful that he should be able to atone for those sins which the breach of these commandments would involve.

In the interpretation of the types of Scripture, we are disposed to think much confusion has arisen from expecting to find in the antitype the same degree of separateness that appears in the type. When he offered up the sacrifices at the foot of Horeb, Moses himself, and the blood of the victims, formed but one type, the type of that Prophet, like unto Him, who was at once to be priest and offering. In like manner, when Aaron and his sons were ordained to the priest's office, they, together with Moses, formed but one type of the Messiah. And why? Because no one man was able to combine in himself even the shadow of the various excellencies that were requisite in Him who was to be the Deliverer not of Israel only, but of humanity. Moses piteously confesses his inability to bear the burden and responsibility of his office. He cries unto the Lord, "Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? I am not able to bear all this people alone, because it is too heavy for me." (Num. xi. 11—14.)

Moses had not long been chosen by the people as their mediator, until he was called upon to perform another branch of his mediatorial work. He had been the medium of communication between God and the people; he had offered up sacrifices for the sin of Israel; he was now to act as the intercessor, as the pleader with God that He would forgive their sins.

We believe most readers of the Pentateuch are conscious of a feeling as if the follies of the children of Israel were almost incredible; as if the sin of making the golden calf, so soon after the awful transaction at Sinai, were next to impossible. This delusion, we are convinced, arises from not taking into account the effect produced on our own minds by the brevity of the narrative. The history of the golden calf seems the key to the explanation of all idolatry. It is evident the people of Israel viewed Moses as the visible representative of God; and fearing he had left them altogether, they desired Aaron to make another visible representation of God ("make us an *Elohim*"), which should go before them. It is impossible to imagine that any people, even in a state of the most savage ignorance, could believe that a little image which had no existence until their earrings were melted to form it, could be the identical Being that brought them out of Egypt about three months previously. They, with all other originators of image-worship, must have viewed it simply as a representation of the invisible God. That the mass of their successors, however, worshipped the idol as being itself the Deity, all history proves;*

and it was doubtless this natural tendency of the human mind to worship the visible, that caused the prohibition against making images to stand immediately after the command to have no God but Jehovah. The formation of the golden calf was a direct breach of the second commandment; they made an image, and bowed down before it. True, they proclaimed a feast to Jehovah; but had He occupied their minds when they were engaged in worship, they would not have "risen up to play." Who that has lived much in a Popish country, can read this account of the Israelites, without being reminded of the union of superstition and frivolous gaiety that is so often to be seen there? The gaudy procession (mis-named *religious*) is naturally followed by the thoughtless revel. And if we look nearer home, we shall find that devotion to religious forms and devotion to worldly fashions are often united in the same person.

While Moses was engaged in intimate communion with the Lord, who spake to him "face to face as a man speaketh with his friend," this delightful intercourse was interrupted by the painful intimation of Israel's guilt. "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. I have seen this people, and behold, it is a stiff-necked people: now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." Ah! how many there are who would willingly have said, Amen, to such a proposal! Moses could not be insensible to the honour of being progenitor of the chosen people of God; and this would still have been a fulfilment of the promise to Abraham, only with this difference, that the line of descent would commence with the younger son of one of the descendants of Levi, instead of the younger son of Isaac. But there was something dearer to the heart of Moses than his own honour—the honour of his God. "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou

* The persons spoken of in Isaiah xliv. were probably not the *originators* of idolatrous worship, but merely the renewers or multipliers of idols where they had long existed. In this case it is probable that the very few, out of the mass, who thought at all, supposed there was an inhabitation by the Deity, or an infusion of power, into the new idol after its formation.

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hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore, should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people." (Exod. xxxii, 7—14).

We pretend not to explain how, or in what sense, the Lord repented and changed his intentions; we take the Scripture narrative simply as we find it. From the time of Abraham and onwards, we find the Lord accessible to the intercession of his people. What a relief it is to turn from the tortuous theology of those who, under cover of what they are pleased to term "the immutability of God's purposes," at once deprive man of his responsibility, and God of his love and tenderness, to the simple and honest declarations of Scripture! Doubtless, the inspired penmen believed in the "sovreignty of God," as firmly as these more modern divines — nay, more firmly; for they are so strong in the consciousness of its truth, that they are not afraid of its being impugned, and, therefore, they make their statements in a plain and straightforward manner. The ground-work of the theology of the school we allude to, seems to be, "The Lord delighteth in condemnation;" whereas, the Scripture saith, He "delighteth in mercy." True, He executeth judgment from time to time; but it is "His strange work;" and if we could see the end from the beginning, we should see that judgment is in order to mercy—judgment to the few, in mercy to the many.

From this time until the day of his death, the great and distinguishing work of Moses was his mediatorial work; in after times they had other leaders and commanders; other priests; other prophets; but never had they again such a mediator.

What a picture of human nature does the history of the children of Israel present! The Lord "bare them on eagle's wings;" delivered them in every emergency; and yet, when each new trial came, they enacted the same unbelieving and rebellious part. Well might Moses say unto them, "Ye have been rebellious against the Lord from the day that I knew you." "How oft," says the royal psalmist, "did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy." "They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea. Therefore, he said, that he would destroy them, had not Moses, his chosen, stood before him in the breach to turn away his wrath, lest he should destroy them." (Ps. lxxviii. 40—42; cvi. 21—23.)

When the consuming fire of the Lord came upon them at Taberah, to punish their murmuring and discontent, "the people cried unto Moses, and when Moses prayed unto the Lord, the fire was quenched." (Num. xi. 2.) When an evil report was brought of the promised land, they again complained, and said, "Would God that we had died in the land of Egypt!" "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they." But the mediator was again faithful to his office, and urged his former plea with yet more earnestness—"Then the Egyptians shall hear it, and they will tell it to the inhabitants of the land;" and so he goes on, pleading that God's gracious presence with His people, that He is seen by them face to face, and that His cloud is over them, is known by report to these inhabitants; and that if he should destroy this people the nations would say, "Because the Lord was not able to bring this people into the land which He sware unto them, therefore, He hath slain them in the wilderness. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word." (Num. xiv. 11 — 20.) When the people gathered against Moses and Aaron, and upbraided them with having "killed the people of the Lord," God commanded them to remove from among the congregation, that he might consume the murmurers in a moment. But Moses desired Aaron to take fire from the altar, and make an atonement for the people; in order that the wrath of the Lord might be stayed. Again, when "the soul of the people was much discouraged because of the way, they spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in this wilderness; for there is no bread, neither is there any water, and our soul loatheth this light bread?" The fiery serpents brought the people to a sense of their sins, and they again appealed to their mediator, "Pray unto the Lord that he take away the serpents from us. And Moses prayed for the people." (Num. xxi. 4—7.)

We have placed together three various instances of the mediatorial character of Moses before our brethren, that they may the more easily apprehend the character of the Prophet "like unto Moses;" that they may perceive that the work of atonement and intercession was the distinguishing feature of the character and office of their early guide; even as they were to be the distinguishing characteristics of their Messiah. Now as the mediatorial character of Moses is undeniable, what becomes of the assertion so oft repeated in Jewish writings, that an atonement and a mediator are alike unnecessary? The whole history of Israel seems recounted with such detail, for the express purpose of exhibiting the absolute necessity of both. Was there any difference between the nature of Israel while in the wilderness, and that of the rest of mankind, that Israel needed a mediator then, and that neither Israel nor any one else needs a mediator now? The Jews often ask the question: "If Jesus were the Messiah, why did our fathers reject him?" Did they not reject Moses,—not merely at first, but time after time, although God had repeatedly shown that He was with him? Did they not reject the prophets of God? Never has any true reformer appeared, who has not been rejected by the many, and received only by the few. And they must remember that although the Jewish nation as such, rejected Jesus, many thousands of Jews received him; and that Christianity subsisted, and flourished, and spread, for eleven years before there was a single Gentile convert.

But while Moses was a lively type of the true Mediator and Intercessor, he at the same time showed forth the weakness and insufficiency of a mere human agent. It requires the patience of a God to bear with the multiplied provocations of fallen man. The meekest of men, who had stood so many trials of his patience, at last gave way. At the waters of Meribah he dishonoured God by impatience and unbelief; and on this account was not permitted to enter the promised land. This was a striking lesson to Israel of the inadequacy of a merely human Messiah, of a fallible mediator. This showed that the successful intercession of Moses rested not on his own merits, but on the merits of that Mediator of the covenant, whose love to fallen sinners formed the groundwork of Moses' intercession.

To the superficial reader of Scripture, the history of the children of Israel, from their departure out of Egypt, till their establishment as a kingdom under Saul, appears but the annals of a people in a semi-barbarous, and almost a childish state. But to those who are able, under all the phases which society presents, to perceive the workings of a common humanity, it is an instructive chapter of the history of man. It is a picture of human nature divested of the flimsy and glittering veil that the world's refinement throws over it. Is not the general course of the world still, a forgetfulness of God in prosperity; a hasty appeal to Him for help in the time of adversity; and forgetfulness again, when the judgment is removed? And what are all men around us so busily toiling for? What is it that prompts the labour of the merchant, and urges the student to his midnight task? It is the desire of obtaining the good things of this life. And what is it they weep over, when their efforts are unsuccessful, or when a sudden reverse has deprived them of their wealth? Is it, that they can no longer love and be loved; that they can no longer do good to their fellow-creatures; that they can no longer

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honour and serve God? No; the things whose loss they mourn are as ignoble as the good things of Egypt after which the children of Israel wept. In their honest simplicity they confessed what it was they mourned; "We remember the fish, and the cucumbers, and the melons." Men are less honest now, because more enlightened; they feel that the things on which their daily happiness depends, are not the things that *ought* to form the happiness of a rational and immortal being; therefore, by general consent they do not name "the fish, and the cucumbers," and all the other luxuries of the establishment; but each is conscious that these, and such as these, are really the good things that their souls lust after. Israel is man under the dominion of the fall; and the work of the Messiah is to deliver men from all the consequences of the fall; to bring them "from the bondage of corruption, into the glorious liberty of the children of God."

DIAS' LETTERS.

BY THE REV. H. HIGHTON, M.A.

"XVIII. It is just in the same manner that St. Paul endeavours to prove the call of the Gentiles, when he says, 'Even us whom he hath called, not of the Jews only, but also of the Gentiles, as he saith also in Osee, I will call them my people, which are not my people, and her beloved, which was not beloved; and it shall come to pass that in the same place where it was said unto them, Ye are not my people, there shall they be called, The children of the living God.'* Here he jumbles together two very different texts, and applies them as spoken of the Gentiles, which plainly concern none but the Jews, as is evident from the texts, to which please to turn, which are prophetical of very different times than those in which Jesus lived. The plain case is as follows: The prophet being ordered to take a wife of immoral habits, she bare him a son, who was called Jezreel, for reason there given; she then bore a daughter, who was called Lo Ruchamah (i. e., not beloved); she next bore another son, who was called Lo Ammi (i. e., not my people): in the very next verse the prophet himself makes application of these names; for, says he, 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said to them, Ye are not my people, there it shall be said to them, Ye are the sons of the living God.' 'Then,' continues the prophet, 'shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel.'† Does all this concern any but the Jews, and their Restoration? can it be applied to any besides them? was anything like this fulfilled in those times?"

Such are the words of Mr. Dias, attempting to throw the same discredit on St. Paul's quotations which he had previously been trying to do on those of St. James. But the only point he really succeeds in proving is, that he himself did not understand St. Paul. He supposes the quotation, or rather quotations to be intended to refer only to the clause immediately preceding it, whereas, in fact, it refers to the whole subject of which he had been treating. If we read through the ninth, tenth, and eleventh chapters of the Epistle to the Romans, we shall see that the subject of the whole is the temporary rejection of Israel as a nation from the favour of God, and from the knowledge of his truth. And on giving the subject a few moments' critical attention, we shall see that the quotations in the twenty-fifth and following verses of the ninth chapter, are not intended to apply to the twenty-fourth verse, which is merely parenthetical, but to what he had been saying in the twenty-third, the twenty-second, and, indeed, in the whole of the previous verses of the chapter, namely, that it was according to the prophetical revelation of the purposes of God, that the Jews should for a time be nationally rejected, as it is at this day; that before that glorious time should come when they should be again called his people, and the children of the living God, a time should elapse, during which they should not be his people, nor be beloved; that before the time when they should be as the sand of the sea in number, a long period should intervene, during which only a very small remnant should keep up the true knowledge of their God and of their Messiah, as indeed we know to be the case now.

Where then, again, is the inapplicability of this prophecy? True, it is that, as Mr. Dias says, it concerns the Jews only; but it is not true, as he says, that it concerns only their restoration; it concerns also their casting away. Their restoration, indeed, was and is future; but their rejection was and is present; and it would be well if Mr. Dias' readers would study the prophecy carefully (as it refers to the present as well as to the future), and ask themselves why it is, that Israel is for so long not beloved; why for so long it is not the people of God; what great crime it was that brought upon them so dreadful a calamity, as the utter destruction of their city, their dispersion from the land of their fathers, and their captivity among all the nations of the earth, for a space of time now bordering upon 1800 years. Instead of studying the writings of St. Paul for the purpose of finding captious objections against them, let them study them honestly with the object of finding out whether the truths which he advocates really be so or not.

The next objection of Mr. Dias is against a passage in the tenth chapter of the Romans; but let us hear his own words:—

"XIX. In the very same epistle St. Paul says, 'For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them; but the righteousness which is of faith, speaketh in this wise: Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down *from* above; or, Who shall descend into the deep? that is, to bring up Christ from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart. That is the word of faith which we preach.' An excellent comment this, truly; who but St. Paul could find that Jesus was here intended by Moses to be brought down from above, and then again from below? or that the works recommended by Moses in the plainest manner, as being in every one's power to do and perform, meant the faith preached by St. Paul? Now compare St. Paul with Moses; the passage referred to is the following: 'For this commandment which I command thee this day, it is not hidden from thee, neither is it far off; it is not in the heaven, that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thine heart, that thou mayest do it.'* If prophecies and passages of Scripture be thus applied, what wonder that it should produce unbelief!

"XX. St. Paul, in one of his epistles, says, 'Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of *many*; but as of one, And to thy seed, which is Christ.' By this and such like reasonings, one would think St. Paul intended to convince by gross impositions; how great must the difficulties under which he laboured have been, when, in order to prove his point, he is forced to such shifts, and reduced to prove it by such unnatural interpretation! Who is there that is the least acquainted with the Hebrew language, but could tell St. Paul, and prove that the word in Hebrew is always used to signify many? Was the land of Canaan to be possessed by Christ alone, when the promise was made to Abraham and his seed? For if 'thy seed' be Christ, as St. Paul pretends, then was none else to have a share in it? The false reasoning is too plain to be admitted, and confutes itself."

Now, in this passage, which undoubtedly presents some difficulty, it is to be observed that St. Paul does not assert that Moses had in view the peculiar application of the word which he makes himself. Every one knows that quotations from other writers are made in two ways; one in order directly to show their opinion on some particular subject, and the other merely by way of adaptation, where we

* Rom. ix. 24—26.
† Hosea, i. throughout.

* Deut. xxx. 11—14.

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make use of another person's words as suitable to express our own meaning, without at all wishing it to be understood that such was the meaning or object of the original author. Every one is familiar with this latter kind of quotations, and it never produces any difficulty or suspicion of dishonesty in an intelligent mind, and from the manner in which St. Paul introduces this quotation from the words of Moses, I think he intended it to be one of this kind. I would paraphrase what I think he meant to say, in somewhat of the following manner:—"Moses describes the righteousness which comes from the fulfilment of the law, by saying, that the man which does these things shall live by them. But I may describe the righteousness of faith in words used by this same Moses, slightly altering their application; for as he describes how simple and easy a thing it was to *know* what God's law is, so I may use the same language to describe how simple and easy a thing it is, not only to know the means of salvation by faith, but to apply them to ourselves. He said that there was no occasion to climb up into heaven, or to go down into the deep, or to pass over the sea, in order to find out God's law, because it was in their mouths and in their heart; so, I may say, that there is no occasion for any great extraordinary work for applying salvation by faith. We have not to climb up into heaven to bring down Christ, or to go down into the deep to bring him up, or to go over the sea to fetch him; all required, in order to obtain the benefits of his death and resurrection, is simply the believing in and confessing him." Such, I think, is the simple and obvious meaning of St. Paul's words, and if this interpretation be correct, then all Mr. Dias' objections and ridicule fall to the ground at once; and all that he proves again is, that he did not understand the author he was criticising. But, indeed, I may go even further than this, and assert that the law of Moses is not a thing so very widely remote from the revelation of Christ; that this law so simple and easy to be found out does contain within itself many indubitable references to salvation by faith. Obedience to the law, it is true, secures salvation; but where is this obedience to the law to be found? What man, what woman, what child can stand up in the presence of the all-seeing God, and say he has kept his law? Could Job assert this? Let us hear him. "I abhor myself, and repent in dust and ashes." Could Abraham? Could Moses? Could David, the man after God's own heart? Let us hear him. "Blessed is the man whose iniquity is forgiven, and whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity." "Behold, I am shapen in sin, and in iniquity did my mother conceive me; but, lo! thou requirest truth in the inward parts." What becomes, then, of righteousness by works; of salvation, by obedience to the law? Does the law itself expect, does it imply, righteousness by works, and salvation by obedience? What mean, then, all those sin-offerings? What means that scapegoat? What mean all those purifications? A Jew will tell me God is pleased to accept these as proofs of repentance and faith, and by them shows that he pardons sin. True, but what is this? Is this salvation by works, or by faith? If a Jew has no *faith* in the forgiveness of God, how can he approach him in his Spirit? How can he pray to him for good? How can he remain anything else but an outcast from God's presence, like a cursed spirit, enshrouded in darkness and misery for ever? The law then, the Psalms, the prophets, all speak of the righteousness of faith as well as St. Paul. True, that a Jew will deny that these sacrifices and washings had any reference to the death of the Messiah for the sins of the people. True, he will not acknowledge any reference in the paschal lamb to the true Lamb, which takes away the sins of the world, and I wonder not at it; for the apostles themselves, for a long time, learned nothing from the law of the death of Christ. All this turns upon the matter of fact—the matter of history—knowing that Jesus rose from the dead; knowing his teaching; knowing the spirit which he gave to his apostles, and the work they did. All these allusions of the law become unsealed to us; we see God's meaning in them; we know and perceive the reason why God did not simply forgive by the fiat of his word, but ordained such sacrifices and sin-offerings, as types of the true Antitype. And this we will fearlessly assert, that if a Jew will examine impartially the history of Christ and his apostles; if, above all, he will without prejudgment go simply to God, and ask him for understanding to know his law truly, and entreat him to show to his soul the wondrous things of his law, he will come to the same conclusions as we do; for no one can come to Jesus except the Father draw him; but every one that asks for true *wisdom shall have it*. But let me ask the Jews another question arising out of these words of Moses. If the knowledge of the law be so simple and easy a thing as he says that it is; if it be a matter in every one's mouth and heart, what then becomes of their volumes upon volumes of Rabbinical comments? Where is the requirement of all that hair-splitting nicety of definition and distinction, with which the pure and simple grandeur of God's law is overlaid and concealed? Let them once again establish Moses' law in all its simple grandeur; let them cast to the winds their multitudinous Rabbinical comments and additions, which it requires almost the labour of a life to become acquainted with; let them go to God, as David did, for true light and spiritual understanding; let them spend their time in heartfelt aspirations to God for his light and his teaching, instead of going over the musty folios of Rabbis—perhaps, after all, unspiritual men themselves, and, therefore, blind leaders of the blind—and then, may we hope, at length, to see such an understanding, and such a performance of God's law, as shall be the forerunner of their restoration. They have, for a long time, tried one way of doing God's law, and he has not yet restored them, as he promised; let them now try another way; let them commit the guidance and teaching of their understanding and of their spirit to their God; and if any one asserts, or thinks in his heart, that God will lead them astray, or will not lead them into truth in opinion and holiness in practice, let, I say—let his unbelief be, as it is, accursed.

(To be continued.)

JEWISH INTELLIGENCE.

BRESLAU.—*Jan. 28th*,—(Private Correspondence.)—The death of a poor Jew, whose funeral took place yesterday, has given us a deep insight into the strata of life, and afforded us a psychological view of the human heart that is otherwise so rarely exhibited to us. The deceased was one of those who had sacrificed their Jewish blood for the cause of liberty, who had courageously fought against the French usurpation, and sealed their patriotism with their noblest heart's blood, but who were afterwards repelled by their Father-land as aliens, and excluded from the bond of nations. At the funeral of this individual, our townspeople may have become conscious of this return; for a multitude of persons, such as we have seldom seen on such occasions, joined in the funeral procession; death seems to have removed here externally also the barriers which life so anxiously draws; or was this universal sympathy merely owing to *that* circumstance, that this Jew, who had acquired special merits by his personal bravery on the field of battle, was scarcely able to sustain a miserable existence? As a warrior, he was interred with military honours; the veterans that are still remaining from that period of war accompanied their former fellow-soldier to his resting-place; and besides our own Rabbi, the Rev. Dr. Geiger, who delivered the funeral oration, the Rev. Mr. Berndt, Senior of the Magdalene Church, who was at that time a chaplain in the army, also addressed a very touching farewell to the departed *brother*. We had on this occasion an opportunity of witnessing how reminiscences, which concern a whole nation, suppress confessional distinctions, and how willingly the Christian admits that the Jew, notwithstanding his religious peculiarity, possesses the noble qualities of the patriot.—*Allgemeine Z. d. Judenthums*.

MAGDEBURG.—*1st Feb.*—(Private Correspondence.)—The public lectures, which Dr. Philippson is delivering here during this winter, acquire a continually increasing interest, and draw an audience from all denominations. Such lectures are very useful for our own communities, not only because they enter into many subjects which are generally excluded from the pulpit, and greatly awaken the self-reliance

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of the Jewish race, but also because they effect a more correct estimation of the Jewish moral and history in those who profess a different religion. But they are particularly valuable, because they *strive to form a positive basis for modern Judaism*, and are thus capable of terminating the useless controversy of contending parties. As Dr. Philippson's lectures have been highly and numerously approved of, we shall continue to lay them before our readers.—*Ibid.*

BERLIN. — *15th February.* — (Private Correspondence.)—The mighty words of *Time, Consciousness, Reform*, &c., continue to be sounded in our metropolis; but when the people are asked for the result of their "time," "consciousness," and "reform," they devoutly reply, "That will come in good time, only have patience; our great men, such a one, and such a one, are already in search for it, and will at last lay it before the public; for we have *authorized* them to that purpose, authorized them by our voting-cards!"

What, is Judaism fallen so low, that it must go begging at the doors of the Berlin inhabitants? Will all the labours of the many Jewish philosophers since Mendelssohn be entirely evaporated by some Berlin orators? Never! Their principal object, like that of the Marburg *Enlighteners*, is base *Pantheism*, which, however, they have not the courage to acknowledge. But the religion of Israel, which no "time" and no "consciousness" can affect, is far from such frippery, that must spend years in search of a conviction, just because it neither will nor dare proclaim *that* conviction which is really entertained; for then the whole project would terminate in nothing.—*Ibid.*

From the POLISH BORDERS. — For a yearly tax of fifteen silver rubels, the Polish *Rabbis* are permitted to retain their costume and their beard. All the Rabbis have cheerfully availed themselves of this permission. The younger Jewish population has adopted the new costume without difficulty. The silk mercers and shawl manufacturers are great losers by the disuse of so many and heavy silks for the male wearing apparel, and the sometimes very costly shawls for the female herd-dresses.—*Ibid.*

BERLIN.—The report that the Polish Rabbis are to be allowed to retain their beards and their Jewish clothing, is wholly untrue. On the contrary, the law will be enforced in the case of the Rabbis, in the most stringent manner, in order that their congregations may be influenced by them in the adoption of the new costume.—*Treue Zion's Wächter.* [We cannot say which of these is the true statement.]

UPPER SILESIA.—Nothing is at present heard of Frankel's projected Assembly of Theologians. Nevertheless, there was here for some time no want of activity in that respect. In a certain quarter they have not ceased endeavouring to influence our own and the neighbouring province, and a correspondence was for that purpose most actively maintained by a third party. But the great majority of our own and the neighbouring Rabbis united themselves, and appointed a Committee, which is to correspond with the most known of the 116 Rabbis on the subject. This correspondence has since taken place; a declaration made, of course, in the sense of the majority, has been transmitted to the intermediating party, and a decided renunciation was the result. The project may, at all events, be said to have failed; and though even now some hopes are still entertained of seeing it at least revived, it is no longer dangerous, and scarcely excites any further attention; its organization, its existence, is a matter of indifference to us.—*Zion's Wächter.*

We think there is some truth in the remarks of the following letter:—

THE HEBREW LIBRARY OF THE LATE LEVY SALOMONS, ESQ.

To the Editor of the Jewish Chronicle.

SIR,—I read with regret in your number of 5th February, that Mr. Philip Salomons had presented to the Corporation of the City of London the Hebrew library of his deceased father; firstly, because I doubt the utility and the proper appreciation of its valuable contents in the hands of that body; and secondly, because I know it would have proved a most desirable acquisition had it been given to the Hebrew Literary Institution.

I have the pleasure of an acquaintance with many of the aldermen, but I doubt much if they have any relish for, or acquaintance with, Hebrew literature.

I am, Sir, your obedient servant,

A SUBSCRIBER.

Some members of the Spanish and Portuguese Jews' congregation, anxious to put the proceedings of this body on the same footing as those of their body who had seceded and formed a new synagogue in Burton-street, had made several ineffectual attempts to obtain a declaration from the proper quarter, that the said seceders were absolved from the *Herem* denounced by the former *Ascama* of their body.

Foiled in their endeavours, yet resolved not to relax in what they deemed a righteous course, they adopted a new course, and submitted to the *Yehidim* (rate-payers) of their congregation, individually, a memorial, stating their opinion, that the continuance of the *Herem* was repugnant to the spirit of legislation at the present day, and requesting the *Yehidim* to relieve the seceders from it. This memorial, signed by fifty-seven members, was presented at the annual meeting of the *Yehidim*. These resolutions passed at the first reading by fourteen to nine, and at the confirmation by twenty-three to five, and the elders were called on to execute them.

At the meeting of elders, on Sunday, 28th February, the resolutions of the *Yehidim* were presented, and, after a debate, the meeting passed, by fifteen to three, a resolution declaring the seceders relieved from the *Herem*; subject, however, to the approbation of the gentlemen of the *Beth Din*, and requesting the *Mahamad*, together with H. De Castro, Esq., chairman of the elders, E. H. Lindo, Esq., chairman of the *Yehidim*, to confer with the *Beth Din*, and obtain their sanction, authorizing the committee to comply, in the name and on behalf of the congregation, with any religious ceremony that might be required to give validity and effect to the said resolution. This was confirmed on the 7th instant, by twelve to three.

It is expressly ordered that this absolution is from the *Herem* incurred under the old *Ascama*, Number 1 of our congregation, and does not, in any way, effect the ecclesiastical censure recommended by the joint *Beth Din* of the various congregations.—*Voice of Jacob.*

BERLIN.—The *Oberlandsgericht* of Konigsburg has sent to the Rabbinate of this place the following question, in regard to the matter of Dr. Falkson's marriage:—"Whether Jews can bring themselves under the marriage laws of Christians?" The answer has been:—"So far as those Christian laws are the laws of humanity in general, they certainly may; in so far as they are specifically Christian, such as the Christian marriage ceremony, they certainly cannot."—*A. Z. des Jud.*

PFALZ.—*Feb. 6th.*—The emigration fever is stronger than ever. No small number of Israelites are preparing for their transit to the free land of North America. Everything here impels those who wish for an amelioration of their condition to take this course. This movement is particularly great at Alzerf, Worms, Osthofen, Oppenheim, and Wörrstadt. Also in Wöllstein, Flonheim, &c., many families are preparing to emigrate. Amongst these families there are none that one would term exactly *poor*. Most of them have from 4000 to 5000 guilders.—*Ibid.*

SPIRITUALIZING INTERPRETATIONS.

TO THE "EDITOR OF THE VOICE OF ISRAEL."

DEAR SIR—I would desire to say a few words, by your permission, in reply to "R. G.," whose letter in answer to mine, appears in the No. for January, in which he objects to the expository mode of interpreting the prophetic Scriptures, usually adopted by those who are anxious to "take heed unto the sure word of prophecy, as unto a *light* that shineth in a *dark place*." I use the word *expository*, meaning thereby the mode of expounding Scripture by Scripture, "comparing spiritual things with spiritual," in contradistinction to the fanciful mode of spiritualizing, as it is called, introduced by Origen in the third century, of whom Milner says, "No man, not altogether unsound and hypocritical, ever injured the Church of Christ more than Origen did;" and this he did, he says, "by his fanciful and allegorical manner of interpretation."

If the "sentiment," or "sentiments, so much dreaded by "R. G.," can be proved by the Word of God, he needs not be under any fear; they will never, indeed, become popular, either in the pulpit or in the religious world, as it is called. The

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doctrine of the Lord's speedy personal second advent, to take unto himself his great power, and reign as "King of the Jews" and "King of kings," accompanied, as it will be, by the rapture of the living saints and the resurrection of the just, to reign with him (not to be "reigned over") as joint heirs on or over the earth —the restoration of the Jews to "their own land"—the removal of the curse under which "creation groans, waiting to be delivered"—the "restitution [not annihilation] of all things," brings judgment to the door of the professing church, and says, "be ready; for at such an hour as ye *think not* the Son of man cometh."

The coming of the Lord Jesus is always held out to the believer as "the blessed hope," both by himself and his apostles, although death has been almost universally substituted in its stead. But the "sentiments," that is the spiritualizing, or rather allegorizing system of "R. G." says, "My Lord delayeth his coming," and puts his advent off to an indefinite period—at least a thousand years—and puffs up the professing church with the dream of a previous conversion of the world, of which there is not even a shadow of a hint in the New Testament.

It is evident from the whole tenor of his letter, that "R. G." writes from a prejudiced and superficial knowledge of the prophetic Scriptures, arising probably, as it too often does (and I speak from experience), from too much dependence on the teaching of man and the fancies of commentators, as the Jews did of old. For instance, he says, "It is a truth, I believe, that all the promises are made to Israel (see Rom. ix. 4, 5), but not the natural seed." The passage from the third verse reads thus, "I could wish that myself were accursed [*separated*, marg.] from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the *promises*." I ask, are not these the natural seed of whom Paul here speaks?

In the promises made to Abraham, there are evidently included, the land for an everlasting possession to an extent the Jews have never yet possessed; Christ the pre-eminent Seed, the promised Seed of the woman, who shall bruise the head of the serpent at his coming; a spiritual seed, an election, who shall be partakers of the first resurrection, together with all the saints from the Gentiles, composing the "Church of the First-born;" and the natural seed, whom God will yet bless, and through whom instrumentally, as a nation, and gathered to their own land, he will bless all the nations of the earth. Yes, the prophetic Psalm lxvii. says, "God shall bless us [the Jews] and all the ends of the earth shall fear him;" and the Lord says to them, through the last of the Old Testament prophets (Mal. iii. 12), "All nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts."

The "throne of David" is at present vacant, the nation plucked up by the roots, scattered, and peeled. The promised Seed of the woman, the pre-eminent Seed of Abraham, "the Child born," the "Son of David," came unto his own, and his own received him not. On his approach to the temple, on one occasion, at the close of his ministry, the multitude (some of whom were his disciples) shouted, "Hosanna to the Son of David, blessed be the kingdom of our father David, blessed is the King of Israel that cometh in the name of the Lord." He offered no rebuke for this when desired, but, on the contrary, said, If these should hold their peace, the very stones would cry out. After having wept over Jerusalem, his parting words were, 'Behold, your house is left unto you, desolate: for I say unto you, ye shall not see me henceforth, *till* ye shall say, Blessed is he that cometh in the name of the Lord." He afterwards told his disciples, that "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." Paul says, "Blindness in part is happened unto Israel *until* the fulness of the Gentiles be come in;" and Peter says, that God hath made Jesus both Lord and Christ and set him at his right hand, *until* he makes his foes his footstool, and that the heavens must receive him, *until* the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." All these events evidently synchronise.

His disciples, just before his ascension, asked him (and no doubt it was a serious question), "Wilt thou at *this time* restore *again* the kingdom to Israel?" They met with no rebuke; he did not tell them "their sentiments tended to carnalize the promises and prophecies;" he merely said respecting the question, "It is not for you to know the *times* or the *seasons* which the Father hath put in his own power." Peter, moreover, declares in his first sermon after the descent of the Holy Ghost, that "David being a prophet," knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ (from the dead) to sit on his throne." The angel, be it remembered, declares the same thing to the virgin, saying, "The Lord God shall give unto him the throne of his father David;" and Elizabeth, filled with the Holy Ghost, confirms this, exclaiming to the virgin, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." All this is in perfect accordance with numerous passages of the old prophets. Isaiah (ix. 7) says, "Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and justice from henceforth, even for ever. The zeal of the Lord of Hosts will perform this." More might have been said, but I must conclude, fearing to trespass further upon your valuable pages, remaining

Yours in the hope of the Gospel,

PRECEPTOR.

Bootle, Jan. 7th, 1847.

NOTICES TO CORRESPONDENTS.

Received—A Christian Brother; J. K.; E. Y.; E. P.; H. W.; J. H. P.; E. B.; Jairus; Eunomus; R. P. C.; E. C.; R. W.; Alban; J. C.

We sincerely thank "A Sister in the Lord" for the kind interest she takes in our labours.

We cannot answer the question of J. H. P. It is merely a matter of conjecture.

There is a small Jewish Almanack published by Valentine, 132, Houndsditch, which "Jairus" may procure through any bookseller.

"Pergamos" and some other articles are delayed for want of space. We must beg our Correspondents to make their communications as brief as is consistent with a distinct view of the subject.

The paper of "Alban," and several others, are under consideration. "Pergamos" is *not* the person "Alban" supposes him to be.

Vol. I. of the VOICE OF ISRAEL is complete, and may be obtained of any Bookseller, bound in cloth, price 7s.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

THE VOICE OF ISRAEL,

THURSDAY, APRIL 1, 1847.

APOCALYPTIC INTERPRETATION.—III.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—In my last, I called attention to the *legitimate* presumption as to the tenor of the Apocalypse, in opposition to the *gratuitous* one with which Mr. Elliott sets out. The point from which I argued (as the very position of the Apocalypse, coming in at the close of the inspired canon, might suggest), was the *analogy* of those Scriptures, previously vouchsafed. Certainly, in human authorship, acquaintance with the conclusion of any work would be promoted by the understanding of its foregoing parts; what is characteristic of the one, being likely to be so of the other; and why should not this hold in the study of the Apocalypse; especially, as it seems to come before us like the final scene of a drama, rehearsing in event all by-gone incidents?

This argument I would now prosecute more carefully, according to my promise.

What is the precise bearing, then, of Old Testament prophecy? Such is the important question which we have to determine. That it treats of the Redemption of Creation, with man at its head, from sin and all its consequences, moral and physical, I take as an admitted answer.

Of this redemption, the first promise was an announcement: but as we pursue the subject, the Divine purpose opens out. To the promised redemption we see attached that which is the form of all harmony — subordination. A favoured

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nation, the seed of Abraham—a glorious King, the Son of David, who, at the same time, is David's Lord; these come before us on the stage; and around, their triumphs, as historical type and prophecy unfold, the interests of mankind at large, and of the whole earth, are seen to revolve. Such is the *simple* theme, I submit, of the Old Testament revelation. But a little complexity meets us in its progress. It met the prophets of old, the very penmen of it, and embarrassed them; hence, they are described as, "searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter i. 11.)

These "sufferings and *glories*" (for in the original the word is plural) are not to be limited to Messiah's personally; Israel's, His mystical members', are also included, though even of their's He is to be regarded, so to speak, as the great *sensorium*. And that the passage has this enlarged signification would appear were the translation literally given; for it runs thus, "who testified beforehand *unto Christ, the sufferings, and after these, the glories.*"

Amidst the glowing rehearsals of *Israel's* ultimate blessedness, and that of the *nations*, which characterize the Old Testament prophets, the present temporary eclipse of the former, occasioning a parallel abeyance of the latter, continually comes in, as a sort of episode, which yet the Holy Ghost seems ever to delight in dismissing, that He may return to His joyful strain. In this episode, what is being now transacted, even the "salvation which is with eternal glory," of the elect church, lay hidden from them; and, accordingly, we read of it being revealed to them, "that not unto themselves, but unto us, they did minister the things which are now reported unto us, by them that have preached the Gospel with the Holy Ghost sent down from Heaven."—(1 Pet. i. 12.)

If it be objected that this reservation from their knowledge, of the calling of our dispensation, is incompatible with what is expressly stated in the context—namely, that "they inquired" concerning it, "prophesied of the grace," and "ministered the things," which compose it—all which seems to imply some acquaintance with the subject—it is to be observed, in reply, that these several expressions are plainly put in apposition with verse 11, just considered, "searching," &c., and their meaning should be governed by it. Between "the sufferings and glories" there spoken of, as chronological boundaries or outlines, the present peculiar dispensation was to run its course. These boundaries, the prophets saw, and were exercised by inspiration in defining; and so their writings present to us, so to speak, the seed-plot of our dispensation; but the precious seed itself to be sown therein, or rather already deposited from the beginning, only destined to lie inorganic till the due season of Messiah's rejection by "his own" would arrive; this—they did not, they could not, recognise. And hence the calling of the church is denominated "the mystery which from the beginning of the world had been hid in God." (Eph. iii. 9.) "Hid from ages and from generations." (Col. i. 26.) "Which in other ages was not made known unto the sons of men." (Eph. iii. 5.) "Kept secret since the world began." (Rom. xvi. 25.) Nor are these emphatic reiterations qualified (say rather contradicted, for the notion would amount to this) by the sequel which occurs in some of them, "as it is now revealed unto the holy apostles and prophets by the Spirit." (Eph. iii. 5, and Romans xvi. 26.) For the title "*prophets*" here, as in Eph. ii. 20, belongs not to the inspired writers of the Old Testament, but is the exegetical adjunct of "apostles," just as in the titles "God and Father," so often used in the Epistles, the latter is expressive of a further relation in which God stands to us, not of a different person.

But whilst I maintain this reservedness of Old Testament prophecy in regard to our dispensation, and that it only handed down to us the embryo or closed bud, in which were deeply hidden the present "*exceeding riches*" of divine grace, I would be careful further to admit that, for the illustration of these "exceeding riches" when revealed, blessed materials were lodged in many of the Old Testament types; for example, the building up of Eve out of the opened side of the sleeping Adam, and the "cherubim" beaten out of the same golden mass with "the mercy seat." So that when the time came, as our Lord says, might the well-instructed scribe "bring forth out of his treasure things new as well as old." Thus, also, most interesting evidence was laid up from the beginning, to demonstrate that the calling of the church was not an afterthought with God, upon Jewish apostacy, but a principal feature in his "eternal purpose." But, beyond this dim, foreshadowing of that purpose, and which analogously obtains, on a small scale, in all God's works, such as comparative anatomy has detected (and, by the way, only by *comparison* could detect) in the several links of animated nature, reaching up to *man*—beyond this we cannot discern in the Old Testament any prediction of the dispensation now extant. In a word, the mysterious Person of Messiah was pourtrayed in the Old Testament, and he, as the second Adam, contained within him the Church, the mystic Eve; but it was only as the rudimental rib in the side of the first Adam, and till he actually came and suffered—*i.e.*, throughout the period of his suspended advent—the Church's intimate relation to him could not be disclosed.

I would here add, this may give us a hint as to how we should read the Old Testament Scriptures; that we should look for our portion, as the Church, in what is predicated, not of Israel, the earthly people, but of Israel's glorious King, with whom, as the great "Melchisedek," union—yea, incorporation—not mere inclusion—among his happy subjects, is the *high above calling*, which was reserved for us—upon whom we read "the ends of the ages [*i. e.* their *common terminus*, their συντέλεια] have come." (1 Cor. x. 11; Heb. ix. 26.)

Having thus anticipated, and, I hope, removed the force of the objection which might be taken at the outset from the foregoing passage in Peter, I would now consider those further objections which may occur to the reader, from the several quotations of Old Testament prophecy which meet us in the New; the first impression they leave being, that they *must* relate to our dispensation as their subject, otherwise they would not be cited.

Perhaps the first passage, under this head, which will present itself to the mind, is the prophetic strain of the 49th of Isaiah. But let us examine it carefully. Messiah, as he is now hidden at the right hand of God, is here brought forward, after the manner of Jacob, when disappointed of his beloved Rachel, bewailing the unbelief of the Jewish people—"Then, I said, I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work [*reward* in the margin] with my God." (V. 4.) Hereupon Jehovah assures him of the unchanged stability of his purpose concerning the gathering of Israel, but adds, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*" (V. 6.) That is, besides the glory to accrue to him as the Redeemer of Israel, it is promised that through him the Gentile nations also shall be saved: the latter event, however, not being spoken of as being to *precede* the former—a notion gratuitously taken up—but as a blessed sequel to it; and with this, the order, moreover, of all the other prophetic strains, everything in the chapter accords.

Thus it is said in verse eight, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." This happy issue, taking the language in its due application to the earth at large, Israel, it will be admitted, is the subordinate means for effecting; but after it, it is equally clear they will abortively labour, till they receive their Messiah. (See Isa. xxvi. 18.)

Let us turn now to the New Testament, where this prophecy appears to be referred to, and we shall see there is nothing to invalidate, but, on the contrary, everything to confirm this interpretation.

1. We meet with it first in Simeon's Song, who, celebrating Messiah's advent, proclaims him "A light to lighten the Gentiles, and the glory of God's people Israel." (Luke ii. 32.) That our dis-

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pensation is here overleaped, is at once obvious from the inferiority of Gentile to Jewish blessing, "*light*" being predicated of the Gentiles, "*glory*" of Israel; an inferiority which exactly suits the description of the future, when "the first dominion shall have come to the daughter of Zion," and "out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" but is altogether reversed in the Gentile calling *now*, which puts the church above Israel, even on the throne with Messiah —his co-heirs.

Besides, the literal rendering of Simeon's words is "A light, *for the unveiling* of the Gentiles" (Φῶς εἰς ἀποκαλυψιν εθνῶν), which at once leads the mind to another passage in Isaiah, where this *unveiling* comes in obviously as one of the *results* of Israel's restoration. (See Isa. xxv. 7.) "God will destroy in this mountain [Zion] *the face of the covering cast over all people, and the veil that is spread over all nations.*"

2. Again, we find Paul quoting this passage in the Acts, to warrant his preaching the Gospel to the Gentiles of his day. But there is nothing in this inconsistent with our proposition. A principle, to regulate our conduct, may be gathered from a prophecy, without arguing such prophecy to be fulfilled; just as it may be gathered from past history. Indeed, all unfulfilled prophecy—the eye of faith, looking upon it as anticipated history—becomes thus eminently practical to us. And so "the word of God endureth for ever," ever retains its freshness. The application of this reflection to the present case is very simple. Paul was now about to turn from the Jews, to preach the Gospel to the Gentiles. But against the admissibleness of the latter to the favour of God, the Jewish mind was most strangely prejudiced. Therefore, irrespective of any particular time, or the peculiar calling under our dispensation, it sufficed the apostle to show from the Jews' own Scriptures, that Gentiles were not excluded from the Divine favour. And to this end his quotation has a manifest appropriateness.

This explanation, I conceive, governs the case of another quotation, that from the prophet Amos, ch. ix. 11, 12, as recorded in Acts xv. 13—17; the object of the Apostle James, there, in like manner, being simply to establish the general principle of the eligibleness of Gentiles to divine mercy.

Some, I am aware, go further, and consider that since it is predicated as a consequence of the rebuilding of "the tabernacle of David," that the *residue* of men (Gentiles) shall then "seek after the Lord," this implies an allusion to our dispensation, as that in which *some* Gentiles are being thus favoured. And this, though I confess not my view, may be allowed, without prejudicing our argument, which even provides, as I have shown, for the existence of all such implications. But, at all events, that the prophecy of Amos relates *not* to our dispensation as its fulfilment, is remarkably attested by the accurate note of time with which the apostle introduces it. "After this"—i. e., our dispensation, is his expression; whereas, in Amos it is, "*in that day*"—i. e., the day which terminates Israel's troubles. Thus, from the Spirit's own comment, it is incontestable that the period contemplated in Amos ix. 11, 12, is not to be confounded with, but carefully distinguished from, what is being enacted now. Indeed, it is so plain, I feel I need not dwell upon it.

I pass on then to Hosea i. 9, 10, and 11, 23, quoted, we find, in Rom. ix. 25, 26. Looking to the prophecy itself, we observe a threatened abandonment of Israel, to be succeeded by an equally marked acknowledgment of them again, and in their own land. There is not a syllable in either chapter, so far as their own light shows, concerning *any* calling of the Gentiles. Well, how does the apostle use the reference? In this way. The *nation* of the Jews, he teaches, had been cast off for a season, and an elect remnant of Jews and Gentiles were being called to a new thing. And with this twofold event, he admits that the sovereignty of God had to do. Hereupon he supposes an unbelieving Jew to allege against God, the indulgence of arbitrary caprice. But to this he answers, By no means; what, if in this procedure, so obnoxious to you, the Divine purpose be, on the one hand, to manifest his long-suffering, in the case of a degenerate and wicked people, such as Israel, and on the other, to develop his riches of glory (a new dispensation altogether) in the case of the church? Is not here a wise end assigned for the Divine procedure?

He then goes on to show that this very procedure was provided for in their own Scriptures. For example that Hosea predicted a period in their history when they should be called, "*not* God's people," and again a period when they *should* be called "his people," and *thus leaving room in the interval for the present dispensation.*

Such, I submit, is the argument of the apostle from the Prophet Hosea. True, the same passage is quoted by Peter also, in his first Epistle, ch. ii. 10, and applied by him to the saints of this dispensation. But we must remember it is *only applied* to them, and just as is, in the same breath, the passage from Ex. xix. 5, 6; the strict interpretation in both cases being left undisturbed. And it is the *interpretation* of such passages we are now discussing.

The additional citations of the Apostle Paul in Rom. ix. 26—29, from Isaiah x. 22, 23, and i. 9, are similarly to be taken. Isaiah also sings of judgment and mercy on Israel, and *allows an interval for what is going on now.* To the intelligent reader this simple suggestion will, I doubt not, open up the whole context, and so I leave it. We have not gone so far, however, without meeting with a practical illustration of what we considered the import of "the searching of the prophets" in 1 Pet. i. 11. Taking Hosea and Isaiah as representatives of all those "holy men of old who spake as they were moved by the Holy Ghost," we see at once, how naturally they might have been exercised, as described, over these very passages of their respective prophecies. In "the sufferings and glories" of which they testified, involving the fall and rising again of their own people, they perceived, I repeat, the *boundaries* of our dispensation, and were anxious to discern *the filling up.* But this was reserved for another time, and for a special ministry; even that of Paul, "made a minister to *fulfil* [πληρῶσαι] the word of God; even the mystery hid from ages and from generations, but now made manifest to his saints." (Col. i. 25, 26.)

Another quotation, or rather series of quotations, from the Old Testament, we have in Rom. xv. 9—12. They are introduced by a designation of Messiah's relation primarily to the Jews, and then to the Gentiles. "Now, I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers." This is a concise summary of the import of all Old Testament prophecy. Promises were made to the Jews ("*whose are the promises,*" Rom. ix. 4), and they were to be fulfilled in Messiah—"*the seed.*" The "*truth*" of God was concerned in this. But such fulfilment was not designed for the blessedness of the Jews only, but also, in order to that of the Gentiles. The election of the Jewish nation, concentric with that of the church, was, and is, the Divinely constituted ordinance for accomplishing the welfare of the whole world; and, accordingly, had the Jews received their Messiah, this result would have followed; *they* would have had the *truth* of God confirmed to them, and the *Gentiles* would have had their flow of unexpected *mercy.* But, alas! Messiah "came unto his own, and his own received him not," and though they shall receive him when he comes again, yet has their day of gladness been postponed, and with it the attendant interests of mankind at large. Not, however, that the Divine purpose has been hereby baffled; on the contrary, and it is this contemplation which elicits the adoring apostrophe of the apostle in Rom. xi. 33, &c. By Israel's rejection of the *truth* of God, i. e., the fulfilment of their promises, when presented to them, in the person of their Messiah, they will have brought it to pass that the blessing when poured out, will be *as manifestly mercy* to them, as to the poor outcast Gentiles.

Thus, the suspense interposed in the conferral of their original respective portions on Jew and Gentile, is seen to be fraught with manifold wisdom. At all events, such suspense exists, and the *fruitfulness* of Messiah's relation, as "the minister of the circumcision," &c., which the apostle refers to, is reserved for the future. The quotations which follow,

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looking to their places in the Old Testament, clearly harmonize with this. But now comes the question, to what purpose are they cited by the apostle in the chapter before us? The answer, I conceive, is very simple. The case of the church at Rome, consisting, as it did, of Jewish and Gentile converts, needed an incentive to brotherly concord. This might have been supplied by the issue of a fresh precept for the occasion; but the Spirit, as he is wont, confines not himself to this, but chooses rather to argue from the Old Testament Scriptures; and, as the most apposite to the purpose, were, of course, those passages which bore on Jewish and Gentile association, it necessarily came to pass, that those of a *prophetical* character were adduced; for none other treat of such association. Thus, these particular prophecies come before us. According to them Messiah is hereafter to unite Jew and Gentile in the coming dispensation, and the implication is, that by experimental mutual sympathy in that "body,— the church," of which He is the head, He ought to unite them now; in fact, the reflex application of these prophecies, not their interpretation, is the object of the apostle, and if we confound the two, we shall misapprehend his conclusion, and render incoherent the inspired premises from which he reasons.

With this brief consideration of Old Testament prophecies, in which I have sought to include those which might seem most embarrassing to my argument, I would now return to my position (to prove which, I made this digression)— namely, that the *legitimate* presumption as to the import of the Apocalypse, in opposition to Mr. Elliott's, is, that like Old Testament prophecy, it would treat of the grand impending crisis of Israel, and the nations; with this difference, touching the church, that as, throughout the Old Testament, Messiah, in his anticipated dealings with Israel and the nations, has his body, the church, wrapt up in His mysterious person, now, on the other hand, throughout the Apocalypse, He would be revealed in actual administration, with the church fully developed, into her predestinated participation of His glory.

A careful experimental examination of the Apocalypse may show this view to be right or wrong, and I do not now go into that part of the question. All I insist on is, that the *analogy* of Scripture prophecy, so far as it goes, would indicate such to be the character of the Apocalypse, instead of that which Mr. Elliott assumes.

If it be said, that the church has come for the present into the place of Israel, and as the progress of the divine dealings with the latter involved a collateral reference to the fortunes of the nations, so should it be expectable concerning the former,— let it suffice to reply:—

1. The church has *not* come into the place of Israel, if by this be meant their earthly standing. On the contrary, the church, as composed of individuals, Jews and Gentiles, is a gathering to Christ by the secret power of the Holy Ghost, apart from any such local or visible conditions, as appertained, and will again appertain, to Israel. Nations, as such, are not being dealt with by God under this dispensation, but an election is being "*taken out*" from them for a special object. With *the nations of Christendom*, indeed, God is now dealing; but not as *nations*, strictly speaking, but as aggregates of individuals in the nations, i. e. *visible churches*. It is true, this aspect, as in the case of England, may be co-extensive with that of the nation, and so in event there is no difference. Still, however, in estimating the character of the divine interference with the earth, it is of importance not to confound *dispensational* truth, but to discriminate between the direct and the indirect, the regular and the incidental. Failure here leads to many mistakes.

2. The calling of the church is to heavenly glory, to which she is born, or rather born again, apart from all connexion with earthly arrangements. She is therefore not concerned in them *for herself*. Israel, as I observed, in my last, had, as she shall have again, her standing among the nations. She could not move, therefore, for good or evil, without affecting them. But the church is in the world, as *not of it*—strangers and pilgrims upon the earth, where answerably to this character, she has her conversation impinging not on nations, but unappreciated by them, attracting therefrom her elect complement of members, involving in her progress not the reverses of kingdoms, but rather those of Satan and his hosts; for, as the apostle says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." (Eph. vi. 12, 13.) And, in consonance with this, we find that in prophesying to the church at Rome, the same inspired servant of God assures them for their comfort, not of the waning of the imperial city, but of the speedy discomfiture of their great spiritual adversary; "the God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.) Indeed this suggests to me to remark, what I have not touched on hitherto, but which I submit is also worthy of attention, that not only *Old* Testament prophecy, but even that of the *New*, where the church is confessedly concerned as here, pretermits all reference to the current ferments of nations. Why then should it be presumed that the Apocalypse is an exception to this rule, instead of what is so reconcileable, that its rehearsal of *national* visitations is because it relates to "the time of the end," when the church will have finished her course?

3. The church's hope, throughout every generation, has been, and is, so suspended upon *the one event*—the coming of her Lord, for which she is put under a solemn responsibility to wait and watch, that dependence upon chronological information, about *national crises*—supposing her edification involved their prophetic record, would be incompatible with her position. Hence the apostle, writing to the Thessalonians, on this very subject of the Lord's coming, interrupts his instructions with the following emphatic proviso—"*But of the times and the seasons, brethren, ye have no need that I write unto you.*" (1 Thess. v. 1.) As though the divine purpose was, that she should always be contemplating the end of her journey through the wilderness, not its stages, which latter might tempt to intermission of vigilance.

And what renders the more remarkable this alleged irrelevancy to the *church's case*, of knowledge of the times and seasons, is the fact, that our Lord implies it simportance in connexion with *Jewish* hope; for when inquired of by his disciples after his resurrection, "Wilt thou at this time restore again the kingdom to Israel?" His reply was, "*It is not for you to know the times and the seasons which the Father hath put in his own hand.*" (Acts i. 6, 7.) The restoration of the kingdom to Israel, belonging as it does to the category of earthly things, will be accompanied by its palpable earthly adjuncts and corresponding signs. It will also renew the progress of the sacred Jewish Festivals, which has been stopped by the present dispensation; taking up the thread, as we find in Joel ii., just at the very point where the rejected ministry of Jesus and the twelve apostles (Jewish in character), broke it off. Therefore, to be conversant with "*the times and the seasons*," properly belongs to the prospects of the Jew.

Moreover, is it not probable that since our Lord reserved such information, and it would appear, *as the Christ*, before his ascension to the Father, had it not to impart (for until then *the Christ relation* did not receive its full expansion, so that he could become the depository for it— see Mark xiii. 32)—is it not probable, I say, that upon His ascension, he received it from the Father, and disclosed it in His last communication to His church? Accordingly, this would further strengthen the presumption that the Apocalypse which teems with references to "*the times and the seasons*," being given under these very circumstances, would turn out to be pregnant with Israel's restoration and its concomitant events.

But, perhaps, it will be said, if this be the character of the Apocalypse, why has it been given to the church, which I allege, from 1 Thess. v. 1, needs not such information about "the times and seasons." This difficulty is easily obviated:—

1. The church, as interested in all that concerns her glorious Head, must be interested in all that concerns His kindred according to the flesh. Joseph's wife, in Egypt, while he was "making strange with his brethren," doubtless shared his confidence throughout the process, and valued it, though her own more intimate relationship was essentially perfect without it.

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So with the church—the bride of Jesus—her sympathies must ever be exercised towards Israel—"the dearly beloved of his soul," and the disclosure of his designed discipline with them, to issue at length in overflowing tenderness, must yield to her blessed material for communion with her Lord.

2, Besides, though not directly, yet *indirectly*, the subject affects the church herself. For antecedently to Israel's redemption, and we know not by what duration, will be the realization of her own glorious hope—translation to be with her Lord; so that from her descrial of the budding of "the fig tree, and all the trees"—i. e., Israel's and the nations' phases, may her heart be quickened into deeper emotion on her own account. Therefore, there is nothing inconsistent in the presumption hereby gathered to be the true one, that the Apocalypse should mainly relate to the earthly people—Israel, and the nations with whom they will have to do; albeit, its contents ought also to be a source of the most intense concern to the present church of God.

I hope your readers will not be impatient of this letter, as containing matter which they think might be dispensed with under the head of "Apocalyptic Interpretion." For my own part, I believe, that adequate knowledge on the topics here introduced, though, I confess, I have not done justice to them, lies at the root of all profitable study of this crowning portion of Divine revelation. And it is because Mr. Elliott, with all his historical and numismatic lore, has been so sadly deficient in acquaintance with these "principles of the oracles of God," that I am persuaded his labours will eventually turn out like those of his predecessors. However, I have now done with the question of *presumptions*, into which I should not have gone, but for Mr. Elliott's so confidently advancing his groundless ones; and in my next, I shall (D. V.) enter upon an examination of the case, as it *actually* is.

Yours, &c.
J. K.

March, 1847.

THE JUDGMENT.

EDITOR OF THE "VOICE OF ISRAEL."

The remarks of your correspondent "W. K. R.," call for a brief reply. I ventured to call this doctrine "a very subtle form of self-righteousness,"—and that "many, both in the Established Church and out of it, and many your correspondent has by no means convinced me that I was wrong in so doing: it holds a similar place in his scheme, as in the Roman Catholic doctrine of Justification: it is something of our own added to Christ's merits—not, it is true, for conducting us to heaven, but for marshalling our places when we arrive there. If he refers it to the grace of God—why so do the more spiritual Catholics.* Merit of congruity and *boasting* are not in either case altogether excluded; because, though each scheme attributes all to an influence of grace, which alone enables us to do the works which are rewarded, yet the *gratuity* of the act is destroyed—"If it be of grace, it is no more of works, otherwise grace is no more grace." "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Your correspondent admits more than he meant, probably, when he says, "If there were no other texts on these subjects than those which 'R. M.' adduces, it might appear to some, that he had set the question at rest by placing it in its true light;" because, of the texts he brings forward in opposition to my view, all (with the exception of one or two—and those remotely connected with the subject) have been already adduced and fully considered by me. And although he adds, "I cannot concur"—"I fail to recognise"—"I cannot agree in many of his interpretations"—no other interpretations are given by him, nor any reasons for disputing mine; and merely to place texts in a row, taking for granted that they mean what he would wish them, and without any reference to the context, is certainly a novel, and not a very satisfactory mode of argumentation.

Eccles. xii. 14. "Fear God, and keep his commandments, for this is the whole *duty* of man: for God shall bring," &c.—the threatenings of the law to all who are "under the law:" but, "*we* [Christian believers] are not under the law, but under grace."

2 Cor. v. 10. Surely the passage in which this verse occurs, beginning "Therefore, seeing we have this *ministry*"—and ending, "Now then *we* are *ambassadors* for Christ," &c., alludes to *ministers* only, as I have already remarked:—as also

1 Cor. iv, 5. The chapter begins, "Let a man so account of us, as of the *ministers* of Christ;" when "the Lord cometh," he will "make manifest the counsels of our hearts," will show openly who have been His servants, and who have been "false apostles, deceitful workers, *transforming themselves* into the apostles of Christ" (2 Cor. ii. 13), "and then shall every man (i. e. every *minister* who deserves it) have praise of God"—"shall receive according to that he hath done, whether it be good or bad"—true or false. This is the *minister's reward*—as I have before shown; "his own reward (1 Cor. iii. 8); his "joy and crown"—"rejoicing in the day of Christ that he has not run in vain, neither laboured in vain." The world gives no special attention to the true servants of God: nay, "the world knoweth us not" (says St. John), "because it knew him not." "Many *deceivers* are entered into the world," he says again; "therefore speak they of the world, and the world *heareth them*." But the "Chief Shepherd" when he cometh, shall show who are His! Meantime, "Look to yourselves" (the apostle thus cautions those to whom he wrote), "that WE lose not those things which WE have wrought, but that WE receive a *full reward*;"—that we get "the praise of God," though we miss that of men.

Your correspondent admits that 2 Cor. iii. 13 and 14, "May, with great propriety, be interpreted of *ministers*," which is very kind of him: the only wonder is, how he could suppose for a moment that the whole passage from verse 5 to verse 16, can apply to anybody else. By so doing the Papists prove the doctrine of purgatory.

Matt. xxvi. 27, I have already compared with the parallel passages in Mark viii. 38, and Luke ix. 26, and shown therefrom, that the expression "reward every man according to his works," is here, as elsewhere, used in a *bad sense* for the punishment of the wicked. "Whosoever shall be ashamed of me and of my works, of him shall the Son of man be ashamed [i. e., he shall "reward him according to his works"] when he cometh in the glory of his Father with his holy angels."

Rev. xxii. 12,—"To give to every man according as his *work* shall be." Compare John vi. 29—"This is the *work of God*, that ye believe on him whom he hath sent." Again, Rev. xx. 14—"Blessed are they that do his commandments, that they may have right to the tree of life." Compare 1 John, iii. 23—"This is his commandment, that we should believe on the name of his Son Jesus Christ," &c.

R.M.

(To be continued.)

* The Port Royalists, for example, and in general the followers of Augustine before the Reformation.

THE JUDGMENT.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—Your correspondent "W. K. R." has so exactly described my own feeling when I first read "R. M.'s" article, that I should not offer any further remarks on the letter of the latter, were it not for one thing—viz. his remark on Ecclesiastes. On turning again to his article, I see, that it was his very cursory way of treating two texts which made me forget whether he had discussed them at all. To assume that the giving "an account of ourselves to *God*" refers merely to "the judgment-seat of Christ erected in every man's conscience,"

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is very similar to the very general assumption, that when God promises certain blessings *to Israel*, he means merely *the Gentile Church*. Still more forcibly will this apply to "R. M.'s" treatment of Ecclesiastes. He "did not go to Ecclesiastes," simply *because* it was written for the instruction of those alone "who are under the law!" I did not refer him to it in a question of "the whole *duty* of man" as he seems to think, but in a question as to what God has *declared* HE *will hereafter do*. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numb. xxiii. 19.) He says, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. xii. 13.) According to "R. M.'s" theory this can only be intended to terrify the carnal Jews. And exactly on the same principle many contend, that the sublime prophecies of the Old Testament were only intended for *them*, and that NOW, WE must look for their *mystical* fulfilment only! Are the Old Testament Scriptures to be now laid on the shelf? And are we to suppose that when, "at sundry times and in divers manners," God "spake in time past unto the fathers by the prophets" (Heb. i. 1), He did not mean what he said? As "R. M." is determined not to listen to "uninspired men," I will only quote one passage from the words of our Lord himself, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: FOR I was hungred," &c. &c. (Matt. xxv. 34, 35.) How this is to be explained in any other way, than according to the remarks of Rev. J. Hensman and Rev. E. Bickersteth, I am at a loss to conceive. Like "W. K. R." I do not wish to "provoke controversy," but yet I cannot help noticing what appears to me a mere explaining away of several important facts of Scripture, and which is likely to disparage in the eyes of some whom we would rejoice to bring to the truth, the doctrine of justification by faith, if we thus lead them to suppose it cannot be maintained without explaining away clear scriptural statements.

I am, dear Sir,

Yours truly,

Feb. 3. 1847. C. H. D.

P. S.—I forgot to notice that by declaring, that God will judge "every" work, even though "good," the judgment of his true servants is the more strongly marked; for what work *can* be called "good" in *any sense*, except that "work *of faith*" which distinguishes the true servant of God?

UNSCRIPTURAL HYMNS.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR BROTHER,—Permit me to call your attention, and through the medium of your journal, of all interested in the cause of Israel, to those hymns often used, but which, in my opinion, are scarcely correct for any, but especially in congregations who profess a missionary spirit on behalf of their Jewish brethren. Lately, the hymn commencing,

"Thine ancient family, the Jews," &c.,

was given out, and you will anticipate me when I state that *I, of course*, was silent; the Lord hath made *me* a *Christian*, but not a *Gentile*; and *how could I* add *my* voice to those of the multitude around me? I doubt not there are others more or less objectionable, but I will only mention one other which appears to me to be very injudiciously placed among hymns for children, and resulting from which, the evil effects may prove almost as great as from the doctrine of baptismal regeneration, wherein they are instructed to bless God that they were born neither *Heathens* nor *Jews!* Behold the prayer of the Pharisee versified into song for the lisping lips of childhood! but not only so, unconsciously *training them to despise that name* to which the Lord of all condescended to answer! Such hymns should be expunged.

We expect frequently to hear the minister of the gospel availing himself of the powerful evidence which our national history and present circumstances afford to the truth he preaches; we expect him to point to our national disgrace, to Israel's protracted delinquency. It is right we should bear our shame, and it should prove a wholesome lesson to others; but no good is to be derived from "boasting against the branches." These hymns, I have no doubt, were written by good men, but they do not seem to have contemplated the possibility of Israel's ingathering. *We* can truly sympathize in the feelings with which an unconverted brother would listen to such, if he were perchance to enter an assembly where the words should fall on his ear so contrary to that gospel which commands none offence to be given to Jew or Gentile.

Although, at present, *few* and *scattered* are the leaves, yet sufficient are they to prove the vitality of the ancient stock of Israel; and at this present time, also, the remnant according to the election of grace, "touching which they are still beloved for the fathers' sakes;" an earnest, too, of the immense riches in store for the Christian church. It peculiarly becomes us, as pioneers, with all the assistance we can gather, to prepare the way, and carefully remove every hindrance for the great company which shall speedily return, even according to the promise of our God.

I remain, dear Brother,

Yours faithfully and affectionately,

A. D. SALMON.

THE KEY OF DAVID.

SIR,—On looking over the interesting articles in your February number, I have been much led to consider what might be the *cause* for the very different lights in which good men view the statements of the written word of the God of all the earth, and this appears to me in many instances, to result from a considerable want of intelligence concerning the peculiarity of God's dealings with the Jews, in order to exhibit his character and purposes to all the families of the earth; holding them up as a sample of human nature, and pourtraying, by the shadows of the law, the "*things to come*," which contain the fulness of the promises made to Abraham and his seed, which is Christ, viz.—"I will make of thee a GREAT NATION; and in thy seed [i. e. Christ] shall ALL the families of the earth be blessed." Now the law is not against the promises of God (Gal. iii. 21), but it was added because of transgression (verse 19), until the seed should come to whom the promise was made, and this not only because of the transgression of the people of Israel at the Mount of Sinai, but because by it God would show that every transgression and disobedience should meet its just recompense and reward, to the Jew first, and also to the Gentile. (Rom. ii. 9.) While in and beyond all such dealings, grace, previously secured to Abraham by the oath of God, when sin reigned unto death, superabounded unto eternal life by the Messiah; thus manifesting the holiness and righteousness, as well as the love and power of the one true God—the Creator, the Redeemer, and the sanctifier of man.

Here we see the *cause* of the call of Abraham, and of the *election* of Jacob, that he might be the beacon to the nations, the witness that Jehovah was the GOD OF BLESSING (Gen xii. 2), and when failing to sustain this testimony, the light of Israel became darkness, and a people from among the Gentiles were called out of darkness into the marvellous light of the Gospel, to testify that the death and resurrection of Jesus has opened the way into the "holiest of all," having obtained eternal redemption for Israel.

The types and shadows by which these truths have been set forth in "the statutes and judgments" of the law, have either been but little considered, or subjected to a forced interpretation by Gentile commentators. They have not availed themselves of the "KEY OF DAVID," and none other is able to unlock the stores of precious things written afore time for our learning, and laid up in the ark of the testimony for our use. (Rom. xv. 4.)

I have been constrained to these observations by the comment reported in your columns on Deut. xxiv. concerning "the law of divorce." If the view that I take of this portion of the law of the Holy One of Israel appears to be in accordance with the mind of the lawgiver, its insertion in your pages may tend to the edification of some who "tremble at his word."

In the 19th chapter of the Book of the Generation of Jesus Christ the Son of Abraham, the Son of David, we read that "the Scribes and Pharisees came tempting him and saying, Is it lawful for a man to put away his wife for *every* cause?" After referring them to the written word (Gen. ii. 24) concerning the original command of God, as declarative of the stability of the marriage union, he *informed* them in reply to the further question, "Why then did Moses command to give her a writing of divorcement and to put her away?" that it was because of their own hardheartedness, and is, in my view, typical of judgment on their own national sin.

The great Jehovah had *taken* them *out*, as a man takes a wife, from all the nations of the earth (Jer. xxxi. 32), that she

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might be called by his name (Jer. xxxiii. 16), and bring forth fruit to his glory. (Isaiah xliii. 21.) Scarcely had she been brought into his presence when she forsook the guide of her youth and turned her glory into the similitude of a calf that eateth hay. (Jer. iii. 20.) For this spiritual adultery, she should justly have suffered death (see Deut. xxii. 22), and but for the mediation of Moses (typical in itself), would have been cut off in a moment.

The promises made to the fathers were remembered in the day of her iniquity, and though judged unworthy to approach and hold personal communion with her Lord, and thus "put away" as a divorced woman (Ex. xxiv. 2; Deut. xxiv. 4); yet the very sacrifices which "made a remembrance of sin," though they could not take it away (Heb. x. 3, 4), pointed to the way by which reconciliation was to be effected, through the High Priest, anointed for that end.

As judgment upon sin was the leading feature of the legislation of the Mosaic dispensation, it was wisely ordained as part of its manifestation that the people were permitted to exemplify in their dealings with each other the same principles of strict justice on which their God was then acting towards themselves, as indicative of their own position before him. Hence every divorce that took place amongst them served to remind them of their own unfaithfulness to their covenant God, and to humble them under the consciousness of similar guilt; so that, while beholding the mote in another's eye, they might consider the beam that was in their own.*

It was further enacted, that if the adulteress should be separated from her second partner, by either his death or her repeated misconduct, her former husband must not take her back again, lest license should by such proceedings appear to be given to sin, and so the land, the HOLY land, should be defiled.

In accordance with this principle we learn from the Apostle Paul, speaking to them who know the law, in the 7th chapter of Romans, that during the life of her husband, she was bound by that law, but no longer; consequently a new dispensation was *necessary*, so to speak, in order to the recovery of the guilty sinner. Death and resurrection, in the person of Jesus (Col. i. 21, 22), have opened the way to everlasting life and union with Jehovah, and the remnant according to the *election* of grace, who are called by the name of Christ in *this* dispensation, should witness now, as they will in resurrection, that "the Lord *hateth* putting away." (Mal. ii. 14, 15, 16.)

It is manifest that such exhibitions of the weightier matters of the law, of the character and principles of government of the Lord God Almighty, are well adapted to enlarge the understanding and teach the hearts of the children of Abraham who meditate on these truths, testifying to them even in this day of their desolation, while drinking the bitter water of jealousy (Num. v. 27), that "his wrath endureth but as the twinkling of an eye, but his mercy, manifested in Christ Jesus, rejoiceth over judgment, and endureth for ever."

If your pages are open to the consideration of such subjects as these, I should esteem it a privilege to converse occasionally with those who "delight in the law of the Lord," and to unlock the sanctuary of Moses, with the KEY of the SON OF DAVID, who shall go forth (Micah v. 2), conquering and to conquer until the seed of the woman SHALL bruise the serpent's head.—J. U. H.

* The case of the adulteress as recorded in the 8th chapter of John's Gospel, is the blessed testimony to mercy rejoicing over judgment. This woman, as typical of the nation in that day, was an adulteress taken in the very act. "We have no king but Cæsar." They would have judgment, and they got it, Jesus as the light gave judgment on her accusers; but before he could show mercy to the guilty one, he humbles himself to the dust of death which enables him to lift himself up and forgive her sin. And when Jesus shall be exalted, the law having no more authority over her, because of *the death of her husband*, she shall be restored, her iniquities pardoned, cast into the depths of the sea, and she will own her LORD and "sin no more." (Jer. xxxi. and Heb. viii.)

HAS THE REIGN OF CHRIST COMMENCED?

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—Your correspondent "M. M." has expended some pains on the prosecution of an argument to prove that the Lord Jesus is now in possession of the kingdom which he is hereafter to deliver up to the Father, according to 1 Cor. xv. 24. The argument all through runs on two texts, Psalm cx. 1, and 1 Cor. xv. 25; which "M. M." takes to relate to the same thing—*i. e.*, that our Lord's present session at the right hand of the Father, *till the Father makes his enemies his footstool*, is an equivalent proposition to his reigning *till he hath put all enemies under his feet*. Now there is an apparent identity between the periods of time here defined. But I submit it is only *apparent*. In the one case, it is till the Father gives up the enemies *to be subjugated*. In the other, it it is till the Son *actually subjugates them*. "M. M.," if I understand him aright, contends, that, as *actual* subjugation is denoted in 1 Cor. xv. 25, so it is also in Psalm cx. 1. But, if this be his view, then, *before the second advent*—*i. e.* before Christ rises from his Father's throne—all his enemies, including Antichrist, shall have been subdued. And yet, we are distinctly taught elsewhere (2 Thess. ii. 8), that it is only *at the second advent* such consummation will take place! Perhaps "M. M." can reconcile this inconsistency.

J. K.

ADVERTISEMENTS.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE FOURTH ANNUAL MEETING of the Subscribers and Friends of the above Society will be held (D.V.) at Freemasons' Hall, Great Queen-street, on Thursday Evening, April 22nd, 1847. The Chair to be taken by John Dean Paul, Esq., at Six o'clock precisely.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO ?—No. IX.

We might proceed from the Pentateuch through the subsequent records of Israel's history, through the Psalms of David, and the greater and minor prophets, and trace in them all the same features; the same recognition of the evil state of man, and his habitation; the same hope of redemption to both through a Deliverer. But this examination would far exceed our limits; we must content ourselves with directing the attention of our readers to a few of the more prominent points; leaving them to pursue the investigation more fully themselves.

We have hitherto chiefly considered the moral and social renovation of man; we shall now notice a few of those passages of Scripture that conjoin with these—the renovation of this earth to the "very good" state in which God created it.

We have seen, that there was an early expectation of some one who should "comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. v. 29.) It is interesting to trace this expectation, that the ground, the אדמה, the soil, should one day be delivered from the curse pronounced on it for the sin of our first parents; which expectation mingles itself in all the visions of the future that gladdened the hearts of the prophets of old. They knew, as the Apostle Paul expresses it, that "the creation was made subject to vanity, not willingly, but by reason of him that subjected the same; in hope that the creation itself, also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 20, 21.)

It is a strange notion of the omnipotence of God, to suppose, that he made a world which he considered "very good," and that Satan so marred it, that God needed to destroy it, and blot it out of his creation! Is this consistent either with the wisdom or the power of God? If he has seen fit to provide a remedy for the evil caused by Satan to one portion of his very good work—the spirit of man—why should it be thought a strange thing, that the remedy should also extend to the material portion of the work, which was, equally with the other, pronounced "very good;" a thing right, proper, and suitable to exist? Shall we dare to say that Satan has in this point foiled God, and has made that which God pronounced good, so irreparably evil, that it must needs be destroyed, and exist no longer?

It is sometimes maintained, that the popular notion of God utterly destroying the earth, and taking the righteous to dwell elsewhere, in a place called heaven, is, even if an error, a very harmless one; because it does not signify where we are to be hereafter, so that we dwell in the immediate presence of God, where alone is happiness. There can be no question as to the pre-eminent importance of ascertaining the way in which future happiness is to be attained; but when this all-important question is settled, we are not desired indolently to fold our hands, and to say, This suffices me, I will keep solely to these first principles of the doctrine of Christ. On the contrary, we are told to "go on unto perfection" (Heb. vi. 1), and to "add to our faith, knowledge." In proportion as our views are scriptural, they will be influential; in proportion as they are distinct and well defined, in the same proportion will the impression they make be vivid and abiding. It is treason against the God of truth, to say, that error may answer our purpose as well as truth.

But the banishment of matter out of God's creation, as an essentially sinful thing, has not been harmless. It has rendered the glorious doctrine of the resurrection of the body a mere inert dogma; held, indeed, theoretically, but practically a dead letter, exercising no influence over the affections or hopes of the Christian. The happiness of the disembodied spirit is all that is contemplated; and whether that spirit is again to rejoin the body or not, is a matter of comparative, if not absolute indifference to a very large portion of the church of Christ. In the days of the apostles it was not so; the happiness of the disembodied spirit is but slightly alluded to, as being preferable to the toilsome warfare of the Christian life; but the "blessed hope" that animated the hearts of the early believers, was "the glorious appearing of the great God, even our Saviour Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." (Titus ii. 13. Philip. iii. 21.) The apostles preached "Jesus and the resurrection;" the moderns seem to think the second of these topics superfluous.

When man came originally from the hands of his Creator, this earth was the abode which the all-wise Creator thought suitable for him; it was made for him, and he was invested with the dominion of it. He fell by transgression, and lost the dominion. A Deliverer was promised. Now, suppose the details of what this Deliverer was to accomplish, had never been given, would it have been very unreasonable to expect that, besides delivering the soul of man from the disease of sin, he was also to regain for man his lost dominion over this earth, and enable him, we may reverently say, to carry on God's original plan, which sin had interrupted? Such an expectation regarding the work of the Messiah would have been natural and reasonable. But we are not left to reason on the subject. We maintain that it is expressly declared, that this restoration of the lost dominion, this renovation of the earth, form part of the work of the Redeemer; and this we shall now proceed to prove from various portions of Scripture.

Christ, the second Adam, is to regain all that the first Adam lost. He is to be not only "King of saints," but "King over all the earth." There is not a prophecy of Messiah in the Old Testament that is not connected with this dominion. The testimonies to this truth are so numerous, that selection is the only difficulty. When the psalmist is contemplating the wonderful dignity to which the Almighty has raised man, in having given him dominion over the works of God's hands, and having put all things under his feet, we are taught by the apostle that he is contemplating a state of things that has not yet been

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attained. "We see not yet all things put under him," is the declaration of the Spirit through Paul. (Heb. ii. 8.) "But we see Jesus," the second Adam, the representative, and new head of humanity, "who was made a little lower than the angels for the suffering of death, crowned with glory and honour;" (Ibid. 9), sitting at the right hand of the Father until he comes to take possession of the dominion he has gained. And what is the kingdom He has gained? The dominion of the earth. "Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 7, 8.)

The promise made to David of a son who should sit on his throne, was of a much larger kind than was or could be fulfilled in the person of his son Solomon. Let us examine it in detail. When David had it in his heart to build a house for the name of the Lord, a message was sent to him from God by the Prophet Nathan, forbidding him to build the house, but giving him "exceeding great and precious promises." "It shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will stablish his throne for ever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore." (1 Chron. xvii. 11—15.) At the reception of this message, David sat down before the Lord, astonished at his goodness, and said, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a long while to come [למרחוק, to a far-distant period], and hast regarded me according to the estate of a man of high degree,* O Lord God. What can David speak more to thee for the honour of thy servant?" Before we conclude David's speech, we must return to another portion of God's promise, which relates, not to David's seed as Ruler of Israel, but to Israel as a nation:—"I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning." In allusion to this part of God's promise, David says, "What one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God. Therefore now, Lord, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said; let it even be established that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel; and let the house of David thy servant be established before thee. For thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee. And now, Lord, thou art God, and hast promised this goodness unto thy servant; now, therefore, let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou blessest, O Lord, and it shall be blest for ever." (1 Chron. xvii. 9, 16, 17.)

Those who maintain that the history of the Jews as a nation is ended, and that Christ is never to sit on the throne of His father David, would do well to consider this remarkable portion of Scripture. If David had looked into the history of his descendants, had seen that ten of the twelve tribes would revolt from his grandson, and never again be under the rule of his family; had he foreseen that, in a few centuries, five-sixths of Israel were to be driven out and lost; and in a few centuries more the remainder was to be scattered to the four winds of heaven, to become a reproach and a bye-word in all nations of the earth; if he saw this, and no more than this, would not his utterances have been those of grief and lamentation, rather than of joyful and triumphant praise? What shall we say, then—that the Lord deceived David? That the God of truth said He would establish the throne of the Seed of David for ever, that He would ordain a place for His people Israel where they should dwell, and be moved no more, when He all the while intended in a few centuries to put an end at once to the Jewish nation and David's throne? God forbid that we should thus dare to tamper with the promises of the Almighty, of Him who cannot lie. No; in mercy to the weakness of humanity, the nearer calamities were hid from David's eyes; and he was carried beyond the present dispensation to that glorious time when his seed, the promised Messiah, "shall take unto him his great power and reign;" when He shall be at once "King of Israel," and "King of the whole earth."

The glorious vision here afforded to the royal psalmist was, from this time forth, the delightful theme of his songs of praise. Every victory, every deliverance, carried him in spirit beyond the passing event to the future glory, when "the wicked shall not be," when the evil-doers shall be cut off, and those that wait upon the Lord shall inherit the earth" (Ps. xxxvii. 9, 10), and "the Lord shall be King over all the earth." (Zech. xiv. 9.) In these visions, the restoration of the earth to its primeval fruitfulness is always conjoined with the reign of Messiah over it. When He "judges the people righteously," "then shall the earth yield her increase" (Ps. lxvii. 4, 6); when "He cometh to judge the earth," then "the field, and all that is therein," is joyful, and "all the trees of the wood rejoice before the Lord." (Ps. xcvi. 12, 13.)

The seventy-second Psalm is an interesting example of David being led from the contemplation of Solomon and his kingdom, to the higher theme of Messiah and His universal kingdom of peace and blessedness. The two themes are at first so blended together, that we only discover that something more than Solomon's kingdom is meant, by the loftiness of the strain; but towards the end the strain rises so high, that Solomon's kingdom is entirely lost sight of; and the heavenly kingdom that is to endure for ever, when the tabernacle of God shall be with men, and he will dwell with them, fills the eye and heart of the departing psalmist. "His name shall endure for ever; His name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen. The prayers of David, the son of Jesse, are ended." (Ps. lxxii. 17—20.)

That David thus looked beyond his immediate posterity to that illustrious descendant who should be "born King of the Jews" (Matt. ii. 2), we have the most direct Scripture testimony. Peter, expressly alluding to the passage in 1 Chronicles we have given above, states, that David, being a prophet, knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." (Acts ii. 30.) This is the only key to David's song of joyful praise at the announcement made to him. He had had a turbulent life; he and his people Israel had spent their days amid "wars and rumours of wars"; but the Lord granted him a vision of a kingdom of eternal peace, where "Israel shall dwell safely," ruled over by Christ, "the Lord our righteousness," who shall be "King for ever and ever." What wonder, that, with such Scriptures in their hands, the early disciples should cry out, when Jesus triumphantly entered Jerusalem, "Blessed be the kingdom of our father David, that cometh in the name of the Lord!" (Mark xi. 10.) At Christ's birth it was expressly declared by an inspired prophet that "the Lord shall give unto him the throne of his father David." Was David's throne in heaven? Or was it in the hearts of men? Oh that men would take the words of God in their honest simplicity; that instead of severing the future happiness of the glorified church from the future happiness

* We question much whether "a man of high degree" is all that is implied in האדם המעלה, *the exalted man.*

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of the earth under the reign of Christ, they would see the close relationship in which they stand to each other! Why try to contemplate being blessed with Christ, in some indefinite region of space, far removed from earth and its concerns, instead of embracing the scriptural declaration that we are to be "joint-heirs" with Christ in the inheritance of the "nations and the uttermost parts of the earth" (Ps. ii 8), over which we are to reign with Him? If such glorious expectations were a fanciful theory, based on obscure and doubtful texts, we might well be reproached with presumption; but it is the consistent declaration of all Scripture, which thus interpreted according to its plain and literal meaning, makes a consistent whole; the purport of which is to lead us to look for, and hasten unto, the coming of the day of God (2 Peter iii. 12); and to pray with earnest longing "Thy kingdom come; thy will be done on earth, as it is in heaven."

JEWISH INTELLIGENCE.

RUSSIA.—*April*, 1847.—The *D. A. Zeitung* contains the following report,—"The Emperor has added to the military code, a special law concerning *the celebration of the Jewish festivals.*" According to this law the Jewish soldiers are exempt from all service, and permitted to attend public worship in the synagogue, on every festival on which they are prohibited to work by the law of Moses.—*A. Z. d. Judenthums.*

FROM THE BORDERS OF RUSSIA.—According to a late regulation, the Jews serving in the Russian army may advance to the rank of a lieutenant. This, as well as the preceding report, seems to indicate a milder treatment of the Jewish *soldier*, though *no* change in the treatment of the other Jews is perceptible from the numerous accounts which we are in the habit of receiving.—*Ibid.*

CRACOW.—The *Cracow Gazette* contains an announcement concerning the *convoy-toll*, which is to be paid by the *Jews* coming from Poland. Henceforth the Jews of Poland can only enter the territory of Cracow or Gallicia by passing through the imperial custom house on the borders, and by paying a toll for their person according to the following tariff;—every commercial and free Jew, 4 florins 45 kreutzer; every Jewish servant and every Jewess, 3 florins 15 kreutzer; Jewish children under fifteen years of age, 1 florin 45 kreutzer. Besides this convoy-toll they must also pay 22½ kreutzer for every dollar or amount of 1 florin 30 kreutzer. Those Jews who trade in cattle or provisions only, pay 1 florin 6 kreutzer; and wholly free are the following:—Physicians, Accoucheurs, Midwives, and those who merely convey merchandise through Gallicia and the territory of Cracow. But of course they must sufficiently prove their profession or business by testimonials from the proper authorities. By the payment of this toll, the Jew is permitted to remain four weeks in any part of the above-named territories. The border-guards are enjoined to keep a particularly strict vigilance over the secret egress and ingress of the Polish Jews.—*Ibid.*

HAMBURG.—*March 1st.*—At the last meeting of the Barristers' Association, Dr. Knauth, one of our most respectable counsellors, read a petition, which is intended to be brought before the senate, and the object of which is, to obtain for the Jewish barristers the privilege of pleading in *any* court. At present the Jewish barristers are obliged to hold the brief from a Christian colleague, because every barrister must be a citizen, and that, according to our laws, the Jew cannot be. But since he must be considered as a resident in consequence of his being a member of the Jewish community, it is expected that the petition will meet with success, the more so, as the question is merely about the cancellation of a formality and the acknowledgment of a fact. Hopes are entertained that the petition will bear the signatures of some influential individuals.—*Ibid.*

FROM THE MAINE.—(Private Correspondence.) Some year sago Gutzkow once said, "The Jews have lately felt a tickling for being editors. Every educated Jew has a desire to be the editor of a paper, and fancies himself possessed of sufficient ability, ingenuity, and talents, to appear as such before the public." This tickling as Gutzkow calls it, continues among the Jewish editors *in specie*, notwithstanding the numbers that have already discovered their mistakes. Every year three or four Jewish periodicals disappear, and every year just as many make their appearance again. This is attended with a double disadvantage; for on the one hand, the literati are uselessly exerting their talents, which they might devote to some comprehensive task, to some lasting work of literature; and on the other hand, the Jewish press is thereby so divided, that its sphere, already limited, only becomes the more circumscribed. Of course there must be some journals to represent the different views, not to say the different "parties;" of course there must be some, which are rather devoted to individual subjects. But when each wishes to represent everything, so that they have all one mould as it were; when some journals, again, are only for special topics, which have too much sameness and too little variety; then it is natural, that there must be many ephemeras and such as injure one another without benefiting themselves. The editing of a periodical requires much more than is commonly supposed.—*Ibid.*

PRAGUE — *Feb.* 28.— (Private Correspondence.) A melancholy event which occurred in our community, is attended with such circumstances, that it ought to be generally known, though it is but of an individual character. On the 22nd instant, the extremely rare case happened here—namely, that a *Jewish* student deliberately murdered a Jewess who was already 74 years of age. Notwithstanding the full description of his person, the police have hitherto been unable to capture the murderer. Vexed at the fruitlessness of their measures, they persuaded the mob, that he had not escaped, but that the Jews of Prague had, from excessive indulgence, concealed him among them. Had the murder been committed on a Christian, this foolish suspicion would certainly have produced some tragical results from a populace, already panting for an opportunity to give free course to their hatred against the Jews. But as the victim was merely a "cursed Jewess," the majority only regret, that but one of the Jews perished, when, by arresting the murderer, they might have got rid of two.—*Ibid.*

BERLIN.—*Feb.* 20.—(Private Correspondence.) The Berlin Reformers feel that their reign is at an end. In vain are all their efforts to re-excite the interest which they have lost. Their influence abroad is reduced to zero, and but with difficulty is their course sustained at home. The Berlin people are too indifferent about a few dollars annually, but the Reformers' funds are nevertheless rather low. Still they afford some individuals the means of subsistence, and give to a number of others a something to despatch, to consider, to arrange, to regulate, to make speeches, and to say, "We," —— and the mass of the people look on for some time and then go their way. Notwithstanding the great verbosity of the Berlin Reformers, they do not possess the slightest degree of enthusiasm for truth and justice, not the slightest degree of pure animation for the spiritual possession of Judaism.—*Ibid.*

MECKLENBURG-SCHWERIN.—So we are to have a successor of H——, and indeed one quite worthy of him. This event is certainly not unexpected on our part, but it is therefore not the less painful. As to Einhorn's previous life? Well, the protocols throw sufficient light on that subject, and his famous attack on the celebrated R. Wolf Hamburg, his own teacher and benefactor, gives us a sufficient insight into his character. Be this, however, as it may, the election is made, and once more a war of life and death is declared against Judaism in Mecklenburg. Well, we shall see! We have already frequently said, that in case such an event should occur, we would confidently approach the throne of our Sovereign, and represent to him the conscientious scruples which we entertain against such a spiritual leader. Shall an individual, whom his own teacher declared as inadmissible to the performance of any Jewish rite, be intrusted by the Jews of a whole province with the care of their souls? Shall such an individual have the superintendence of their spiritual welfare? Never can, and dare this take place, and from the justice of our revered ruler and of his ministers we expect with confidence, that such compulsion will not be practised against us, and that hereafter, as hitherto, we may

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remain Jews, and be enabled to live as such.—*Zion's Wächter.*

DARMSTADT.—The First Chamber has rejected the bill passed in the second concerning intermarriages between Christians and non-Christians (Jews).—*Ibid.*

HAMBURG.—*April 4th.*—The "Social Society" of this place increases wonderfully. By weekly meetings, to which any one has admission, whether a member or not, and in which any one may speak, it has excited uncommon interest, and already numbers 1000 members. There are often very interesting discussions; in which the *pro* and *contra* is espoused by members of all religious denominations.—*A. Z. des J.*

WORMS.—*March 18th.*—Rabbi A. Adler has arranged that after Easter, a German service shall be performed every Saturday afternoon.—*Ibid.*

MAGDEBURG.—*March 29th.*—Yesterday Dr. Philippson was waited upon by a deputation of his Christian hearers at his recent lectures, to present him an address of thanks for the same.—*Ibid.*

THE JUDGMENT.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

(Concluded from p. 190.)

Your correspondent thinks the passage he has chosen as a motto, "a complete refutation of all I have endeavoured to establish," &c. He does not think proper to point out *how it is so.* Of course I never denied a *reward* to the children of God. "Of the Lord they shall receive the *reward of the inheritance.*" "Great is their *reward in heaven.*" Their works, so ill-requited here, shall "follow with them" (μετ' αυτῶν), not *after* them, at the final judgment, and be acknowledged above as the "work of the Lord." It shall be shown that "their labour was *not* in *vain* in the Lord." (1 Cor. xv. 58.) I cannot see that these texts are at all conclusive against me, as your correspondent intimates.

I must correct a misapprehension into which he has fallen, and which gives all the force to one of his paragraphs. While quoting the text, "When *we are judged,* we are chastened of the Lord, that we should not be condemned with the world," I never maintained that when God chastens us, he deals with us in *strict judgment according to our works.* He chastens us "for our profit"—"visits our transgressions with the rod"—but he looks to His SON for *satisfaction,* and in his judgment (so far as we are concerned) remembers mercy.

Very loose and inconclusive is your correspondent's reasoning from the parables, upon which, he will find by referring, I founded no doctrine. There is no difficulty in avoiding the horns of his dilemma. The "many stripes," and the "few," are in strict accordance with the express revelation, that "before the great white throne the dead are judged out of those which are written in the books *according to their works.*" If their works vary, so do their punishments—"the reward of their works:" and it by no means follows that "the lake of fire levels all distinctions." There may be a hell within, as well as a hell without. But the "ten cities" and "the five," according to your correspondent's understanding of them, are diametrically opposed to the "equal penny to all"—"the last shall be first, and the first last." He feels this, and so says that the latter parable teaches a "truth of a very different kind." Surely it refers to the great day of retribution as clearly as the other parables. I have little doubt that "the thrones" and the "delegated authority over cities" have no reference whatever to final glory, but to some future dispensation of the kingdom, which time shall disclose.

There remains but one other passage unnoticed. Your correspondent thinks the doctrine he upholds clearly taught by the different members of the spiritual body, and their different functions. Will he tell me what there is in heaven to answer to "our uncomely parts"? To such absurdities are men driven by wresting the Scriptures from their plain and simple meaning. The apostle is clearly speaking of the *present time,* as he says again in Ephes. iv., "Now to every one of us *is given* grace according to the measure of the gift of Christ. * * * And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." For what? "For the perfecting of the saints * * * till we ALL come unto a *perfect man,* unto the measure of the stature of the fulness of Christ." "Called in *one hope* of our calling," he had said before, "predestinate to be conformed to the image of his Son." (Rom. viii. 29.) The designation of "just men made perfect," regulates the notion of inequalities in heavenly gifts. "When that which is perfect is come, then that which is in part is done away." "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be *like him;* for we shall see him as he is"—"the fulness of him that filleth *all in all.*"

"To depart and to be with Christ," St. Paul told the Philippians, would be "far better" for him, than any longer "to abide in the flesh." But had there been degrees in glory, to be awarded according to "the works and labours of love" of believers, it had surely been more profitable for the apostle to have continued trafficking with his talents! That he contemplated the hope of the Christian calling as one and the same to *all* is clear from the text, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto *all them* also that love his appearing."

Yours, R. M.

P. S.—C. H. D. has brought forward a passage, not yet discussed (Matt. xxv. 34, 35), and is "at a loss to conceive how it is to be explained in any other way than according to the remarks of the Rev. J. Hensman and Rev. E. Bickersteth." That others may not be at a loss, I beg them to refer to ver. 32, and to compare it with ch. xxiv. 14, "Before him shall be gathered *all nations*" (πάντα τὰ ἔθνη). It is a separation of the *quick,* not a "judgment of the *dead.*" "The gospel of the kingdom shall be preached in all the world for a witness *unto all nations* [πᾶσι τοῖς ἔθνεσι], and then shall the end come." It does not appear that "these my brethren" are summoned "before the throne of *His* glory," "ye [the sheep] have done it unto *these,*" &c.; rather, as we learn elsewhere, are they "round about the throne;" "judgment is given unto them." (Rev. iv. 4; xx. 4.) The rest of your correspondent's letter needs no reply.

REMARKS ON THE NINTH CHAPTER OF DANIEL.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—Your correspondent, Pergamos, in his remarks on the prophecy of the seventy weeks of Daniel ix., in your last number, appears to have reached a climax of profanity, when he asserts that "the Messiah the Prince," therein named, means Antichrist, the Son of Perdition, and not the "Son of God." Verily this is indeed turning light into darkness, and "putting bitter for sweet."

Perhaps, by way of antidote to this poison, you will admit the following observations, tending to prove that this prophecy relates to the true Messiah, the Lord Jesus Christ, and to him only, and that the commandment to restore and rebuild Jerusalem, has not still to go forth, as Pergamos asserts, but was issued in the first year of Cyrus, King of Persia (483 years before the commencement of our Lord's ministry), from which period the seventy weeks (or 490 years) begin to run. The prophecy as contained in Dan. ix. runs thus:—

Ver. 24.—Seventy weeks [or 490 years] are determined upon *thy* people, and upon thy holy city to finish the transgression, and *to make an end of sin,* and *to make reconciliation for iniquity,* and *to bring in everlasting righteousness,* and to *seal up the vision and prophecy* [or prophet] and *to anoint the most holy.*

Ver. 25.—Know therefore and understand, that from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince, shall be seven weeks [or forty-nine years], and three-score and two weeks [or 434 years]: the street shall be built again, and the wall, even in troublous times. (Ezra v.)

Ver. 26.—And after the three-score and two weeks shall Messiah be *cut off, but not for himself.* And *the people* of the prince that shall come shall *destroy the city and the sanctuary,* and the end thereof shall be with a flood, and unto the end of the war [or war of the end] desolations are determined.

Ver. 27.—And he shall confirm the [or a] covenant with many for one week [or seven years], and in the midst of the week

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he shall cause the sacrifice and oblation to cease; and for the overspreading of abominations he shall make it desolate *until* the consummation, and that determined shall *be poured* upon the desolate [or rather *desolator*].

It will be observed, that the clauses in italics, in the first of the above verses, are *wholly unnoticed* by Pergamos in his comment. What had Antichrist to do with the works there mentioned?

The prophecy we see divides the seventy weeks into three distinct and consecutive periods—that is to say,

7 weeks, or	49	years, from the going forth of the commandment to the completion of the city and temple.
62 „	434	years, more to the Messiah the Prince, and
1 „	7	years, more to confirm the covenant with many, and in the midst of the week to cause the sacrifice and oblation to cease.
70	490	

Now, first, as to the commandment to restore and rebuild Jerusalem, has this gone forth? And if so, which is it? Let us see whether the Scriptures supply the answer.

Isaiah and Jeremiah both foretold the Babylonish captivity, the latter prophet announcing further, that it would continue seventy years; both also foretold the subsequent judgment upon Babylon: but the prophet Isaiah goes still further, he actually *names* the restorer of the Jews 200 years before the event; see Isa. xliv. 26—28, "Thus saith the Lord thy Redeemer—that confirmeth the word of his servant, and *performeth the counsel of his messenger*; that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, Be dry, and I will dry up thy rivers; that *saith of Cyrus*, He is my shepherd, and *shall perform all my pleasure*, even saying to *Jerusalem, Thou shalt be built*, and to the temple, *Thy foundation shall be laid*."

Surely, the very reading of this prophecy is enough, but let us note the circumstances attending its fulfilment. In the last year of Darius the Mede, Daniel, knowing that the seventy years were about to expire, after confessing the sins of himself, his people, and their fathers, prays to the Lord, "that He would cause His face to shine upon his sanctuary that was desolate, *to behold their desolations*, and the city which was called by His name to hearken, *and do*, and to *defer not*, for his own name's sake" (Dan. ix. 17—19); whilst he is yet speaking, the angel Gabriel (the same who afterwards announced the birth of the Messiah to the Virgin, see Luke i. 26), appears to Daniel, tells him he is sent forth in answer to his prayer, and delivers to him the very prophecy of the seventy weeks which we are considering. Darius dies shortly afterwards, and *Cyrus* comes to the throne; and his first recorded act is the following (see Ezra i.)—"In the *first year* of *Cyrus, King of Persia*, that the *word of the Lord*, by the mouth of Jeremiah, might be fulfilled, *the Lord stirred up* the spirit of Cyrus, that he *made a proclamation* through all his kingdom, and *put it also into writing*, saying, Thus saith Cyrus, King of Persia, *The Lord God of Heaven* hath given me all the kingdoms of the earth, and *He hath charged me* to build him a house at Jerusalem, which is in Judah; who is among you of all *His people*, his God be with him, and *let him go up to Jerusalem and build the house of the Lord* God of Israel, which is in Jerusalem; and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and gold, and with goods, and with beasts, beside the free-will offering for the house of God which is in Judah. Then rose up the chief of the fathers of *Judah* and *Benjamin*, and the priests, and Levites, with all whose spirit God had raised, to go up to build the House of God which is in Jerusalem."

Now, on considering the words of this proclamation and its object, and bearing in mind, also, the before-mentioned prophecy of Isaiah, can any one *reasonably* doubt that *this* is the very commandment to restore and to rebuild Jerusalem, intended by the angel Gabriel in the prophecy of the seventy weeks? One would think not—the subsequent decrees of Artaxerxes and Darius merely authorized the completion of a work already begun and partially accomplished, and they were only in confirmation of this decree of Cyrus

But there is other proof, I think, that this was the commandment intended; for it was just forty-nine years (the seven weeks) after the issuing of this proclamation that the temple was completed in the sixth year of Darius. We learn from Ezra iii. 8, that it was not until the second year after their *coming to Jerusalem*, that *the foundation* of the house of God *was laid*; adding to this the time that had elapsed *between the issuing of the decree and their arrival at Jerusalem* (occupied in collecting the people together previous to their departure, in their journey to Judea, and in their temporary abode in the villages until their houses in Jerusalem were fit for habitation) would make a period of about *three years* from the issuing of the proclamation *to the laying of the foundation* of the temple, leaving a period of *forty-six years* to make up the forty-nine years of this part of the prophecy. Now, we find from the New Testament, that forty-six years was the exact time the temple was in building; for we read (John ii. 19, 20) that when our Lord, addressing *the Jews*, said, "Destroy this temple (meaning his body), and in three days I will raise it up;" they, thinking he spake of the literal temple, replied, "*Forty and six years was this temple in building*, and wilt thou rear it up in three days?"—thus incidentally affording us a proof, that this interpretation of the prophecy in Daniel is correct, both with respect to the decree intended, and the year-day system of interpretation, as it is called.

As to the second period of "three-score and two weeks" (or 434 years) at the close of which Messiah was to come; these, I apprehend, terminated at the baptism of our Lord in Jordan (not at his birth, as usually supposed), when, being *visibly anointed* by the *Holy Ghost*, he was openly commissioned by the Father as the promised "*Messiah*," and as the "Prophet like unto Moses;" and the people were commanded to "*hear him*." Hence, we are told by Luke, that he was then *about thirty* years old, to show that in this, as in all things, he obeyed the Mosaic Law. John the Baptist expressly states that, previous to this event, "*he knew him not*;" but that God had said unto him, "on whomsoever he should *see the Spirit descending* in the form of a dove, and abiding on him, *He it was* who should baptize with the Holy Ghost; and *he saw* and bare record [then and not before], that *this* is the Son of God. "Before this John had been making disciples, preaching repentance, and that they should believe on *him who should come after*; and, again, "he that *cometh after* me is preferred before me." (See also Acts xiii. 24, 25). But mark what immediately follows this event; the next day, John stood, and two of *his* disciples, and seeing Jesus he saith to them, "Behold the Lamb of God that taketh away the sin of the world." The disciples immediately *leave John* and follow Jesus, and Andrew, one of them, goes to his brother Peter, saying, "*We have found the Messiah*," and brings him to the Lord. *Now* John's testimony is, "He must increase, but *I must decrease*;" yea, for Messiah is come. Almost immediately after this, too, the Lord goes up to Jerusalem, the passover being at hand, and suddenly coming to the Temple, drives out the sheep and oxen, and money changers, with his scourge of small thongs, saying, "Make not *my Father's House* an house of merchandise;" the whole being in exact and orderly fulfilment of Malachi iii. 1. John, as the "Messenger," going *before* the face of the Lord to prepare his way, and Jesus, as "the Lord whom ye seek," coming suddenly to his Temple, as predicted.

These reasons (independent of the apparent continuity of the prophecy which, by any other interpretation, is destroyed) lead me to believe that the coming of Messiah applies to the Lord's baptism, and not to his birth.*

* The early Eastern churches *celebrated the baptism* of our Lord by the Feast of the Epiphany *(or manifestation)*, as it was called, but they *did not celebrate the nativity*. In fact, it does not appear that the precise day on which that event occurred was known in the second century; for Clemens, of Alexandria, speaks of some *who attempted* to fix not only the year, but *even the day* of our Saviour's birth, and he appears to blame this proceeding as an idle and unfruitful pursuit, in which they could arrive at no certainty. (See Clemens' Stromat. i. p. 340.) The Western church, however, pretended to know it, and celebrated it at Christmas or Good Friday, and their Feast of the Epiphany they referred to the infant Saviour's manifestation to

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After the three-score and two weeks, it is said, "And he shall *confirm the* [*or a*] *covenant with many for one week* [or seven years], and in the midst of the week he shall cause the sacrifice and the oblation to cease." This "confirmation of the covenant to many," refers, I apprehend, to the preaching of the Gospel to *Israel only*, which was done by our Lord personally for *three years and a half* (until his crucifixion), confirming it by his miracles; and afterwards, for *a like period* of three years and a half, by his apostles; the Lord still working with, and *confirming the word* by, signs following. The covenant here intended appears to be the one mentioned in Genesis xv., the sign of which was *sacrifice*. (See that chapter, noting especially the 5, 6, 8, 9, 10, 17, and 18th verses; and see also Psalm l. 4, 5, 6; and Ephesians i. 9, 10.) The Apostle Paul expressly tells us, that "Jesus Christ was made a minister of the circumcision *to confirm the promises made unto the fathers*."

Up to the close of the last three years and a half, the Gospel appears to have been exclusively preached to Israel; for we have no instance (save that of the eunuch, who may have been a proselyte) of any Gentiles having previously been baptized: but *now* the disciples were taught that Gentiles were henceforth to be admitted into the church, by three remarkable events, which occurred about this very time—viz., the *conversion of Saul*, and his appointment to the apostleship of the Gentiles; *Peter's vision of the sheet*, with the clean and unclean animals; and the *descent of the Holy Ghost on Cornelius* and his Gentile kinsmen and friends. The reasoning of Peter on this last occasion, and the astonishment of the disciples on hearing of the Gentile conversions at Antioch, prove that Gentiles had not been baptized before this.

In the middle of this last week the Messiah "caused the sacrifice and oblation to cease" by the sacrifice of himself. From that day all sacrifices became "vain oblations; "for the Lamb of God, which taketh away the sins of the whole world," was then offered up, and henceforth there "remained no more sacrifice for sin;" he having offered "*one sacrifice* for sins *for ever*."

From this period Israel, *as a nation*, was blinded to *that day* (or in part), and so will remain until the fulness of the Gentiles be come in; then all Israel shall be saved: but in the interval *to them* the vision and prophecy are sealed up." (Romans xi. 7, 8, 25, 32.)

R. V. L.

(To be continued.)

the Magi or wise men from the East; assuming that they were Gentiles, though it was as "King of the Jews," that they offered their gifts to Him. When requested by the Western, the Eastern churches declined to celebrate Christmas as a festival; this shows that the Easterns considered the Epiphany and Advent identical. Where was "*Catholic consent*" at this period?

NOTICES TO CORRESPONDENTS.

Received—R. W; Alban; G. A. W.; Rev. H. H.; E. C.; Omega; M. M.; Rev. R. N. A.; J. U. H.; R. M.

Several Correspondents have complained of the great length of some of our recent articles, in proportion to the whole size of our paper. We mention this as a caution to our Correspondents generally, to be as concise as possible. When communications are necessarily long, it is better so to arrange them as to admit of a break in the middle without detriment to the whole, in order that they may be published two successive months.

Our Correspondents must not be offended by the non-insertion of their communications. We receive every month as much as would fill our paper without the articles of our regular contributors; and of course it is only a portion of this that can at any time be admitted. Neither must they expect reasons for their articles not being inserted; the general reason is, that we think those we do insert more suitable.

BOOK RECEIVED:

Narrative of a Recent Visit to Jerusalem. By JOHN LOWTHIAN.

The Promised Prophet. By A. D. SALMON.

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THE VOICE OF ISRAEL,
SATURDAY, MAY 1, 1847.

DIAS' LETTERS.

BY THE REV. H. HIGHTON, M.A.

We now come to Mr. Dias' objections to the well-known passage in the Epistle to the Galatians, about the distinction between "seed" and "seeds." But let us hear his own observations about it:—

"XX. St. Paul, in one of his Epistles, says, 'Now to Abraham and his seed were the promises made; he saith not, and to seeds, as of *many*; but as of one, and to thy seed, which is Christ.' By this and such like reasonings, one would think St. Paul intended to convince by gross impositions; how great must the difficulties under which he laboured have been, when, in order to prove his point, he is forced to such shifts, and reduced to prove it by such unnatural interpretation! Who is there that is the least acquainted with the Hebrew language, but could tell St. Paul, and prove that the word in Hebrew is always used to signify many? Was the land of Canaan to be possessed by Christ alone, when the promise was made to Abraham in his seed? For if 'thy seed' be Christ, as St. Paul pretends, then was none else to have a share in it? The false reasoning is too plain to be admitted, and confutes itself."

The passage is one which confessedly presents great difficulty. But whatever interpretation we assign to it, I think it is plain that St. Paul cannot mean what Mr. Dias supposes him to do. St. Paul's Epistles in many places are exceedingly difficult; indeed in the New Testament itself, they are characterized as containing "many things hard to be understood;" but no person reading his Epistles as an ordinary reader would read an ordinary writer, would think him likely to write anything either palpably foolish or dishonest; and this passage, if taken in the meaning which Mr. Dias supposes it to bear, would, I think, be both. For St. Paul himself in the Romans (chap. ix. 7) uses the expression, the seed of Abraham as meaning many: and indeed no sensible person could think such an argument, so understood, as of the least weight; nor would it indeed join in with the chain of reasoning which St. Paul is making use of in the whole passage. Believing, then, the inadmissibility of the meaning which Mr. Dias gives to the passage, I will propose what I consider the true solution of the difficulty, and the real argument of St. Paul. We must bear in mind that the point he is arguing is, that the Gentiles are not bound to observe the law of Moses. In order to prove this, he alludes to the passage in Genesis, in which God says to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." This, he argues, implies a covenant on the part of God to bless the nations through Abraham and through his seed; and that it would be a setting aside of this covenant, or at least an addition to it, if the blessing were to come to the Gentiles through the keeping of the law of Moses, instead of through the seed of Abraham. (Galatians iii. 8—18.) God, says he, uses the expression "Abraham's seed" and not "seeds"; thereby plainly implying that the blessing was to come through the seed of Abraham alone, and not through any individual or individuals of any other seed or seeds; "He saith not seeds, as of many [that is, as speaking of other seeds or races besides that of Abraham], but as of one [that is, the seed of Abraham alone]; which is Christ;" for Christ is plainly that seed of Abraham in whom the nations have been and are to be blessed. Now this promise to Abraham and to his seed, that in them the nations of the earth should be blessed, was a promise that would be broken, and indeed would have no meaning, if the nations of the earth were to be saved by keeping the law. Such then, I believe, to be the meaning of St. Paul—namely, that by oneness of the seed, he does not mean that it was necessarily implied that the promised seed should be an individual, but that it should be through the promised seed, the seed of Abraham alone, and not through other races or seeds (each man working out his own salvation by the law), that the Gentiles should be blessed. The words quite bear this meaning (more especially if we refer to the original Greek); indeed

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quite as naturally as the meaning which Mr. Dias gives them; and by understanding them in this way the whole argument hangs together as a connected whole, which it does not if we take the other view of it. And is it not a fact that the nations have been blessed in the seed of Abraham? And in what other seed of Abraham but in Jesus Christ? To say nothing of the debateable points of his death and sacrifice for the sins of the world, how else is it, I ask, that we Gentiles have received the knowledge of one God, how else the belief in the Law, the Psalms, and the Prophets, but through Jesus and those whom Jesus sent to preach the Gospel to every creature? Who remonstrates against the idolatry of Popish countries but the followers of Jesus? Who sends teachers and preachers to bear the Scriptures and the knowledge of one God to the Chinese, to the Hindoos, to the natives of New Zealand, to the South Sea Islands, but the followers of Jesus? Through what other of the seed of Abraham are any of us blessed, but in Jesus and his followers? How are the Jews, who believe not in Jesus, benefiting the world? Whom do they attempt to bring to the knowledge of God, to such a knowledge as they profess to think the true knowledge? What idolater, what atheist, what unbeliever in the Scriptures, is ever rebuked, exhorted, taught by a Jew? All the world might be buried in the grossest error and delusion, before a Jew would stir himself to undeceive it. Not a heathen might be in possession of the Scriptures of truth, or of the knowledge of the creation, the resurrection, the judgment, for ought that the Jews do to come to their spiritual succour. Where do we hear of a Jew distributing the Scriptures? Where do we hear of a Jew going forth as a missionary? Do not the very Hebrew Scriptures they themselves have in their hands for the most part proceed from the printing-presses of the followers of Jesus? They sit supinely down buried in indifference and worldliness, begging for nothing so much as to be left alone in their opinions and their belief, deprecating all discussion, and saying, "A little more sleep, a little more slumber, a little more folding of the hands to sleep." This may be harsh language, but is it not true? Where is the greatest interest to be found in the prophecies relating to the Jews themselves? Is it amongst them, or amongst Christians? Is not God, having blessed the Gentiles through Christ the seed of Abraham, now provoking to jealousy the seed of Abraham through the Gentiles, and so returning through them the blessing they themselves derived from the Jews? Let the Jews bear these things in mind. If they think St. Paul misquotes and perverts the prophecies, let them at any rate lay to heart the truths which they must themselves acknowledge are taught by his quotations, and let them at last bestir themselves to promote the glory and the truth of their God. The time is past when blind, credulous adherence to the dicta of ancient fathers and commentators, whether they be the uninspired teachers of the Jewish or of the Christian Churches; it is time for both Jews and Christians to form for themselves a grand connected scheme of prophetical belief and prophetical doctrine, which will bear discussion and stand the light of day; which I am sure that neither the old Christian system of what was called spiritual interpretation, including the glories of Christ's coming again to earth and reigning with his saints on the earth, nor yet the Jewish scheme, overlooking the death and humiliation of the Messiah, the calling of the Gentiles, and the temporary rejection of their own nation, will either of them do. Reason must be combined with faith, and faith with reason. Reason must acknowledge that none can teach aright the things of the Spirit but the Spirit himself; and faith must be a faith placed in God, not a credulity reposed in man; a belief in what is reasonable and capable of proof, not in what is unreasonable and incapable of proof. It is time for both Jew and Christian to acknowledge that their old ancestral and traditional mode of belief is not infallible; that full truth is to be found in Scripture alone, and that the only infallible guide to the meaning of Scripture is God himself; God, not necessarily working by extraordinary, but more probably by ordinary means; but yet, whether by extraordinary or by ordinary means, assuredly fulfilling all his promises to the letter. It is time for both Jew and Christian to consider well, each for himself, what is erroneous in their respective creeds, or rather their modes of receiving those creeds, and to come together in unity of faith into a perfect man in the one Man, who is the common Messiah, according to prophecy, of both Jew and Gentile.

(To be continued.)

REPLY TO J. K.

To the Editor of the "Voice of Israel."

Sir,—I am loath to occupy your pages even with but a few lines; but as you have admitted in your April number a question addressed to me by your respected correspondent, "J. K.," I must ask you to give publicity to the short reply which I here subjoin.

If "J. K." has leisure and inclination to read over again what I have written on the subject of 1 Cor. xv. 24, &c., he will find that one of the axioms on which my argument was grounded is, that the expression, "sitting at the right hand of God," signifies that Christ, as God-man, is ruling or reigning *over all*, or, in other words, is wielding the executive of the universe. And I stated it as my opinion, that this reign or lordship over all will not terminate at the advent of our Lord, but will continue until the time when Messiah shall be *actually* installed on the *subordinate* throne of David; a period, as I conceive, subsequent to the destruction of Antichrist. and which, I think, is "the end" pointed out by the apostle in 1 Cor. xv. 24; and also the time "until" which (according to Ps. cx.) Messiah is in Scripture language said to sit at the right hand of God. "J. K.," it would seem, considers that the session of Christ at the right hand of God indicates a corporeal act, or, at all events, a state, which must necessarily terminate when he shall *rise* to come again to this earth. I cannot think this is the meaning of the expression, any more than I think that a corporeal session is *necessarily* indicated when it is said of the scribes that they "*sit* in Moses' seat," or of Messiah, that he will "*sit* on the throne of David," or of the apostles, that they shall "*sit* upon twelve thrones;" or of Antichrist, that he "*sitteth* in the temple of God." The expression in each case indicates the exercise of authority, and not either a bodily act, or a state of repose, or suspended action.

I have so high a respect for the sentiments of "J. K." that I feel sincerely diffident of my own opinion, where I differ from him. I should, however, like to see the whole argument of my papers taken up and answered. In the meantime, I think "J. K." must admit that, according to my view, as stated in the previously published papers, and here adverted to, there is no *inconsistency* between the different parts of the argument, with reference to Ps. cx. and 1 Cor. xv. 24.

M. M.

PROPHECIES OF THE LATTER TIMES.—LETTER VIII.

Mr. Editor,—This letter will contain remarks on several passages of Scripture, which, though commonly understood in a different sense, appear to me to relate to the latter times—the times of Daniel's fourth empire, and the reign of the eleventh horn or king, the false Messiah.

I.—John v. 43. This passage is remarkable as being the only one, so far as know, in which our Lord has foretold the coming and triumph of his future rival, the false Messiah. In his discourse to the disciples on the Mount of Olives, the subject of my last letter, Jesus speaks generally of false Messiahs and false prophets, but he here distinctly points to the coming of one particular individual. Has this individual appeared, or is he yet to come? It is commonly supposed that this prophecy received its accomplishment either in those impostors who arose before the destruction of Jerusalem, or, more specifically, in Barchocab, who afterwards assumed the title of Messiah, and perished in the reign of Adrian. I think these applications of the prophecy incorrect, and that the person here predicted is yet to come. My reason for thinking so, is this: the speech of Jesus, in which this prophecy is introduced, was not addressed to a miscellaneous company of private individuals, but to the great council of the

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nation, the Sanhedrim, before whom Jesus was arraigned on the capital charge of having broken the Sabbath by the cure of the impotent man.* His words, therefore, intimate, that the same supreme court, who, by an official sentence, had rejected him, would, by a similar official sentence, acknowledge a false usurper of his title and office. Now the impostors who arose before the destruction of Jerusalem were not acknowledged by the Sanhedrim; and after that destruction, this court no longer existed in Jerusalem. Barchocab was, indeed, acknowledged as the Messiah by very many of the Jews; but his partizans, however numerous, were but private individuals. His pretensions were not recognised by any body of men, whose sentence could legally express the national voice and bind the national will. No man, claiming to be the Messiah, has ever been acknowledged by the Jews in a manner analogous to that in which Jesus was rejected; that is to say, by the formal decision of a public national court in Jerusalem, invested with recognised authority to pronounce a sentence, and armed with power to enforce it. Had Barchocab succeeded in re-establishing the national independence of the Jews, he would, doubtless, have been hailed by the public voice of the nation as the Messiah. But he failed in the attempt; and this triumph remains for another, the future King of Pergamos.

II.—Luke xxiii. 27–31. This prophecy is commonly supposed to relate to the miseries which were soon to be brought upon Jerusalem and the Jews by the Roman armies. But, like the discourse delivered by our Lord to the disciples on the Mount of Olives, these words foretel events which are yet future—namely, the signs of Christ's coming, and of the end of this age of the world. To the disciples, in that discourse, Jesus had said, "Woe unto them that are with child, and to them that give suck in those days!" (Matt. xxiv. 19.) And he here repeats the prophecy to his female disciples: "The days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bear, and the paps which never gave suck." Again, Jesus had told the disciples that "immediately after the persecution," all nature will give fearful signs of his instant approach, "and then shall all the tribes of the earth mourn," "men's hearts failing them for fear, and for looking after those things that are coming on the earth. (Matt. xxiv. 29, 30; Luke xxi. 26.) And this part of his preceding discourse is repeated to the women in the next words of the prophecy before us: "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." That this is the meaning of the prophecy—that it describes, first, the horrors of the persecution under the false Messiah; and, secondly, the anguish and despair of the wicked at Christ's second coming—is yet more evident from the parallel passage in the book of the Revelation. The opening of the sixth seal will be followed by the great persecution; and on the opening of the seventh seal will come the changes in the sun, and moon, and stars, and all the powers of earth and heaven, which usher in the Messiah's advent. And the effect which these changes will produce upon the inhabitants of the earth is described in the very words of the prophecy before us: "And the kings of the earth [&c.] hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." (Rev. vi. 15, 16.) This, then, being the subject of the prophecy, what is the meaning of the concluding parable: "For if they do these things in a green tree, what shall be done in the dry?" The meaning is this: for if the Jews, who "have made the word of God of none effect by their traditions," have now committed this sin of rejecting and crucifying me, the true Messiah, when their system of false religion is but in its infancy, what wickedness will they not perpetrate when that system has attained its mature growth? If they have done these things now, when rabbinical tradition is but a green and tender sapling; what will they not do when that system has become rooted in the prejudices and affections and daily habits of the whole people, when it has put forth its portentous branches of Talmud and of Cabbala, and has become hardened into a firm and dry tree by the growth of more than eighteen centuries? If they have done these things now, when their authority is curbed by the tyranny of foreign lords, and they are forced to call in the power of the Roman governor to execute their sentence, what will they not do when, after a dispersion of eighteen centuries, they are again restored to national independence and supremacy, headed by a Messiah after their own hearts, a Messiah, who will be the object of their idolatrous worship, and who, like them, will be "drunken with the blood of the saints, and with the blood of the martyrs of Jesus?" That this prophecy is advancing towards its fulfilment is manifest: the green tree has grown into a dry one; and, doubtless, it will bring forth its fruit in its season.

III.—2 Thess. ii. In the first epistle to the Thessalonians, St. Paul had spoken of the second advent of the Lord Jesus Christ in such terms as appear to have led them to suppose that that event was immediately at hand. He, therefore, in the second epistle, corrects this wrong opinion, and reminds them of what he had personally taught them on this subject—namely, that the true Messiah would not come again in his glory until after the predicted apostacy of the Jews, and their idolatrous worship of the false Messiah. The apostacy mentioned at the beginning of this prophecy is the same as that in Daniel ix.: "Seventy weeks are determined to finish the transgression, or apostacy;" that is, to bring the apostacy of the Jews to its climax. And "the man of sin" is "Messiah the Prince," by whom, at the end of those seventy weeks, the worship of God will be set aside, and an abomination placed in the temple: he is "the king who will do according to his will, who will exalt himself, and magnify himself above every god." From these passages of Daniel the inference was almost obvious, that the false Messiah will claim to himself divine honours: and this fact is now told us by St. Paul in direct terms: "He will exalt himself above all that is called god, or that is worshipped; so that he will sit in the very temple of God, showing himself that he is God." Let no man hesitate to believe that this fearful prediction will be truly and literally accomplished; for it is no new doctrine among the Jews, that the Messiah will be more than human—that he will, in fact, partake of the divine nature. When Jesus called himself the Son of God, the Jews did not object to the abstract doctrine, that the Messiah would be the Son of God; their objection was, that he, Jesus, was guilty of blasphemy in assuming these titles to himself. Whomsoever, therefore, the Jews shall hereafter acknowledge as the Messiah, they will in that very title acknowledge as the Son of God, yea, as God himself. What, then, can follow, but that they enthrone him "in the temple of God," and "fall down unto him, and worship him, and pray unto him, and say: Deliver me; for thou art my God"! (Isaiah xliv. 17.) Besides thus confirming and explaining the ancient prophecies, St. Paul gives us additional information concerning the false Messiah and his times. He will not appear until some hindrance be removed and some mystery of iniquity be cleared up. What this hindrance and this mysterious iniquity may be, we at present know not. The hindrance, be it what it may, still hinders; the iniquity, be it what it may, is yet a mystery. All that the apostle has told us is, that the iniquity was working, yea, energetically working, at the very time when he wrote; but that it was working in secret; and a secret it will continue until the appointed time for its disclosure; and then "Messiah the Prince" will come. But, though the actual nature of this mystery of iniquity is not yet known, the following passage of Isaiah will, I think, throw some light upon it: "Ye hypocrites," said our Lord to the Scribes and Pharisees, "well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. xv. 7—9.) Let the reader take these words as his guide, and study deeply Isaiah xxix. 13—16. The works

* See Doddridge, and Elsley's Annotations; and, particularly, Frank's Hulsean Lectures for 1821, Lecture V.

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of "darkness" described by the prophet in this passage are the same thing as the "mystery of iniquity" described by St. Paul. And these two inspired writers concur in declaring that the rulers of the Jews in the apostolic age did secretly perpetrate some deliberate act of daring and appalling wickedness, which for eighteen centuries has remained a profound mystery; but which, when discovered, will overwhelm the memory of its perpetrators with everlasting infamy, and "make both the ears of every one that heareth it to tingle." To proceed now with the remainder of St. Paul's prophecy. When the hindrance has been taken out of the way, and the mystery of iniquity been brought to light, "then shall that wicked one be revealed." It is commonly supposed, that "the wicked one" described in the latter part of this prophecy, and "the man of sin" described in the former part, are identical. Bishop Newton, in his remarks on the interpretation of Grotius, who supposed the man of sin to be the Emperor Caligula, and the wicked one to be Simon Magus, writes thus: "It is doing the greatest violence to the context, to make *the man of sin* and *the wicked one* two distinct persons, when they are so manifestly one and the same." Notwithstanding this confident assertion, I venture to think otherwise. A comparison of this prophecy with Revelation xiii. will show that "the man of sin" is the ten-horned beast, whom "all that dwell upon the earth shall worship;" and that "the wicked one" is the two-horned beast, or false prophet. It is not necessary to quote the passages: the reader will compare them, and judge. If this distinction be correct, it is obviously of great importance. St. Paul has disclosed a new feature in the character of the latter times. The false Messiah will not himself work miracles; but his prime minister, the wicked one, will: "his coming will be after the working of Satan, with all power and signs and wonders of falsehood, and with all deceivableness of unrighteousness." The miracles here described will be real miracles, worked by the energy of Satan in support of the false pretensions of "the man of sin," the false Messiah. This interpretation of the prophecy before us will reflect additional light on the discourse of our Lord to the disciples. He foretels the appearance not only of false Messiahs, but also of false prophets, who will show great signs and wonders, and deceive many. We now learn that these will be distinct from each other: the head of the former will be "the man of sin;" the head of the latter, "the wicked one;" to the former, Satan, or the dragon, will give his power, and his throne, and great authority—"all the kingdoms of this world, and the glory of them:" to the latter, he will give miraculous powers; so that this latter "will do great wonders, and deceive them that dwell on the earth by means of those miracles which he will have power to do." (Rev. xiii. 13, 14.) The result of this state of things is described by St. Paul at the conclusion of this prophecy. Because the Jews, as a nation, "have not received the love of the truth, that they may be saved; therefore, God will send them strong delusion, that they may believe a lie." Because they have rejected, and still reject, the true Messiah, "who came in his Father's name;" therefore, God will permit "another to come in his own name: and him they will receive." The termination of the awful period described in this prophecy is the glorious advent of the Lord Jesus Christ. In our Lord's discourse he tells us that the great persecution, introduced by the setting up of the abomination of desolation, will be immediately followed by his own appearance in the clouds of heaven: and the reasoning of St. Paul in this chapter leads to the same conclusion. The Thessalonians had formed an opinion that "the day of Christ was then at hand;" St. Paul tells them that that day must be preceded by the great apostacy, by the idolatrous reign of the man of sin, and by the miracles of the wicked one; "which wicked one the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." These events, therefore, will be the signals of the Lord's immediate coming, the heralds of his instantaneous approach. That the preceding remarks contain, substantially, the true interpretation of this prophecy, is yet further evident from the transition which the apostle makes to those Thessalonians who had believed the Gospel. He places the two parties in contrast with each other: and therefore his reasoning implies that "the truth" which one party had rejected (ver. 10, 12), and the other had received (ver. 13), was one and the same. Now the truth which the Thessalonian Christians had received, was that comprehensive truth to which they had been called by the preaching of the gospel (ver. 14)—namely, that Jesus of Nazareth is the true Messiah, the Son of God, the Saviour of the world. This truth the Jews had rejected, and the apostle foretels the consequence, that they will ultimately be given over to a judicial blindness and delusion; so that those who refused to believe the truth, will at last believe a lie; those who attributed the miracles of Jesus to the power of Satan, will at last believe in miracles wrought by Satan; those who rejected and crucified the true Messiah, will complete their "apostacy" by enthroning a blasphemer, an idol Messiah, in the temple of God, and paying him divine worship. Well might the apostle turn from this dreadful prospect to the Thessalonian Christians; thanking God that they had believed the truth; exhorting them to stand fast in the doctrines which they had been taught; and praying that God would comfort their hearts, and stablish then in every good word and work. According to this interpretation the transition at ver. 13, "But we are bound to give thanks alway to God for you, brethern beloved of the Lord"—this transition is natural and exquisitely beautiful. According to any other interpretation it is, to me at least, unintelligible.

IV.—1 Timothy i. 4; iv. 1—7. 2 Timothy iii. 1—9; iv. 3, 4. As Timothy was by his mother's side a Jew, it was natural that St. Paul should warn him against the "fables and endless genealogies," the profane and old wives' fables" of the oral law; and that he should prophetically describe the abominations in which the votaries of that law will be sunk in the latter times. In the first epistle he tells us, that the apostates of that day will "give heed to seducing spirits, and doctrines of devils, or demons; which demons will speak lies in hypocrisy, will have their own consciences seared with a hot iron, will forbid marriage, and certain kinds of meat." These demons are the "false prophets" mentioned by our Lord, and of whom "the wicked one" is the head. That wicked one will perform miracles after the working of Satan; and the word "demons" implies that the disciples of that wicked one will be under the influence of Satan, as the demoniacs were at our Lord's first advent. In the second epistle the apostle describes the last days as truly perilous times: and, after his enumeration of the characters which will then prevail, he marks two features, by which they will be more prominently distinguished—namely, a superstitious attachment to outward forms of godliness, and female society destitute of any sound religious education. Where will these marks appear, if not in a nation of Talmudists? In the conclusion of the epistle the apostle again recurs to the same subject: he foretels "a time when men will not endure sound doctrine, but after their own lusts will heap to themselves teachers; that they will have itching ears (ever learning, but never able to come to the knowledge of the truth); that they will turn away their ears from the truth, and be turned unto fables."

Such are the prophetical pictures of restored Israel under the reign of their false Messiah.

I am, Mr. Editor,
Your most obedient Servant
PERGAMOS.

ON "THE COMING OF THE LORD."

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—I have been induced, from several practical considerations which it is unnecessary to enumerate, to make the following remarks upon the above momentous subject, and offer them for insertion in the *Voice of Israel*, in the hope that, through the Lord's blessing, they may be of service to some of your readers.

In 1 Thess. iv. 16, 17, we read, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and

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the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." The structure of this Scripture leaves no room to doubt that the event foretold comprehends the conclusion of the present dispensation, "the dead in Christ shall rise first: then we * * * shall be caught up," &c.; and this fact being fairly and fully apprehended by the mind of the reader, he will be in a situation to discern the difference between "the coming of the Lord" predicted in this Scripture, and "the coming of the Lord" predicted in Zech. xiv. 5, Jude 14, Matt. xxiv., &c.; and by comparing Scripture with Scripture he will gather the following explanation of "the coming of the Lord"—namely, the Lord himself will descend from heaven into the air; that at that time those on the earth who are in Christ, as well as those who shall be asleep in him, will be caught up to meet him in the air; the bodies of the former having been changed and the latter raised incorruptible, as in 1 Cor. xv. 51—53; that afterwards, the Lord will descend to the earth with those saints, to deliver the Jews, to execute judgment on all, and to reign King over all the earth. And a fair inference to be drawn is, that between his thus coming into the air, and his thus coming to the earth, a portion of time will intervene—a portion of time in which much of God's work, both of grace and judgment, will be accomplished; and to show the necessity of this being known and regarded by every student of the prophetic word will be the principal object of the remaining part of this letter: and to this end let us consider two Scripture terms by which the Holy Spirit has seen fit to designate the periods or portions of time in which the present dispensation will be completed, and the prophecies remaining to be fulfilled before the Lord's reign will be fulfilled. These terms are, "the night" and "the day," which as used in the word in reference to the world's history have a definite meaning; and the positive order of succession is, the night first, and then the day; the night is far spent and the day is at hand." (Rom. xiii. 12.) As the order of the literal day and night in Jewish reckoning ever was the evening and the morning (Gen. i. &c.), so it is in the prophetic word. Consequently, the present dispensation transpires *during* the night, and the prophetic period, or period of the fulfilment of prophecy, will succeed it, and will occupy the "day of the Lord," or at least the commencement of it—the "day" which is to succeed the "night" of the present dispensation. That the portion of time comprehending the present dispensation is "the night," may be learned from the following Scriptures:—1 Thess. v. 1—10, where the children of the day—i. e., the saints therein addressed—are regarded as being in the night, but not of the night; nor of darkness, but of the day also (Luke xvii. 20—37); where "the days of the Son of man" are spoken of; and the Lord, addressing the disciples, told them that the days should come when they should desire to see one of those days, and they should not see it. And more than this, it is in the night, when two men shall be in one bed; the one shall be taken and the other left, &c. (vs. 34—36), pointing out the fact that 1 Thess. iv. 16, 17, shall be fulfilled in the night *before* the day of the Lord commences, consequently before the prophetic period; whilst the events of v. 24 and 26—30 are described as occurring in the *day*, and consequently subsequent to the rapture of the saints. Great strictness is observed in the application of these terms, "day" and "night," to these periods.

Now, if it be granted that the present dispensation will thus be terminated, or, in other words, that the saints gathered in its course will be gathered to the Lord into the air *previous* to the day of the Lord, or the prophetic period, the existence of the interval above inferred is proved; for unfulfilled prophecy contains a series of events, several of which occur before the deliverance of the Jews. The mere enumeration of a few of these must suffice. The return of Judah and Israel to the land and its vicinity; the rebuilding of the temple; the fulfilment of the prophecies concerning those thus returned, as their trusting in Egypt and Assyria, &c., and consequent judgments that will fall upon them; the deeds and ultimate destruction of Antichrist, or the Man of Sin; and, lastly, the deliverance of the Jews by the Lord himself, and his standing upon the Mount of Olives, thus concluding the interval. For the sake of brevity I have not added references to these latter points, supposing them to be familiar to those conversant with prophecy; and for the same reason forbear further to enlarge upon the subject at present.

One fact more may be referred to before I conclude, and that is, that the Lord will raise up testimony for himself during this interval, by means of which testimony *other* saints will be gathered. Some of these saints will suffer for their testimony to the name of Jesus, and refusal to worship the beast and his image; and others, enduring to the end, will pass through the great tribulation, which it will be our happiness to escape, by being "caught up to meet the Lord in the air" before the prophetic period commences.

E. B.

PATRIARCHAL FAITH.

DEAR SIR,—I should feel obliged if you will kindly allow me to seek for information through your periodical on a very interesting point, which can be better given *there*, perhaps, than anywhere else—viz., the precise *nature* and *object* of the justifying faith of the patriarchs; *the frame of mind* in which they believed "unto righteousness." Few, I presume, will dispute the general terms of Hooker's statement:—"There have been in the world from the very first foundation thereof but three religions—Paganism, which lived in the blindness of corrupt and depraved nature; Judaism, embracing the law, which reformed heathenish impiety, *and taught salvation to be looked for through one whom God in the last days would send, and exalt to be Lord of all*; finally, Christian belief, which yieldeth obedience to the Gospel of Jesus Christ, and acknowledgeth him the Saviour whom God did promise." (Book v., c. 68, § 6.) As to the exact frame of mind with which they "looked for" this salvation, different opinions are expressed. In "the Great Question Answered" (published by the Religious Tract Society) is this remark:—"Beware of making faith itself, *as an act of yours*, the ground of acceptance with God..... Faith *is* an act of obedience to God, yet it is *not as such* that it justifies us, *but as receiving Christ*, and bringing us into a living union with him, for whose sake alone we are accepted and saved." (Pp. 52, 53, and 54.) Now some writers speak of the *patriarchal* faith as though it *did* justify "as an act of" theirs, and consequently as differing from *evangelical* faith. I will quote some of the different statements respecting it. The late Rev. C. Simeon, in his "Horæ Homileticæ," thus speaks of it:—"Abraham had from the first believed the promises which God had given him relative to a numerous posterity, and to 'that seed in particular in whom all nations of the earth were to be blessed;' and, in consequence of that faith, he was justified before God; or, to use the expressive language of Scripture, 'his faith was counted to him for righteousness.'" (Vol. i. No. 20, pp. 117, 118.) Again, "God made a covenant with Abraham, to give him a numerous posterity, with the land of Canaan for their inheritance; and at last, *one particular seed*, 'in whom all the nations of the earth should be blessed.' This promise Abraham believed; and he *looked forward to that peculiar seed as* the true and only *source of blessings to himself*. In consequence of this faith, he was accepted of God, who engaged to treat him as a righteous person, through the righteousness of the Saviour [*i. e.*, of the *seed*, Gal. iii. 16] imputed to him." (Vol. vii. No. 754, p. 512.) This is the most *evangelical* view of the patriarchal faith which I have met with. But I wish to make a few remarks respecting it, when I have given the statements of others who seem to take a different view of the matter. Dr. Bloomfield on Rom. i. 17, thinks that Hab. ii. 9, does not refer to *justification*, but that the sense is this, "The pious man shall be saved by his faith (in God alone), and by implication, not relying on his own merits or deserts, but *confiding* in the *divine declarations*." And he explains Rom. iv. 3, as follows:—"Abraham placed entire confidence in God and his promises, with respect to offspring, &c., performing all such things as, by the

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light of nature, reason, and conscience, he supposed would be acceptable to God, though unenlightened by that future revelation of his will which he anxiously anticipated. Therefore, God reckoned his pious reliance and devotedness to him for, and took them *instead of*, all those more perfect observances of faith and practice which a future revelation of his will should promulgate and enjoin; but, 'his faith was put to the account of his righteousness;' or, 'in consequence of his faith, Abraham was treated or accepted as righteous'—i. e., he was gratuitously justified." (Bloomfield's Greek Testament.) Again, the Rev. C. Benson writes: — "Supported, lastly, by the united assertions of the prophet and the apostle, they maintain that *because* Abraham *believed the power*, and submitted himself meekly to the recognised will of God, his obedience *in that faith* was rightly counted to him for righteousness in the eye of eternal mercy, though he was himself far, no doubt, from being perfect in personal righteousness when weighed in the balance of impartial justice." (Hulsean Lectures of 1822, No. 14, pp. 270, 271.) Again, at p. 278, he speaks of Abraham "as one who trusted not to his own understanding, nor guided himself by the dictates of his own passions and propensities, but leaned entirely and meekly upon the Lord." Lastly, Dr. C. Burton thus writes:— "That faith in the promised seed (a promise necessarily 'shut up'—indistinct—in all its completeness of allusion to Christ as an atoning sacrifice, incomprehensible) might enter into the nature of that faith, we may admit; but we have the warrant of St. Paul for concluding that the faith of Enoch was, mainly, a faith in God as a merciful Creator and a righteous Judge. (Heb. xi. 6.). . . . .It may be inquired wherein lies the difference between the *patriarchal* and the *Christian* faith? Let it be carefully observed that, in its principle and its power, it is the same. And the noble army of worthies, whose faith is described, seriatim, in the eleventh chapter to the Hebrews, were manifestly accepted of God, in the same way. . . . . It is also important to remember, that in describing the faith of all St. Paul's illustrious muster-roll, extending from the creation to the redemption, Christ Jesus, as an atoning sacrifice, is not once named as an object of *their* faith." [After some remarks that χριστον i. 26, simply means "an anointed one"—*i. e.*, a legislator of the Jews, Dr. B. proceeds] "The faith, therefore, of all those *elders* was a firm trust and confidence in the presence, power, and promise of God the Father; and so wonderful was the efficacy of it, that it may well be held up to admiration, and inspire with fresh vigour *Christians* who, with the last dispensation, have the higher privilege of looking unto JESUS as the author and finisher of their faith." (Lectures on "The World before the Flood," pp. 295, 296, and 297.) Which of these various opinions appears to be correct? It seems desirable to ascertain this as far as possible, as it may be important in arguing with unconverted Jews. The only difficulty in the way of Mr. Simeon's view appears to be this, that the belief which was counted "for righteousness" (Gen. xv. 6) was a belief in God's *promise of a numerous progeny*. (v. 5.) The promise that "in" his "*seed*" all the nations of the earth should be blessed, does not seem to have been made till *some time after*. (Gen. xxii. 18.) And it seems to be THIS promise to which St. Peter alludes in Acts iii. 25, 26, and St. Paul in Gal. iii. 16, explains with reference to Christ. The promises in Genesis xii. 3, and xviii. 18, are to Abraham *himself*. I merely state this in order to obtain information, as you perhaps may be well able to clear up this difficulty.

With respect to the nature of the faith under the *Levitical* dispensation, would not the following remark illustrate it? "Sin burdened the conscience. The moral law yielded no consolation, but rather distress; 'for by *this* law is the knowledge of sin.' So then God, who is rich in mercy, added those ceremonies which should incessantly remind the worshipper of the great expected Sacrifice for sin, and point to the blessings of the better covenant, pardon and holiness. At the same time, it made transgression more intolerable by its irksome rites; and thus forced on the wearied sinner, and quickened him as if with stripes, while he fled for refuge to the hope set before him in the promises of God." (Rev. J. B. Marsden's Sermons for the Festivals, p. 143.) And thus the *Levitical* dispensation was "not that of works, but one, in point of time and character, *intermediate* to the two." For "it differed from the original covenant of works, inasmuch as it had provisions of grace, ordinances *typical of the mercy* designed for men *in the Gospel*, and ministering this grace and mercy, though by shadows only, to the people of God. It may thus be considered as a republication, for a particular purpose, of the old covenant of works, with appendages intended to mark man's need of some *better way*, and symbolising that way." (Goode's "Better Covenant," pp. 12 and 13.) Thus David, in Ps. li. 7, seems to view the cleansing of the leper (Lev. xiv. 6) as typical of God's pardoning mercy, "according unto the multitude of" his "tender mercies." (v. 1.) He had evidently learnt this great truth, as we learn from Ps. xxxii. 1, 2; lxxiii. 1; and ciii. 3.

I cannot conclude this letter more appropriately than by giving another extract from an eminent writer:—"Moses, Samuel, David, and many others, under the old dispensation, had real spiritual acquaintance with God, in an extraordinary degree. They walked with him in a nearness of holy fellowship to which, in these days, we can find but few parallels; witnesses for God, how easily his Spirit can compensate for scantiness of outward revelation; and how unavailing, without his influences, is all external knowledge of divine mysteries. Still, if we compare their knowledge of God with that possessed under the Gospel, its immense inferiority is apparent on the most superficial consideration of it. That word of our Lord is made good, Matt. xiii. 17." (Goode on "The Better Covenant," p. 238.)

I remain, dear Sir, yours, truly,

C. H. D.

Nailsworth, 2nd Dec. 1846.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—I should esteem it a privilege to be permitted to lay a few observations before your correspondents, "Pergamos" and "F. R." which may, I trust, assist in some measure, to harmonize the respective truths which each so powerfully advocates, and show to others that there is no real discord in the statements of *the word*.

The arguments of Pergamos, which so clearly show that the future and literal sense of the fulfilment of the *latter* day of prophecies, is laid in Asia Minor and Greece, would not be at all lessened in force by the equally scriptural statements of F. R., that the Roman empire was that which, at the time of our Lord's birth, "bore rule over the whole earth or land;" the proof is infallible—*it is so stated on inspired authority*. (Luke ii. &c.) But F. R. has omitted to notice that it is stated on equal authority in Dan. ii. 39, that this universal rule is the prerogative of the third or brazen kingdom of the King of Assyria's symbolic vision, which, in common with ALL figurative or symbolic Scripture language, whether prophetical, doctrinal, or parabolic, can only be unerringly expounded and applied by those, who, in subsequent dispensations, are in like manner qualified to declare, "Thus was fulfilled that which was spoken," &c., and to such commentators *alone* should we bow in faith.

Thus, by placing the empires of the Statue in the order in which the inspired expounders have done—viz., First, Babylon (Dan. ii. 38); second, Medo-Persia (Dan. v. 31—33); third, Rome (Luke ii. 1, 2, 3); and fourth, GREECE (Dan. viii. 19 to 26; and chaps. xi. and vii.)—we find, that while there is *no* inspired testimony to bear record that Greece is the third or brazen kingdom, the Scripture evidence for the Grecian states forming the feet and toes of the Image in the fourth kingdom *still* future, is full and unequivocal. And I submit that its political and geographical features appear to give further warranty for this belief; for not only was Greece in former days a confederacy of independent sovereignties, but several of these being the islands of the Mediterranean or "Great Sea"—the Grecian Archipelago—the typical imagery in the latter day, when these will rise as the crowned horns (compare Dan. vii. 2, &c. with Rev. xiii. 1) is much more exactly

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manifested to the "*two witnesses*," who stood upon the sea-shore, than it would appear to be in the then undeveloped conditions of the Roman territory; while, on the other hand, the grand division into the Eastern and Western empires, which took place directly upon the spread of Christianity, sadly yet surely represents the THIGHS of "sounding brass," which, whether under Pope or Patriarch, have, as *so called* Christian churches or nations, "profited nothing," while they have, as far as permitted, bestrode the people of Israel and "*borne rule*" over the HOLY LAND.

Moreover, the same "direct scriptural authority," which is pleaded as the sure guide to a right explication, or rather *understanding* of the word or prophecy, testifies that Babylon—literal Babylon—*not* mystical (for there is no such term in Scripture), but revivified Babylon.

"Chaldean capital of Nimrod's land,"

not Rome, figurative or mystical, is destined to be the head of Gentile greatness once again.

The resurrection of the *whole* image into political greatness, in "the latter days," forming the empire of the wild beast, or Anti-messiah, is *not now*, therefore, a MYSTERY, but a REVELATION, *made known* to the churches of Asia, which will in that day be partakers of the judgments at the appearing of the Lord Jesus Christ. Woe to the *church* that upholds not *this* testimony! The lamps of the former churches failed to show *this* light, and they have been removed. May the wise virgins be multiplied among those who of Israel in that day shall enter into the joy of their Lord.

J. U. H.

ORIGIN AND DURATION OF THE TITLE גאון GAON.

According to dignity, that appellation גאון *Gaon* was given to those who were learned in the Talmud, as if *excellentes*, because they excelled in choice doctrine. Rambam says, that all the wise men who flourished after the composition of the Gemara, and had laboured in that work, and acquired a reputation for wisdom, were called *Geonim*. They wished to have a symbolical word which would denote the sixty books into which the whole Talmud was divided; and the letters גאון* expressed that number; therefore, he was a Gaon who might be learned or master of the whole Talmud.

The first of the *Geonim* was Rav Chanan, who was principal of Puompeditha,† in the year 589, which is reckoned the time at which this title had its beginning. The last of this class, was Rav Hai, who died in the year 1037. David Gunz says, that "This man made the law to rest on Israel more than all the Geonim; and to his light, students of the law came from the rising of the sun even to his setting. There were none like him among all the Geonim who preceded him."

* NOTE. i. e. ג=3
א=1
ו=6
נ=50
60.

† A town in Chaldea where there was a Jewish college.

THE SEVEN רַבָּנִים RABBANS.

R. Nathan observes, that in the first ages, which were the most excellent, they had no need to make themselves great by titles, such as *Rabban, Rabbi*, and *Rab*, as the wise men of Babylon. Rabban was a title of chief dignity given to those princes excelled in the doctrine of the law. It sprung up about the time of the birth of Christ, among the sons of Hillel, who governed Israel for about two hundred years. There were only *seven* who were distinguished by this title. These were, *first*, Rabban Schimeon, the son of Hillel; *second*, Rabban Gamaliel, the elder, the son of Schimeon, and grandson of Hillel, who is supposed to have been the instructor of the Apostle Paul in Judaism, and concerning whom it is related, that, when he died, Onkelos the proselyte, burnt over him seventy pounds of incense; *third*, Rabban Schimeon II., son of Gamaliel, the elder, and great-grandson of Hillel, who perished in the destruction of Jerusalem; the *fourth*, Rabban Jochanan, son of Zachaei. This person was not of the family of Hillel; and therefore after the destruction of the city, for the space of five years, he was Vice-Governor, and ruled in the city of Jafue, to which he had fled from the destruction of Jerusalem; for Gamaliel II, who came after, was not, as yet, fit to govern. *Fifth*, Rabban Gamaliel II., son of Schimeon second, and the fifth in descent from Hillel, who succeeded to Jocanan in Jafue. Sixth Rabban Schimeon III., son of Gamaliel II. This Schimeon was the father of Rabbi Jehuda, who, from his dignity, was called רבי יהודה הנשיא *Rabbi Jehudah the Prince*; and from his sanctity רבנו הקדוש *Our holy Rabbi*, and by way of excellence, simply רבי Rabbi. Hence, a question has arisen among the Jews—namely, why this Rabbi Jehudah, who excelled in dignity all the preceding, has not also been called *Rabban?* Some state the reason to be because Rabbi used absolutely without the name annexed was long considered more excellent than Rabban with the name annexed. The *seventh*, Rabban Gamaliel, the son of Rabbi Jehudah, with whom the title became extinct. It continued for about two hundred years, or a little more.

REVIEW.

The Jews in Great Britain; being a series of six Lectures delivered at the Liverpool Collegiate Institution. By the Rev. MOSES MARGOLIOUTH. Nisbet & Co. pp. 412.

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These two works of our brother in the flesh and in the faith, we cordially recommend to our readers. The Lectures on the Fifty-third of Isaiah, are occasionally interspersed with critical remarks, but are chiefly of a spiritual and practical character. The "Jews in Great Britain" is compiled from a variety of sources not easily accessible to general readers; and contains much information regarding the history of the Jews in England. We regret that want of space precludes our giving extracts from either.

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THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO?—No. X.

Among the secondary causes that have contributed to the rejection of Christianity by the Jews, a very prominent one is, the misinterpretations of the Old Testament Scriptures, that have prevailed so generally as to give them an impression that such erroneous views are "part and parcel" of Christianity. Among these misinterpretations the most gross and glaring is that which asserts, that the promises made to the Jewish nation in the Scriptures delivered to them, have been all fulfilled, or are in the process of being fulfilled, to the Gentile church. The evil of such a mode of interpretation, as far as the Jews are concerned, can hardly be overrated. It is not merely their national pride that is wounded, as some maintain; it is that their sense of truth, of justice, of reverence for the Almighty, are outraged; because they feel it is directly charging the God of Israel with a lie.

We shall not repeat the arguments that have been used in a previous part of this work* respecting the promises to Israel as a nation; but in briefly noticing the predictions respecting Messiah and His work that are contained in the prophecies of Isaiah, we shall meet with many passages of Scripture that reiterate these promises.

There was a time when it would have been very unnecessary to tell our Jewish brethren that every blessing promised them was to come in and through the Messiah. This, for a long period in their history, was never denied. But the case is now altered. Their desire to get rid of the doctrine of atonement and mediation, leads them to prefer the notion of dealing with God directly, without the intervention of a Messiah; feeling conscious that the admission of a Messiah is a great step towards the admission of a Mediator. All this, of course, is not avowed; to begin openly to deny a Messiah, when this had, for many centuries, been the leading idea of Judaism, would be very impolitic, and would greatly shock the orthodox; on this account even the most violent reformers do not venture to deny the doctrine of the Messiah, in words. But, though not formally denied, the doctrine is so completely kept in abeyance, both by reformed and orthodox Jews, that it is virtually abandoned. We, on the contrary, maintain with the old orthodox Jews, that all the glorious things predicted of Israel refer to "the days of the Messiah;" that every deliverance promised by God is to be wrought by the Messiah; that when he says, "I will do it," it is by His "servant, whom he upholdeth, his elect in whom his soul delighteth" (Isa. xli. 1), that He doeth it.

The early part of Isaiah's prophecy was delivered in the reign of Uzziah (or Azariah, as he is called in 2 Kings, xv.), King of Judah. When we consider the outward condition of the kingdom at the time this prophecy was given, we see how painful must the office of the seer have been; how he must have been regarded as a "man of strifes," as one who "spake parables;" and more painful than all, the message delivered to him by God for the instruction of those among whom he dwelt, must have been received by the great majority of those who heard it as the ravings of a diseased and melancholy mind. The outward condition of Judah during the reigns of Uzziah and his son Jotham, was very prosperous. Uzziah was not only victorious over his enemies, but by his wisdom and power he brought his kingdom into a state of prosperity it had never enjoyed since the days of Solomon. He not only "built towns, and fortified them," but he cultivated the arts of peace as well as of war; "He digged many wells, for he had much cattle, both in the low country and in the plains; husbandmen also, and vine-dressers in the mountains, and in Carmel; for he loved husbandry." (2 Chron. xxvi. 10.) In the early part of his reign, he sought the Lord; "and as long as he sought the Lord, God made him to prosper." (2 Chron. xxvi. 5.) One fatal error, however, he committed at the beginning of his reign, which was, probably, the germ of all the evil that was afterwards developed; "The high places were not removed; the people sacrificed and burnt incense still on the high places." (2 Kings xv. 4.) This root of bitterness, this mixture of true and false religion, produced in time the evil condition as to spiritual things, of which Isaiah complains. Uzziah himself seems to have been led away from his trust in the Lord, by trusting to an arm of flesh. He had a standing army of 307,500 men, furnished with all the appliances of war; "and he made in Jerusalem engines invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." (2 Chron. xxvi. 13—16.)

The form which Uzziah's transgression took is very remarkable. Had he been ensnared by the riches and pleasures of this life—had he multiplied his horses and chariots, and got him singing men and singing women, like Solomon, it would have been but the natural course of the fleshly mind. But why intrude into the priestly office? We think it not improbable, that Uzziah's prosperity, and the flourishing condition into which he had brought his kingdom, may have puffed him up with the notion that he was the promised Messiah; and though it was after his time that Zechariah recorded that Messiah should be a "priest upon his throne," yet one of the inspired songs of his ancestor David, spoke of a priest "after the order of Melchizedec," who was both king and priest; and this union of the kingly, priestly, and prophetical office in the person of Messiah, was necessarily implied in his being the "prophet like unto Moses." Although Aaron and his sons were afterwards invested with the priestly office, on account of Moses' inability to bear the whole burden alone, yet, at first, Moses was at once prophet, priest, and ruler in Israel. Such, it is

* See "Mystery of the Gentile Dispensation," in Nos. 21—24.

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probable, did Uzziah now suppose himself to be.

Filled with spiritual pride and vain-glory, he entered the temple of the Lord, and boldly seized the censer. But, whatever might be the general religious declension, there was a faithful band of priests, who, in the discharge of their duty to God, knew no man after the flesh; and who would not permit even royalty itself to intrude into the affairs of God's house. "Azariah, the priest, went in after him, and with him fourscore priests of the Lord that were valiant men; and they withstood Uzziah, the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honour from the Lord God." While a blustering contempt for all authority and control is a degrading trait in fallen humanity, a manly declaration of truth, regardless whom it may offend when the honour of God is concerned, is one of its noblest exhibitions. These "valiant men," we doubt not, willingly rendered to the Cæsar of the day the things that were Cæsar's; but they would not render to Cæsar the things that were God's. "Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah, the chief priest, and all the priests, looked upon him, and beheld he was leprous in his forehead, and they thrust him out from thence; yea, himself also hasted to go out, because the Lord had smitten him. And Uzziah, the king, was a leper unto the day of his death, and dwelt in a several house." (2 Chron. xxvi. 17—21.) Sad termination to spiritual ambition and carnal pride!

Josephus mentions, probably on the authority of some tradition, that the "earthquake in the days of Uzziah," mentioned by Zechariah and Amos (Zech. xiv. 5; Amos i. 1), took place at the time when Uzziah thus intruded into the priestly office.

Let us, now, keeping in view the condition of the kingdom of Judah at the time, proceed to glance at the first portion of Isaiah's prophecy; contained in ch. i—v. The description he gives of the state of the people is that of being sensual and worldly, combined with a profession of religion. Their land was full of silver and gold, horses and chariots, and "pleasant pictures;" they were "lofty and haughty." And yet they offered a "multitude of sacrifices;" the Lord was "full of the burnt-offerings of rams, and the fat of fed beasts." And was He satisfied with this scrupulous attention to outward observances; did He consider the ordinances He had Himself appointed, as possessing any intrinsic value? No; he pours contempt upon them. "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." This evil state of society brought no immediate judgment; but the eye of the seer beheld it as the cause why, some centuries after, the "country should be desolate, and the cities burnt with fire;" that "strangers should devour their land in their presence," even as it is in Judea at this day. Many vicissitudes have taken place since the days of the Prophet Isaiah; the Jews have been driven out, have returned, and been driven out again; but the prophetic eye is so riveted by the grand consummation, that it takes no note of progressive events. It overleaps all intermediate occurrences, all partial deliverances, and contemplates the time when this evil shall all be purged away by the Redeemer; when Zion's "judges shall be restored as at the first, and her counsellors as at the beginning;" when she "shall be redeemed with judgment, and her returning ones with righteousness." In the days of the prophet, the nation and the king gloried in their mighty army, equipped with "shields, and spears, and habergeons, and bows;" but the glory of the latter days was to be something very different; it was not to consist in "making war with mighty power," as Uzziah's "mighty men of valour" did, but in learning "the ways of the Lord, and walking in his paths;" and then, instead of glorying in instruments of destruction, they will "beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

We have elsewhere noticed that the prophets, in all nearer and minor events, whether of judgment or deliverance, see only the grand and final consummation. This they divide into its two great acts, the one consisting of trouble and conflict, the other of deliverance and glory; the former of these being generally called, "the great and terrible day of the Lord;" the account of which invariably terminates with a recital of the glory which is immediately to succeed it. From the beginning of ch. i. to ch. ii. 5, we have these two subjects in the order above stated. In this instance, however, Judah's sin and punishment is dwelt on at length; while "the great day" is only briefly hinted at in ch. i. 24: "Ah! I will ease me of mine adversaries, and avenge me of mine enemies." But in the following vision, which begins at ch. ii. 6, and continues to the end of ch. iv., we find the terrors of the "day of the Lord" detailed at great length; while the vision, as usual, concludes with the glory of the latter days.

It is impossible to read the account of the social state of the kingdom of Judah as narrated in Isa. iii., and again taken up and enlarged upon in ch. v. without seeing many points of resemblance to the present state of society in this country. The covetous desire to "join house to house, and lay field to field;" the sumptuous luxuriance of feasts, while men "regard not the work of the Lord, neither consider the operations of his hands;" and the fastidious refinement and luxurious vanity prevalent among the female part of the population, may all find a parallel in the present day, even in this land, where there is more knowledge of truth than in any country under heaven. The *elite* of female society in the capital of Britain, may learn in the description of the "daughters of Zion" in the time of Judah's outward prosperity and glory, that excessive pride, and vanity in apparel, are mentioned among the things that bring the anger of the Lord against a nation, and precede its downfall; and the *millionaires* who pride themselves on astonishing the world by the great wealth and vast amount of houses and lands of which they are possessed, may learn from the same portion of Holy Writ, that they are not making to themselves a friend of the mammon of unrighteousness, but converting it into their own and their country's bitterest enemy.

As Uzziah mistook himself for the priestly King promised to Israel, it is probable that some of those who at that time "looked for redemption in Israel," entertained the same views in regard to him, and may have had their hopes disappointed, and their faith shaken, by his disgrace and death. To comfort such, the Lord vouchsafed a glorious vision to Isaiah, "in the year that king Uzziah died;" (Isa. vi. 1.) In this vision he "saw the Lord [אדני] sitting upon a throne, high and lifted up." We, who receive the later revelation made by God to man, know that this was a manifestation of the true "priest after the order of Melchizedec," the kingly priest. (John xii. 41.) The effect of this vision upon the prophet is very remarkable. The future glory of Israel under the reign of "the King, the Lord of Hosts," when not Israel only, but the whole earth, shall be filled with His glory, was, for the time, entirely forgotten by Isaiah. An overwhelming sense of his own sinfulness, such as must ever accompany a powerful manifestation of God's glory, caused him to cry out, "Woe is me!" And what is the comfort held out to him while in this state of conscious guilt and self-abasement? Simply the Gospel—the good message of pardon through atonement. One of the seraphim touched his lips with a "live coal," part of the sacrificial fire taken from the altar, on which the atonement had been offered, and pronounced these cheering words: "Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin purged," or atoned for; the word translated *purged*, being כפר, the word always used for *atone*. When thus made sensible of forgiving love, then was the prophet ready to run in the way of God's commandments with an enlarged heart: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." (Isa. vi. 8.)

The concluding prediction of this chapter

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is very remarkable. The Lord foretells to Isaiah the blindness and rejection of the Jews. The prophet understands the promises of God too well to suppose this rejection to be final; he therefore asks, "Lord, how long? And he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate." (11.) Such is the present state of Canaan. Is not then their term of rejection nearly accomplished; and will not the receiving of them again soon take place?

JEWISH INTELLIGENCE.

MANNHEIM.—28*th March*.—The preparations for the *fourth assembly of Rabbis* are cheerfully progressing in this town; many of the most respectable Jewish families evince a lively interest in this cause, and have hospitably offered their houses as temporary homes for the assembling Rabbis. Many persons wish for a speedier and more extensive reform than the one seemingly contemplated by the above assembly; but, upon mature consideration, it will be confessed, that the latter, though not satisfactory to all, has the great advantage of laying a sure foundation for all future reforms. As this cause is favourably regarded by the central court appointed for the Jewish ecclesiastical affairs, we may confidently anticipate the permission of government for the assembly of the Rabbis, notwithstanding the intrigues and machinations of blind orthodoxy to represent that assembly as being of a destructive and even demagogical tendency. All the efforts of her emissaries here, in Carlsruhe, and Frankfort on-the-Maine, are in vain. It is too well known, that political denunciation forms one of their favourite means to attain the wished for object, and our government will certainly not be misled by it. In 1831, when the Jews of Baden might have obtained an equalization of civil rights by certain changes in their religious tenets, they justly rejected the proposal, because man dare not give that which he considers divine in exchange for any worldly object, and hence our Chamber of Deputies have lately thought it just to recommend the emancipation of the Jews unconditionally. But when the Jews themselves undertake the work of reform; when urged by nothing but the power of conviction and the desire of purifying their religion, they voluntarily make certain changes in their religious ceremonies; then it would be unjust, impolitic, and inconsistent at the same time, to arrest the course of such a work; and therefore we cannot suppose that it will be done on the part of our just, wise, and humane government.—*Allgemeine Zeitung des Judenthums.*

CONSTANTINOPLE.—It would be of great advantage to the Jews, were certain changes, now introduced here, extended to them also. The secular and spiritual administration of justice, (criminal cases alone excepted), has hitherto been among the Jews, in the hand of the Rabbis, and among the Greeks and Armenians in the hands of their respective Patriarchs. But henceforth the people are to elect competent individuals, a certain number of whom will constitute the court of justice. The spiritual oppression practised by the Rabbis, who punish the slightest deviation from the ceremonial laws with the bastinado, would thus be speedily mitigated.—*Ibid*

ROME. — 23*rd March*. — The list of voluntary contributions, for the assistance of individuals inundated by the Tiber, contains a contribution of 800 dollars from the Jews—touching benevolence of those who have themselves suffered so much in the Ghetto from the inundation, and whom the Pope had been obliged to permit to reside without the Ghetto for a time! O light, come and shine!—*Ibid.*

FROM THE BORDERS OF HOLLAND.—25*th March*. (Private cor.)—Holland is a country that may induce people to serious reflections. Politically the Jews are here completely emancipated, but spiritually they are yet under the yoke of a dreadful tyranny, and now, as two centuries ago, the Rabbis still brandish their despotic scourge. But the principal fault thereof is in the want of education. The different periodicals and pamphlets annually published in Germany, and which there contribute greatly to spiritual emancipation, can produce no effect here, because most of the Jews are unable to read German, and besides, should any one happen to have such German papers in his house, he runs the risk of being decried as a heretic. One hyper-pious official at Terback, in the province of Overyssel, was even desirous of excommunicating an individual, because he had in his possession Philippson's edition of the Bible. Strictly speaking, we have here two classes of indifferent people, namely the *materially* indifferent, who care nothing about any religious forms, and the *ceremonially* indifferent, who constitute the great majority, and who have nothing of religion but the mere name. At the head of this class stands the great hero, his highness Prince Hersch Lehren, who is perfectly idolised by his party.—*Ibid.*

DRESDEN. — 19*th March*. (Private cor.)—In consideration of the now prevailing dearth, the Chief Rabbi, Rev. Dr. Frankel, has issued a circular, in which he *permits* the use of rice, peas, beans, and lentils on the festival of Passover, provided that the said articles of provision be purchased and properly examined before the first day of the festival; at the same time the people are cautioned against erroneously extending the above permission also to barley, grits, &c., the use of which is quite unlawful.—*Ibid.*

APPRECIATION OF THE TALMUDICAL COLLEGE AT PRESBURG.

The town of Presburg has become the admiration of the whole Jewish world, for being the only one which has remained unaffected by the spirit of infidelity so prevalent in the midst of Judaism. But who has given her such strength and firmness in faith, that she can defy the violent rage of time and fashion, and has only to lament, but not to fear the attacks made on Judaism in all other towns? And who is it that still watches over, and does not suffer the destroyer to come into her house? This is an enigma that the people would fain leave without a solution, lest they should have to believe in the true zeal and dignity with which the spirit of ancient Judaism endows its adherents; lest they should be constrained to admit a truth, which they would rather pass off as a folly; lest they should see that the old faith possesses more firmness than modern improvement; and, finally, because they would have to acknowledge that orthodoxy adheres to her eternal God with more warmth and greater fervour than the all-denying reform, whose new faith is always combined with a thousand worldly interests. This strength in faith, this faithfulness and love to the religion of her fathers, this firmness with which Presburg withstands the allurements of modern times; all this is the work of the holy college and her disciples—Israel's finest blossoms, which are unfolded here on the tree of life. These honourable men have exercised for centuries past, and exercise to this very day, the greatest influence over the intellectual condition of our community. The most respectable families stand under their moral influence, and the rising generation is intrusted solely to their care. They are impartial, pure of mind, and beloved on account of their simplicity. Their principal aim is, to preserve and nourish the spirit of piety in the bosom of their patrons. At every meal the word of God is heard from their lips, and Israel's past troubles are frequently recalled in order to maintain the becoming spirit of humility. Having said thus much, we will proceed to give a more detailed sketch of the talmudical students who attend the college of this town.

The talmudical students constitute here a considerable portion of the Jewish population, though they are not so much to be seen as the collegians, who are constantly strolling about the town; during the whole day they are occupied with their principal study, the Talmud, but, at the same time, they are not unacquainted with other sciences; the modern Hebrew literature is in a very flourishing condition among them, and some of them are well versed in the Hungarian and German classics. It is only in the evening, in the interval of two prayers, that they grant themselves an hour for recreation; it is the interlude of their serious life. But notwithstanding that their cheerful enjoyments are so few, contentment is legible in all their features. It is almost touching to see, how cheerful and happy they are

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over their scanty meals, which frequently consist only of bread, salt, and water. For a desponding person there is no place in which he might better learn hope and faith than the chambers of the talmudical students in their dinner hour. With all their numerous privations, they utter no complaint, no murmur, no regret, and hope and patience is the motto of every one of them. Their truly pious conduct, their almost incredible abstinence, their rational customs and their sacred ceremonies, cannot be sufficiently praised.

Neology accuses them of persecuting their fellow-students—but the fact is just the reverse: they treat their erring brother with kindness and indulgence; and with gentle words, but sound reasoning, convince him of his error. Of course they cannot be blamed for having introduced among themselves a strict discipline, or for ejecting the actual apostate from their company; but the spirit of persecution is very far from these harmless individuals, whose whole life is devoted only to the study and the realization of the law. Their object, so decried and blamed by the world, is grand, and worthy of Israel's religion, which has been forsaken by her own unnatural children; it is to sacrifice everything, and, as true spiritual pastors, to fan into a bright reviving flame the last spark of religion and piety. This is the pious object, for which they labour with devotedness and self-denial. As to their capabilities, it may be remarked, that many of them possess an extraordinary talent for preaching, besides an extensive knowledge of the Talmud. They evidently endeavour to become worthy representatives of those departed saints who have been the faithful pastors of Israel.

Nor are their diligence, perseverance, and pious endeavours without succes; the young Rabbis of Hungary are students of this college, and perform the duties of their office in a most exemplary manner. Praised be God, that there are still men who can lead Israel in the way of truth and righteousness; their number is still legion. From our college there may continually proceed great luminaries, that can disperse the darkness which is introduced by the wicked. I therefore confidently hope, that you, beloved students, will not remain inactive, but, as time requires, show your zeal for truth and our holy faith. We must stop the countless religious innovations, if we wish to deliver a purely Mosaic religion to future generations.

Let every one who is faithful to the Lord join in this holy struggle, and show by words and deeds the results of faithfulness to divine religion. Then you will evince a true knowledge of your position; then more blessings than ever will attend the ancient and approved nursery of Jewish science and Jewish religion—namely, the ancient and venerable college of Presburg."—*Zion's Wächter.*

SCHWERIN.—Government has not yet confirmed the election of Einhorn, in consequence of a protest against the same from the orthodox party. Though we cannot expect that the election will be wholly cancelled, we have at least the certainty of not being compelled to acknowledge that individual as our Rabbi, whom the Jewish law distinctly forbids us to acknowledge as such.—*Ibid.*

MANNHEIM.—As yet government permission has not been obtained for the contemplated fourth Assembly of the Rabbis. Though there is no doubt that this permission will at last be granted, it is still remarkable that government has hesitated to grant a request which is so repugnant to the majority of the Jews of Bavaria.—*Ibid.*

HUNGARY. — The prospects of the theologians with regard to their projected assembly may be judged from the fact, that they did not disdain to seek partisans even in this country. Of course their efforts were unsuccessful, as, with the exception of a few apostates, who have long been enlisted under the banner of reform, the Rabbis of Hungary are all adherents to the true faith of Israel, and among the number of those who protested against the theologians. We thought it, however, advisable to make the said efforts known to our like-minded brethren, in order that they may lose no opportunity of setting this matter in its proper light. —*Ibid.*

We have not thought it worth while to repeat what, it is probable, the great majority of our readers have already seen in the daily newspapers, the revival of that utterly preposterous and absurd charge against the Jews, of murdering a Christian child to obtain its blood for the preparation of passover cakes. Our brethren at Beyrout were the recent victims of this absurd calumny; but happily, through the interference of Col. Rose, the British Consul-general, and the good sense of the Governor of the district, the matter was cleared up without any serious mischief.—*Ed. V. I.*

HONOUR CONFERRED ON A MEMBER OF OUR COMMUNITY.—We see by the *Globe* of the 4th instant, that George Jessel, Esq, M.A., Fellow of University College, London, was called to the bar by the honourable Society of Lincoln's Inn.—*Voice of Jacob.*

CONDITION OF THE JEWS.—In this enlightened age it is monstrous to contemplate the absurd prejudices which exist against the Jews. For what is their real character? They are hospitable and generous; charitable they undoubtedly are; excellent men of business do they make; and their kindness in assisting each other when in distress is notorious. Commerce has, in all countries, sustained the greatest benefits from the operations and financial enterprise of the Jews; and whenever they have been persecuted, or actually expelled, the commerce of the country so treating them has materially suffered. They were the first who reduced money-broking to a regular science, and now it forms actually one of the numerous principles of consummate civilization. . . . .

The Jews deserve to be well treated, for they are peaceable, orderly, and well-conducted subjects of the Queen; and they never resent, either by their behaviour, or in their writings, the illiberal behaviour of the Christians towards them. Take, for instance, their principal organ, the *Jewish Chronicle*, and its articles will be found to be tolerant, and characterised by the strictest propriety. Many monarchs have had Jewish favourites, who well deserved the favour they enjoyed; but not one of them is found asking more for his countrymen than a respite from persecution, or a relief from pains. They have had their Esthers, but not their Maintenons; their Sidonias, but not their Torquemadas."—*Weekly Dispatch.*

Our men are too much engaged in business to find a leisure hour for the promotion of the welfare of the community, by the exertion of that sagacity and energy so successfully exhibited in the administration of their private affairs. Our youth are too much engaged in pleasure-hunting to find leisure for the gratification of those noble aspirations which, in a sound state of the mind, agitate the young breast, and, forming glorious dreams, impel to works of philanthropy. Our matrons are too delicately brought up to stand the sight of ghastly misery or rude ignorance, and too much engaged in the fashionable idleness of bon ton to find leisure for other occupations; and our maidens are too absorbed in the reading of exciting tales and romances to find time to cast a glance from an imaginary into a real world, and to devote to actual misery the sympathy lavished upon fictitious distress. Yes, every one of our institutions is languishing, because there is not to be found a sufficient number of zealous, of enlightened working men.—*Voice of Jacob.*

We will not waste our time in proving that, proportionably, there are not more Jewish than Christian rascals; that the Christian cheat understands his business quite as well as one of the Jewish religion. But let us suppose, for argument sake, that the whole Jewish body were nothing but a set of miserable creatures, just as *Punch* will have a large portion of them to be; it is known that whilst in Palestine they never dealt in oranges, in old clothes, pencils, Mosaic jewellery, &c. They were a hard-working class of men, strongly devoted to agricultural pursuits. Whatever the defects of Rabbinical doctrines in the eyes of a Christian, they certainly do not encourage dealing in canary-birds, which labour under the pip, hooping-cough, or the mumps. It is Christian oppression, Christian cruelties, and Christian bigotry (our readers will pardon us for once this unnatural application of Christian, the term Jewish is but too frequently thus misapplied), which, in former ages, degraded the Jew, and made him what he is. Is it fair, is it generous on the part

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of Christians to turn round upon him whom they have degraded, and to reproach him with his degradation; to use language quite unwarranted, perhaps even libellous, and to make charges sweeping as they are injurious to the whole body, because aimed at no one in particular? But we may, without fear of contradiction, assure that journal that it is quite mistaken in its estimate of the Jewish character.—*Voice of Jacob.*

DIAS' LETTERS,

BY THE REV. H. HIGHTON, M.A.

The next quotation of St. Paul which Mr. Dias attacks is in the Ephesians iv. 8. I subjoin his comment on that passage:—

"XXI. The same apostle in another place says, 'When he ascended upon high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heaven, that he might fill all things.'* Here you have reasoning in a most extraordinary manner: the place referred to is, 'Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men.'† The psalmist says he received gifts, St. Paul says, he gave gifts. But nothing can qualify the passage to his purpose; for the text speaks of Moses when he ascended Mount Sinai, to receive the law, as is plain and obvious from the context; and there is not the least hint that he descended first into the lower parts of the earth, as St. Paul has it."

Mr. Dias here quietly asserts as though there were no doubts about it, that the psalmist was here speaking of Moses. But I think, few who will take the trouble to read carefully the 68th Psalm, and brings to the reading of it the views either of a Jew, or of a Christian who is looking forward to the second advent, can doubt that St. Paul's view of the passage is much to be preferred to that of Mr. Dias. And indeed we learn from the commentators that this was the interpretation of the ancient Jews. Mr. Fry's observations upon it, are as follows:—

"The ancient Jews apply this Psalm לעתיד לבא to future time, to the world to come, the times of the Messiah. (See Dr. Gill). And as Bishop Horsley remarks, it is prophetic of a general conversion of the world to the worship of God. 'Jerusalem, enjoying her restored prosperity in the light of the Divine countenance, feels it a call to spread the tidings of salvation, and, confident of the issue, anticipates the united chorus of all the nations of the earth.'"

How did Moses lead captivity captive, when he went into Mount Sinai to receive the law? The statement, that Moses is referred to, appears on the face of it, absurd. To my mind, the whole Psalm plainly describes the coming of God to judgment and to establish his kingdom upon earth. And who ever ascended up on high, and led captivity captive, and received gifts for men—yea, for the rebellious also, that the Lord God might dwell among them, but Jesus Christ? Of what other man does history claim that he did so, but of him?

But Mr. Dias objects that the psalmist speaks only of ascending, but says nothing of descending. But if I said that Mr. Dias returned from England to America, should I not thereby imply, that he had first gone from America to England, though I said nothing about his former journey. And likewise, when the psalmist speaks of God ascending up on high, does he not plainly imply, that before he ascended he must first have descended into the lower parts of the earth—that is to say, into the earth, which in regard to the upper regions of the heavens, God's usual dwelling-place, is called the lower parts of the earth? For how can a person, whose usual dwelling-place is on high, ascend up to it, without first descending from it into some lower part or region?

Again, I think everybody must see that Mr. Dias' other objection about the psalmist's saying, he "received" gifts, but not "gave" gifts, is utterly weak and frivolous. For the psalmist says, "He received gifts *for men*"; and if he received gifts *for men*, is it not quite plain that he gave the gifts to the men for whom he had received them? Surely such objections as these are utterly unworthy of any ingenuous mind. Does a Jew ask, what gifts Jesus received for men? Let him read the Acts and see for himself, how the Holy Ghost he sent down, worked mightily in various ways, and let him look round and see about him in every Protestant country the first fruits of the regeneration of the world. Let him go to Jesus, the true Messiah, one with the invisible God, and ask for some of these gifts, and let him then know by his own experience what and how precious these gifts are.

The next objection is from a passage in the Hebrews:—

"XXII. St. Paul in his Epistle to the Hebrews, has the following passage: 'For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?' And again, 'I will be unto him a father, and he shall be to me a son.'* The first part is plainly of David, and declares the pre-eminence which God gave him over the other kings of the earth, who had counselled against him, and his victory over them;† the other refers to a passage in Samuel: 'I will be his father, and he shall be my son; if he commit iniquity, I will chastise him with the rod of men.'‡ This plainly and literally concerns Solomon, and accordingly excludes any other from being thereby meant. Could Jesus commit iniquity? or could he for his offence be chastised? This surely will never be allowed."

It appears to me to be by no means so plain as Mr. Dias seems to think, that the 2nd Psalm refers to David. It appears to me that it applies much better to the Messiah. The words "kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" seem to be clearly too strong, to be applied to David, and to refer to none but the Messiah. In regard to the other quotation, "I will be to him a Father, and he shall be to me a Son," there are difficulties in making them refer either to Christ or to Solomon; and the difficulties either way seem so nicely balanced, that I am in doubt which solution to prefer.* There are three or four passages in the Old Testament in which the words occur, or words nearly similar, and in reading these passages through, I think any one will see the difficulties both ways. On the one hand there are such words as Mr. Dias quotes, which it appears hardly possible to apply to Christ; and on the other hand expressions occur too great to admit of the application to Solomon solely. But in fact, for the object of the writer in the Epistle to the Hebrews (whoever he was, for Mr. Dias might have known that there have been very grave doubts in the Christian Church as to its being written by St. Paul)—for his purpose, I say, it matters not whether the words were spoken of Christ or Solomon, nor whether the 2nd Psalm is about Christ or David; for he merely says that Christ inherited a more excellent name than the angels, for that this language is never used about the angels. Now if the words were used of David and Solomon, the argument would still hold; for Christ by his descent from them through the Virgin Mary, would inherit this name from them (independently of his having it by a far better title), a name given to no angel. Neither need it surprise us, that a title is given to David or to Solomon higher than that of the angels; for it is a Christian doctrine that man by faith in God is exalted to a position higher than that of the angels, together with a nature similar to theirs. For St. Paul says, "Know ye not that we shall judge angels?" And it is plain that a judge is higher than he whom he judges; and indeed it seems plain that Abraham, and the Patriarchs, David, Solomon, and others, being progenitors of God manifest in the flesh, attained a dignity far higher than any to which angels can aspire. The argument therefore in the Epistle to the Hebrews stands good under any circumstances.

* Eph. iv. 8. † Psalm lxviii. 18.

* Heb. i. 5. † Psalm ii. ‡ 2 sam. vii. 14.

* We consider the difficulty in this and similar passages entirely removed by the consideration, that the prophet saw the type and the anti-type as *one*; and predicated of the one individual his vision presented, that which related to both type and anti-type; part of which was common, and part peculiar to each.—Ed.

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NOTICES TO CORRESPONDENTS.

J. M.; J. F.; J. U. H.; J. K.; Pergamos A. S.; E. M.

We must repeat what we have said more than once already; that on most subjects treated of in our paper, we receive a variety of communications which if all inserted, however good they may be, would prove wearisome to our readers; we can, therefore, only select those we deem the best on each subject.

We must again press on our Correspondents the necessity of brevity.

BOOKS RECEIVED:

A Catechism upon the Prophetical System of the Scriptures. By JAMES SCOTT.

A Map of the Purpose and Duration of the Reign of Christ.

A Plain Sermon on Peevishness. By the Rev. JAS. KENDALL.

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THE VOICE OF ISRAEL,

TUESDAY, JUNE 1, 1847.

APOCALYPTIC INTERPRETATION.—IV.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—I now enter upon an examination of the actual contents of the Apocalypse, and I humbly pray for myself and readers that we may have our minds disengaged from the influence of all *a priori* considerations as to its import. Let this portion of the word speak for itself. It may or may not find its place at once, in our system composed from other scriptures. It may fit in easily to a vacant niche; or it may oblige us by a dislocation of our system to make room for it. And this reflection ought to suggest to us, as long as any part of the sacred word is obscure to us, to beware of compacting any system too closely. But, still it is well to be furnished with scriptural knowledge from other parts of God's word, and it is in this light, not simply as rebutting Mr. Elliott's gratuitous presumptions, I attach importance to the topics treated on in my former letters.

Let me briefly remind your readers of what those topics were—

1. I submitted the chief use of prophecy was intended for the church of God, to warn and encourage them concerning the future. When fulfilled, it indeed forces on the attention of unbelievers, the fact of the being and government of God. But to the child of God, as he occupies not the form of the Deist, his proper advantage from Prophecy, accrues prior to its fulfilment, and it is one of the offices of the Holy Ghost to show him *things to come*, not merely *that have already come*. Hence the interpretation which makes the Apocalypse to have been useless to the church except as fulfilled in the way of history, cannot be satisfactory.

2. *Old Testament* Prophecy embraces the affairs of Gentile nations only in connexion with the process of the Divine dealings with the Jewish nation, a proportion always obtaining between the two; and this applies to the past, present, and future. The Jews have been and will be again the acknowledged people of God, influencing the movements of the nations; and so they constitute the *hinge*, so to speak, on which Scripture history and prophecy turns—at least as regards earthly things, Now, however, they are Lo Ammi, "not God's people," and the consequence is, that Gentile affairs, with all their pretensions to importance, are passed by in the sacred record.

3. In accordance with the foregoing fact, even the calling of the church of this dispensation, because it constitutes only a parenthesis amidst the divine dealings with the Jews, is being carried on *secretly*—i. e. without any current fulfilment of prophecy to startle the world.

4. The posture enjoined on every generation of the church—namely, waiting simply for the coming of the Lord, whilst quite in harmony with the disclaimed necessity (touching the church's own hope) of knowledge of the times and seasons, would be obviously interfered with, by all such chronological information, if interpreted to belong to the church and not to Israel. And therefore we ought not to be surprised, but prepared for it, if examination discloses that most of the events which the Revelation unfolds, relate not to the Lord's coming *for* his saints, but to his coming *with* them, to terminate Gentile domination, and consummate Jewish prospects.

These, I conceive, are capital points of information, on which the student of "the Revelation," should not be ignorant, and doubtless, we shall find their use as we now proceed.

I. First, then, let us observe the title prefixed to the book by God himself, "THE REVELATION OF JESUS CHRIST," not "*the Revelation of St. John the Divine*," which is but the title given to it by our translators. Nor is the difference between these, rendered immaterial by the understanding, that of course the inspiration of the book is of God, John being only the communicator of it. The mischief still lies in the implication, that "*Revelation*" here means simply *recital;* whereas the word is never employed in connexion with any *person*, except to denote the actual unveiling or appearance of such person. And it is especially predicated thus of our blessed Lord; for example in 1 Peter i. 7, we read "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory *at the appearing of Jesus Christ*; Again verse 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ;*" Again, 2 Thess, i. 7, "And to you who are troubled rest with us, *when the Lord Jesus shall be revealed* from heaven with his mighty angels." Again, 1 Cor. i. 7, "So that ye come behind in no gift: waiting for *the coming of our Lord Jesus Christ.*" In all these places it is the same word that occurs, though differently translated (ἀποκαλυψις). And in reference to the resurrection glory of the saints to break forth at the same time, we meet with it in Rom. viii. 19, "the *manifestation* of the sons of God."

Thus what the very title of the book suggests, is that its subject matter relates to the personal appearing of Christ at his second advent. He is now as the High Priest gone within the veil. The heavens have received him until the times of restitution of all things, and he is hidden from our view. But here we have the *unveiling* of him, with its attendant circumstances, *not* a prophetic narrative of events, long since come to pass in the history of the church. But as this point is of so much importance, it may be well to anticipate any objections that can be made to it.

It will perhaps be said, that the phrase, "the Revelation of Christ," *is* used in the sense of truth communicated from him, and Eph. iii. 3, may be quoted in proof, "how that by *revelation* he made known unto me the mystery." Here, it may be alleged, is an instance to the contrary of what I have laid down. But is it so indeed? Let us turn to Gal. i. 11, and see what is the "revelation" to which the apostle refers? He there says, "I certify you, brethren, that the Gospel which was preached of me is not after man, nor was I taught it but *by the revelation of Jesus Christ.*" Now, whatever the word *revelation* means here, is evidently identical with its meaning in Eph. iii. 3. Can we, then, determine as to the former? Most satisfactorily. For, immediately after the apostle's summary account of *how* he received the Gospel which he preached, even by "*the revelation of Jesus Christ,*" he proceeds to explain the expression by relating what occurred at his conversion, when the Lord Jesus personally appeared to him, and after his conversion when he went up, not to Jerusalem, to them which were apostles before him, but into Arabia.

The emphasis of this explanation, however, as my readers will see by looking carefully at the context, rests upon the latter fact; the statement, divested of what is parenthetical, running thus, "I was

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taught it BY THE REVELATION OF JESUS CHRIST, *for I went into Arabia.*"

I submit, accordingly, that this journey into Arabia, of which it is remarkable no notice is taken in *the Acts*, where the apostle's preaching expeditions are enumerated, was for the purpose of his receiving a REVELATION OF CHRIST, in the strict uniform sense of the term.

And this elucidates the meaning of the beloved disciple in this very book, when he says, "I was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ." (Chap. i. 9.) *Paul* went into Arabia to enjoy *his* "REVELATION" of Christ, wherein he was taught the mystery of the church's calling under this dispensation. And *John* was in Patmos, in order to the similar purpose of receiving *this* REVELATION, which he has given to us. The view that so commonly obtains, and which Mr. Elliott has adopted, that John was penally banished to Patmos by the Emperor Domitian, it appears to me, there is nothing but an uncertain tradition to support. At all events, the Holy Ghost has not deemed it worthy of notice; but assigns as the cause of this isolated position of his servant, *his own* end, that he might receive and record the visions, &c., there presented to him, of which Jesus, in his personal glory, was the centre.

Dr. Tilloch, it seems, contends against the notion of John's banishment altogether, and maintains that he went to Patmos in the course of his apostolic labours to preach the gospel. This view, Mr. Elliott derides as unworthy of attention, being incongruous with the uninhabited character of the island. And I agree with him so far. But Mr. Elliott's own argument to prove that John was banished is equally incongruous; for he takes the language in ver. 9, which I have just quoted, "*for the word of God, and the testimony of Jesus Christ,*" as equivalent to "for bearing witness to Jesus as the Christ and Saviour of the world;" as though John here alludes to his *past* faithfulness in his Divine Master's service. Whereas, in ver. 2, we have the very same language, "*the word of God, and the testimony of Jesus Christ,*" and it is put in apposition with "*all things which he saw.*" Now it is absurd to say, that John was banished to Patmos, on account of the things which he saw *in* Patmos! And yet into this blunder, by not comparing together verses 2 and 9, Mr. Elliott has fallen. It is just a specimen of his rushing to a preconceived conclusion, without weighing the text.

Having thus seen, *by the way*, that the expression, "the testimony of Jesus Christ," denotes this very book of "THE REVELATION," it may be interesting to turn to xii. 17, where, after the casting down of Satan out of heaven (when the church, I submit, has been caught up), a Jewish remnant is described as "keeping the commandments of God, and having *the testimony of Jesus Christ.*" Does not this intimate, that by Jews, as such, will be possessed, as a precious treasure, in the latter day, this book of *the Revelation*, exposing to them the diabolical plots with which they will have to contend?

II. But not to digress. The next thing to explain is in regard to the *origin* of this REVELATION—"*which God gave unto him,*" i. e. Jesus. This shows that there was in our Lord a capability of accessive knowledge even after his ascension. And perhaps it was now, he received as THE CHRIST that precise information which he disclaims the possession of in Mark xiii. 32, and which the disciples were not ripe for, until after his ascension. (See Acts i. 6, 7.) Beyond this, I do not see any instruction which the clause in question suggests. Certainly, there is nothing in it which requires us to modify the proved import of the title, "THE REVELATION OF JESUS CHIRST," as though *it* could not be "*given*" to him in the sense of his personal appearing. For, the scene of the *transfiguration*, which he called his "coming in his kingdom," we may truly say was given to him, given for his comfort, before his approaching sufferings, and he showed it to his chosen disciples on Mount Tabor; and what is there inconsistent in the same idea being applied to this more prolonged vision displayed to John in Patmos?

As to the contents of this book being characterized, "things which must *shortly* come to pass," the inference that, therefore, they must have lohg since begun to be accomplished, and which has been drawn by Mr. Elliott to justify his searching for fulfilments in Gibbon's history, is most gratuitous. For, the whole interval between the advents of our blessed Lord, although already protracted to upwards of 1800 years, is yet called, "*a little while.*" (Jno. xvi. 16; and Heb. x. 37.) And the very word, "*shortly,*" was employed by the Spirit in the days of Paul to denote the still future period of Satan's bruising under the feet of the saints. (Ro. xvi. 20.)

In fact, in all the Scriptures, the great event of the Lord's coming is kept suspended before every generation of the church, and in like manner its concomitant circumstances unfolded in "THE REVELATION." And it is idle to argue from the use of terms merely significant of this, to their absolute import. As well might it be concluded that, because our Lord says in Rev. xxii. 7, "Behold I come *quickly*," therefore, he must have come long since.

J. K.

(To be continued.)

HAS THE REIGN OF CHRIST COMMENCED?

REPLY OF "J. K." TO "M. M."

SIR,—My query to "M. M." in your April number was designed to suggest, what I conceived, an incongruity of interpretation of Ps. cx. 1, involved in his argument.

This text constituted one of his principal premises, and it occurred to me that, by drawing attention to *its* true meaning, I should most effectually shake his conclusion. This, I am sure, for the sake of the truth which he loves, he is willing to have done, if it can be done. And now I consider the matter in dispute is reduced within a very small compass. Is the present session of the Lord Jesus at the right hand of God a position of suspended action or not, *quoad* the subjugation of his enemies? "M. M." maintains the negative, and considers that the very process is going on now which will be completed some time posterior to the second advent; the only difference between the actings of our Lord now and then lying in the point of *manifestation*. According to "M. M.," he is *now* subduing his enemies under him; but he is on the throne of God in the region of the invisible. *Then* sitting upon the same throne, only visible, he will consummate the judicial process. But does this bear examination? Surely, granting all that "M. M." states about Christ now "wielding the executive of the universe," and—though not, I think, the scriptural term—that he even "*reigns*" over all co-ordinately with the Father, "M. M." must admit that *forbearance with enemies*, not their subjugation, is the characteristic of the divine rule under this dispensation. It is *grace* that is at work now, softening enemies into friends, not making a footstool of them. Moreover, at the close of this dispensation, the enemies of Christ, instead of being almost subdued, as we might expect, under the subjugating process, which "M. M." contends is now going on, are found swelling with greater rage against him. (See Ps. ii. and *passim.*) Such is the uniform tenor of the prophetic Scriptures.

Again, I submit to "M. M." that whereas his view makes the reign of Christ on *his own throne*, the throne of David, a *pacific one*, the enemies being all put down, in the course of his previous co-ordinate reign on the Father's throne, the Scriptures emphatically represent that it is as seated on David's throne, he will be *the man* of war, the EL GIBBOR, overcoming all opposition; thus the *Antitype* of the *Davidic* reign, as he will afterwards be of the *Solomon* reign. (See Isa. ix. 6, 7; and xi. 1—5.) This last reference, by the way, shows that even the destruction of the Antichrist will be achieved by him in character of the son of David.

I have no doubt but that, before this time of the Lord's actual appearing to take to himself his great power and reign, there will proceed forth from the throne of God initiatory judgments. But what I contend for is, that the consummation of the process is to be by the Lord in *person*, as son of David, so that all enemies will *not* have been put down previously; which, nevertheless, the interpretation of "M. M." requires us to affirm.

I decline going into the whole of "M. M.'s" argument, though he invites

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me, because I think it unnecessary: the objection advanced to his employment of Ps. cx. 1, if sustained, being fatal to the remainder. And his intelligent mind must perceive this. I will only add one word to confirm my position, that the text in question (Ps. cx. 1) predicates of our Lord *suspended action* touching the subjugation of his enemies. It is the quotation of it in Heb. x. 12, 13, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool."

Now, I ask, is not "*sitting in expectation*" a most expressive phrase to convey the idea, especially as we see it contrasted in the context with the "*standing and ministering*" of the Levitical Priests?

J. K.

PROPHECIES OF THE LATTER TIMES.—LETTER IX.

THE CATHOLIC EPISTLES.

MR. EDITOR,—Your readers will perhaps be surprised to find the Catholic Epistles ranked among the prophecies of the latter times. For, though these epistles contain references to the second advent of our Lord, and to the events connected with his coming, these topics are generally looked upon as incidental, not as constituting their main subject. It is generally assumed that these epistles relate chiefly to the times, in which they were written, and that they describe the state of society among Christians in the apostolic age. I think, however, that their true application has not been understood; they appear to me to partake much more of a prophetical character than is commonly imagined; their object is to place before us the condition of Jewish society in the latter times. In the remarks which I have to offer upon them, I will not take them in the order in which they are placed in our Bibles; but I will begin with those which appear to me most clear, and then proceed to those which are, perhaps, more doubtful.

2 PETER and JUDE. The great similarity between these two epistles makes it almost certain that they relate to the same persons and subjects; and the question to be resolved is, To what persons and subjects do they refer? Now, since St. Peter, in chap. ii., speaks of false teachers as about to appear; and St. Jude, in the corresponding passage (ver. 4—16), describes them as already come, it is commonly supposed that these portions of the two epistles relate to some of the heretics who arose in the Christian church during the first century; and that the latter apostle records the accomplishment of the prophecy which the former had delivered. The remaining part of each epistle is generally supposed to refer to the latter times, the times of our Lord's second advent. I think that the application of the former part of each of these epistles to the heretics of the early Christian church is incorrect; and that these prophecies relate to one subject only—namely, the character of the false prophets who will arise in the latter times. For, though St. Jude speaks of them as actually present, he speaks in the style of the more ancient prophets; being carried by the Divine Spirit into a future time, and then describing the events of that time as if they were at that moment really taking place. St. Peter, after a practical exhortation to his readers to make "their calling and election sure; so that an entrance may be administered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ," proceeds at once to state the certainty of this doctrine, the power and coming of our Lord Jesus Christ. The certainty of his coming is proved by his transfiguration and by prophecy. The mention of prophecy leads the apostle immediately to describe those false prophets who will arise in the latter times; and whose appearance is marked by our Saviour himself as one of the most striking signs of his coming. "Many false prophets shall rise, and shall deceive many." (Matt. xxiv. 11.) "There shall be false teachers among you, . . . and many shall follow their pernicious ways." (2 Peter ii. 1, 2.) St. Jude begins at once with these false prophets, and the descriptions of the two apostles are parallel. Moreover, the general description of those false prophets is so similar to those given by St. Paul to Timothy, as to leave little or no doubt that all three apostles are prophetically describing the same times and the same men. The leading feature by which these false teachers will be distinguished is, denying the Messiahship of Jesus, "denying the Lord that bought them;" denying the only Lord God, and "our Lord Jesus Christ." They will, therefore, be open and avowed partisans of his rival, the idol Messiah. Their other features are covetousness, sensuality of every kind and degree, rebellion against constituted authority, a mouth speaking great swelling words, and scoffing at the very idea of Christ's second coming. These men will at one time profess Christianity, "having escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ;" but they will apostatize from the faith, and riot in every species of licentiousness. The exact nature of the pollutions which they will introduce is even foretold—namely, those by which Balaam corrupted the ancient Israelites, the obscene and idolatrous orgies of Baal Peor. These points do not appear to me to involve any difficulty, or to call for any further remark. But there is one passage in these epistles very difficult and obscure, on which I beg permission to offer a conjecture. The passage to which I allude is that which states that "angels bring not railing accusation", and that "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Of these words I have not seen any satisfactory explanation. I venture to suggest, sir, that the contest here referred to is yet future; and that, whatever it may mean, it is the same contest that is foretold by Daniel (xii. 1); and described in the Revelation (xii. 7).

1 JOHN. Several passages in this epistle are supposed to relate to the controversies which arose in the early Christian church, respecting the real nature of Jesus Christ—namely, his essential Deity and his true humanity. I think, however, that these passages have been misunderstood; and that the epistle relates generally to the one broad question between the Jews and Christians—namely, Whether Jesus of Nazareth be the true Messiah already come in human nature, or whether we are still to look for another? The epistle is evidently not only doctrinal, but controversial; and the whole controversy is between Jesus, the true Messiah, and the usurper of that title, the Antichrist, or false Messiah.

The apostle, after stating the true doctrine with regard to the Son of God, and our redemption through him, and the necessity of cultivating brotherly love for his sake, makes a formal statement of his reasons for writing a formal opening of his subject. He writes to children, fathers, and young men: and his address to the latter is, "Because ye have overcome the wicked one;"—"because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (ii. 12—14). This passage transports us at once into the latter times, the times of the wicked one, and marks the epistle as strict and literal prophecy. The apostle then warns his readers against being entangled in the love of the world; and then proceeds to the false Christs, by whose appearance the last times will be signally distinguished. "Little children, it is the last time; and as ye have heard that the Antichrist [the idol Messiah] will come, even now are there many false Messiahs; whereby we know that it is the last time." This expression, "the last time," is not to be understood of the time at which the apostle himself lived, but prophetically, of the time immediately preceding our Lord's second advent. The apostle next tells us, as St. Peter had done, that these false Christs will be apostates from Christianity; and afterwards he continues to dwell on his main subject, and asks, "Who is the liar, but he that denieth that Jesus is the Christ? He is the false Messiah, who denieth the Father and the Son." Then, having encouraged his hearers to stand fast in the true doctrine, he says, "These things have I written unto you, concerning them that seduce you." What words can furnish a more striking comment on the repeated warnings of our Lord? "Take heed that no man SEDUCE you. For many shall come in my name, saying, I am Christ; and shall SEDUCE

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many." "And many false prophets shall arise, and shall SEDUCE many." There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall SEDUCE the "very elect." (Matt. xxiv. 4, 5, 11, 24. Mark xiii. 5, 6, 22. Luke xxi. 8.) After carefully comparing these passages, can any one doubt that the Lord Jesus Christ and his beloved apostle are prophetically speaking of the same times and the same persons? In chapter iii. the apostle leaves his controversy for a time, and enlarges on the consequences of the true doctrine—namely, the infinite love which God has shown to us in Jesus Christ, the necessity of holiness, and of brotherly love. But at the beginning of chapter iv. he returns from this digression to his leading subject; and though he occasionally digresses again, he is engaged through the remainder of the epistle in repeating and amplifying the one great topic, which he had previously insisted upon—namely, that Jesus is the true Messiah, in opposition to the claims of his idol rival. "Hereby know ye the Spirit of God: Every spirit that acknowledges Jesus to be Messiah come in the flesh is of God; and every spirit that does not acknowledge Jesus to be Messiah come in the flesh is not of God; and this [this denial of the Messiahship of Jesus] is the spirit of the false Messiah." Again, "We have seen, and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Again, "Whosoever believeth that Jesus is the Christ [the Messiah] is born of God." Again, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus the Christ," (the Messiah). (iv. 2, 3. 15; v. 1, 5, 6.) Your readers, Sir, will perceive that I have given a paraphrase rather than a strict quotation of these passages: I have expressed what appears to me to be their true meaning. But, though these are the most prominent sentences, the salient points of the controversy, the real subject of these last two chapters, can only be felt by an earnest perusal of the whole. The last ten or twelve verses, in particular, demand repeated and careful study. It appears to me, that the point on which the apostle triumphantly dwells in the conclusion of his epistle is this, that the question, whether the true Messiah be already come, is not a matter of doubt or controversy, but of absolute and certain knowledge: "These things have I written unto you, that ye may KNOW that ye have eternal life. "We KNOW that we are of God." —"We KNOW that the Son of God is come," and whosoever is born of God, so as really to possess this knowledge, and to continue steadfast in this faith, is safe from the delusions of the false Messiah. "The wicked one toucheth him not, even though the whole world liveth in subjection to that wicked one." If the view here taken of this epistle be correct, it will enable us to explain that very difficult passage, "the sin unto death," of which, if a brother be guilty, we are not even to pray for him. This sin, I imagine, to be the crowning sin of the latter times, the completion of the apostacy, the idolatrous worship of the false Messiah. For any sin short of this, there may be hope; for this there is none. It is commonly supposed, indeed, that this expression refers to that sin against the Holy Ghost, which our Lord himself declared should never be forgiven, and which consisted in ascribing the miracles of Jesus to the power of the devil. I think, that this sin and the worship of the idol Messiah are essentially the same, though in different stages of its growth. The rejection of Jesus, "who came in his Father's name," and the attributing his miracles to the agency of the devil, were the fruit of "the green tree:" the receiving and worshiping his rival, the false Messiah, who "will come in his own name," will be the fruit of "the dry." The most remarkable passage in this whole epistle yet remains to be noticed—namely, the concluding sentence: "Little children keep yourselves from idols." According to the common interpretation of the epistle, this emphatic warning against idolatry has no connexion with the general subject on which the apostle has been writing; for surely the early Christian heretics were not idolaters. But, if this epistle be really a prophecy of the latter times, this conclusion is the natural and appropriate climax of all the preceding discussion. For, when the false Messiah shall fulfil St. Paul's words, and "sit as God in the temple, showing himself that he is God," there will be no middle course between openly and boldly maintaining that Jesus is the true Messiah, the Son of God, and bending in prostrate adoration before the impious usurper of his throne. Well, therefore, might the inspired apostle conclude his prophetical warnings with this solemn admonition: "This Jesus, is the true God: little children, keep yourselves from IDOLS."

(To be continued.)

REMARKS ON THE NINTH CHAPTER OF DANIEL.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

(*Concluded from page* 198.)

We are also informed that after the three score and two weeks Messiah was to be "*cut off, but not for himself.*" No, truly, not for himself, for he had no sin—"he was *cut off* out of the land of the living; *for the transgression of my people was he smitten* —he was bruised *for our iniquities*. (See Isa. liii.) So St. Paul—"He *was made sin for us* who knew no sin, that we might be made the righteousness of God in him."

Messiah was also to "*make an end of sin*" (or sin-offerings); this he did, when he "put away sin by the sacrifice of himself."

He was also "*to make reconciliation* [or atonement] *for iniquity.*" Paul saith, "It pleased the Father that in him should all fulness dwell, and having made peace, by the blood of his cross, *by him* to *reconcile all things unto himself;*" and "you who were enemies in mind by wicked works, yet *now hath he reconciled*," and, again, "by whom we have *received the atonement* [or reconciliation]."

He was also "*to bring in everlasting righteousness;*" this he did when, "by one offering, *he perfected for ever* them that are sanctified;" when "he was made sin for us who knew no sin, that we might be made *the righteousness of God* in him;" even that *righteousness of God* "which is unto all and *upon all them that believe.*"

"Anointing the most Holy," may refer either to the anointing of the Lord by the Holy Ghost before alluded to, or it may refer to his anointing as King of Zion, after his resurrection and ascension, in part fulfilment of the second Psalm. In this character, however, he has not yet, I think, been manifested on earth; he has *gone to the far country to receive* the kingdom, but he has *not yet returned* to take possession of it.

The prophecy then proceeds,—"And the *people* of the prince that shall come *shall destroy the city and the sanctuary*, and until the end of the war [or war at the end], it shall be cut off by desolations," or as it is in the last verse, "*until* the consummation, and *that determined*, shall be poured upon the desolator." The first part of this was no doubt fulfilled by the Romans under Titus, who, about forty years after the crucifixion, *did* destroy *the city* and *the sanctuary*, as predicted, and it is no doubt their resemblance to Babylon in this, and their leading the Jews into captivity, that causes Rome to be branded with the mystic name "Babylon" in the Apocalypse.

Jerusalem has ever since been "cut off by desolations," and so it will remain "until the consummation, and that determined, is poured upon *the desolator*," when Jerusalem shall cease to be trodden under foot of the Gentiles, and the Lord shall once more "rejoice in Jerusalem and joy in his people," as in the days of old.

In Luke xxi. we have a prophecy of our Lord concerning *Jerusalem and the Jews*, almost parallel to this—viz. Jerusalem encompassed with armies. Not one stone of the temple to be left upon another—the city laid desolate—the Jews led captive into all nations, and Jerusalem trodden under foot of the Gentiles till the times of the Gentiles be fulfilled—then nation rising against nation, and kingdom against kingdom (the war at the end of Daniel), and the coming of the Son of man to judge the nations—to pour that determined upon the desolator.

Now, as we know to a certainty who the desolators were (the Roman Emperor and his troops), we know on whom the

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coming judgments are poured out—viz. the inhabitants of Rome and the Roman Empire. These judgments are contained in the *seven vials* of Revelations xvi., full of the wrath of God, and their contents are that which shall be "*poured* upon the desolator;" then will be fulfilled the 22nd and 23rd verses of Isaiah li. "Thus saith the Lord, the Lord and thy God, that pleadeth the cause of *his people*, Behold I have taken *out of thine hand* the cup of trembling, even the *dregs of the cup of my fury; thou* shalt *no more* drink it again [Pergamos says they shall], but I will put it into the hand of *them that afflict thee*, which have said to thy soul, Bow down, that we may go over, and thou hast laid thy body as the ground to them that went over." See also Psalm lxxv. 8, 10. "In the hand of the Lord is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but *the dregs thereof* all the *wicked of the earth* [the *wicked one* and his followers] shall wring out and drink; all the *horns* of the wicked [the last head of the fourth beast, and the ten horns or kings his companions] also *will I cut off*, but the horns of the righteous shall be exalted." (See Rev. xix. 19.)

This will be the "day of the Lord's vengeance," "the vengeance of his temple," "the year of his redeemed," and "the day of *recompense* for the controversies of Zion." There will be *no glorying in the Arch of Titus then*, the Ghetto will then give up its wretched tenants in answer to the cry "Come out of her, *my people*, lest ye be partaker of her plagues." Yea, woe to the self-styled "Eternal City," who sits a queen, and says, "I shall see no sorrow;" yet "in one day shall her plagues come—*death*, and *mourning*, and *famine*, and she shall be utterly *burned with fire*, for strong is the Lord that judgeth her."

Woe, too, to the kings of the earth, and their armies; for "the fowls shall be filled with their flesh." And woe also to the *vine of the earth* (the spurious imitation of *the vine of heaven*, the Lord and his saints); she, too, with "her grapes of gall" and bitter clusters, shall be "trodden in the wine-press of the wrath of God." (See Deut. xxxii. 32; Lament i. 15, and xxi. 22; and Rev. xiv. 19, 20.)

But where are the saints during these judgments? All gone, *taken out*, translated at the "First Resurrection," as "they that are Christ's at his coming," now joint actors with the Lord in the judgment; for "know ye not, that the saints *shall judge the world?*" Yea, this honour have *all his saints;* "they will be found watching as men who wait for their Lord," and will be "accounted *worthy to escape* those things that are coming *upon the earth.*" And because they have "kept the *word of his* PATIENCE," the "*patience* of *hope*," even the "blessed *hope of His appearing*," they "shall be *saved from* the hour of trial that is coming *upon all the earth* to try them that dwell upon the earth." (See Luke xxi. 36, and Rev. iii. 10.)

And what of Israel in that day? They, too, shall be hid in the Lord's hand; he will "be unto them as a little sanctuary." "Come, *my people*, enter into thy chambers and shut thy doors about thee; *hide thyself as it were* for a little moment until the indignation is overpast;" then shall it be said to those now deaf and blinded ones, "Bring forth the blind people that have eyes, and the deaf people that have ears," for "thus saith the Lord" (Ezek. xxxvii. 21), "Behold, I will take the children of Israel *from among the Gentiles*, whither they be gone, and will gather them on every side, and bring them *into their own land*, and I will make them *one nation* in the land, *upon the mountains of Israel*, and one king shall be king *to them all*, and they shall be *no more two nations*' neither shall they be divided into two kingdoms *any more at all*. But I will save them out of all their dwelling-places, wherein they have sinned, *and will cleanse them*, so shall they be my people, and I will be their God. And David [or *the Beloved*], *my servant*, shall be *king over them*, and they shall have *one shepherd;* they shall also *walk in my judgments, and observe my statutes and do them.* And they shall dwell in the land which I gave unto Jacob my servant, *wherein your fathers have dwelt;* and they shall dwell therein, they, and their children, and their children's children, *for ever.* And my servant David shall be their *prince for ever.* Moreover, I will make a *covenant of peace* with them, and will place them and multiply them, and will set *my sanctuary* amongst them *for evermore; my Tabernacle also* shall be with them. *Yea, I will be their God*, and they shall be my people. And *the Gentiles* shall know that I the Lord *do sanctify Israel*, when my sanctuary shall be in the midst of them *for evermore.*" Yea, "the name of the city shall be *from that day* forth, '*The Lord is there;*' for the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

May "the Lord hasten it in his time!" Christian brethren, pray for the peace of Jerusalem; "for they shall prosper who love her. Give him no rest until he establish, and until he make Jerusalem a praise in the earth;" for if the "casting of Israel away be the riches of the Gentiles, what shall the receiving of them be but *life from the dead*" (not *as* life, but), really life from the dead to us Gentiles, for when the Lord shall build up Zion he *shall appear in* his *glory.*" Even so, come, Lord Jesus! come quickly! and deliver the creation from the bondage of corruption into the glorious liberty of the children of God." Amen!

Yours faithfully,

R. V. L.

ON THE FOURTH VIAL.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—Will you allow me, as a subscriber to your useful periodical, a small space in your next number, on the subject of Apocalyptic Prophecy.

I have been perusing Mr. Elliott's valuable work on this portion of Scripture, and in common, I have no doubt, with many others, have arisen from the perusal delighted and edified. Mr. Elliott appears to me, Sir, to be the only expositor of that difficult portion of Scripture who has effectually and successfully grappled with the task of its exposition. And in differing from him in one portion of that exposition—namely, in that of the fourth vial, I beg to premise what I wish to say on the subject, by the assurance, that a sincere desire to know the truth myself, and to see the truth upheld and received by every one, is the only impelling motive to my now addressing these lines to you for insertion; and I should be much gratified if Mr. Elliott himself, or any of your readers, would correct my own view of this subject, if erroneous, or establish Mr. Elliott's if correct. Mr. Elliott (p. 335), on the 4th vial, after repeating the passage, remarks as follows:—"I again resort to the parallel judgment of the *fourth trumpet* as a guide to the significancy of this of the *fourth vial.* The which earlier prophecy was as follows—and the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone out for a third part of it, and the night likewise:" and I showed, he says, "its fulfilment in the circumstance of Augustulus, the emperor of the western third of the old Roman empire, and thus the third sun in its symbolic firmament, being forced by Odoacer the Herulean to abdicate his sovereignty, an abdication followed by the extinction of the subordinate Roman authorities. It results," he adds, "as *an inference*, that there was predicted in the vial before us *the darkening, partially or entirely*, either of that power among the ten papal kingdoms that might be considered as most properly the sun in the symbolic firmament of Papal Christendom, that is, of the *German Emperor;* or, perhaps of the sovereigns of these papal kingdoms in the general." Now in drawing this *inference*, Mr. Elliott appears to me, Sir, to be departing from his usual accuracy and acuteness of judgment. *The sun*, indeed, is mentioned as the object of *the vial's* outpouring, and we may *justly infer*, that *the thing symbolized* by the sun, will be of the *same kind under the vial* as that symbolized under *the fourth trumpet;* but *the nature* or *quality of the change* produced by the outpouring of the vial upon it, *is not necessarily* of a similar kind, indeed we are expressly told that *it was not.* The effect produced upon *the sun*, under the *fourth trumpet*, was that of *darkening it* by *smiting it*, but the effect produced by the outpouring of *the vial* is stated to be that of *increasing its heat and power;* so that the very increased power given to it shall become a plague much greater than even its extinction would have been. If this were not the effect, then *no effect* is stated to have been pro-

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duced by the outpouring of the vial, for *no other* than the scorching heat is mentioned. Mr. Elliott himself seems surprised that (on his supposition that the sun was smitten and obscured under this vial) there should have been no intimation given of the *day not shining*, as under the fourth trumpet; and therefore, in a note (page 335), he presumes that a *partial obscuration* is admissible; but should we not rather say that the reason why no intimation is made of the day not shining is *simply this*, that the sun *was not obscured*, but its power and intensity increased by the vial's outpouring? I shall only just glance at the inconsistency of supposing that a sun either partially or totally obscured or smitten as Mr. E. presumes to have been the nature of the change produced upon it by the outpouring of the vial, should, *as the effect*, be increased in its power even *to a scorching heat*; and proceed to remark upon a note which he gives, page 337, note 3. He says:—"The sun is surely the *recipient* and *sufferer*, under the vial poured upon it, just as the earth, sea, and rivers, under the vials poured upon them." Granted that in all the cases there was a *reception* of the vial's outpouring, and a consequent *change produced*, on *the sun*, in the increase of its heat, and on *the sea, rivers*, &c., by turning them into blood; *on the earth*, also inducing a miasma, causing an ulcer, or grievous sore; but the earth, the sea, the rivers, or the sun, could none of them be said to be sufferers thereby. The suffering (if water were to be turned into blood), would fall on those who depended upon it for life and health; and the same remark will apply to the other symbols, the earth and the sun; *they* were not the sufferers by the outpourings of the vial, but became thereby the cause of suffering to mankind.

From this apparently erroneous view of the symbol arises, necessarily, an inconsistency in Mr. Elliott's imterpretation. In consistency with his theory of *the darkened sun*, as being the implied effect of the outpouring of the vial upon it; he finds the fulfilment, he thinks, in the *defeat and dethronement* of *the German emperor*, or *in the subversion of other old dynasties*; but when he comes to explain the effect of the vial's outpouring, or the *scorching heat* thereby produced, he seems at a loss to find *a symbolic cause* for this *symbolic effect*. The most natural and obvious conclusion would be, that *a symbolic sun* produced this symbolic heat; but when searching for such a source of heat, he finds that, according to his before-explained theory, *his symbolic sun* has been *darkened and obscured* in the dethronement of the German emperor, and, therefore, incapable of producing the scorching heat referred to. He then endeavours to find a cause in the angel who pours out the vial, but only as a primary cause; for how could the angel, if a literal one, be consistently considered as producing a symbolic effect? or if the angel be symbolic, there is no congruity between *an angel* as the symbolic cause, and *an intense heat* as the symbolic effect? Mr. E., therefore, refers the cause to the angel only as a primary one, and feels compelled to look out for the immediate cause in some sublunary agent. But why, I ask (by the way), should the angel's agency, in regard to this vial, be considered in, *any respect*, different from that in regard to the other vials? The angel in *each case is only the agent in pouring out* the vial. The *objects of the vial* are the earth, sea, rivers, and fountains, and the sun; *the change produced* a miasma or noxious vapour, blood, and increased power; *the effects*, a grievous sore, death, and a torment of heat. Thus there is a perfect analogy, in respect to the vials, from which it would seem needless to depart. But to return: Mr. E. not finding the immediate cause in the angel, seems compelled to refer it to Buonaparte, and justly so, I have no doubt. Buonaparte, however, could not be symbolized by a *darkened sun*, but as one whose power and intensity was immensely augmented. Moreover, if he considers Buonaparte as the sun by whose scorching ray men were so severely burnt, consistency surely requires that he should renounce the idea of the German emperor being the sun alluded to, unless he considers two suns to have existed—one actively burning and scorching, and the other passively suffering an eclipse, or obscuration. *But only one sun is mentioned in the text*, the angel poured out his vial on THE *sun*; and only one effect as produced: viz., an intense heat. But as my object in writing is not to provoke controversy, but to add, if I can, my modicum of light to this subject, I shall conclude by *briefly* stating my own view as to the interpretation of this fourth vial. I must consider the sun to symbolize Napoleon Buonaparte; he became the symbolical sun of the papal kingdoms when, having dethroned the Emperor of Germany, he superseded the Emperorship by taking upon himself the title *of Protector of the Confederation of the Rhine*. Thus he became *the virtual head* of the Roman empire. The expression, power *was given* unto him, seems very significant when applied to one who *descended not from a race of kings*, and did not *inherit* a kingdom, but by the wonderful working of God was permitted, from an humble station, to attain to rank and eminence among the nations. Now the power given *to the sun*, in the symbol, was to *scorch men with its heat*, and when we look at the *effect* of the increased power of Buonaparte, I think we cannot fail to perceive the aptness of the emblem; his power was felt throughout the sphere of his influence by all ranks and degrees of men, none escaped; like the scorching rays of the sun, his power penetrated to every corner of his dominion; *nations* felt it and quailed under it, in the sanguinary wars which he waged; *kings and rulers* experienced it in the exercise of his arbitrary power, in the dethronement of whom he would; *individuals* felt it in the execution of the conscription laws, and in his forced loans on the conquered countries; and it extended even to *trade and commerce*, in the execution of the famous Berlin and Milan decrees. In all these, and many more, tyrannical acts (which cannot be enumerated in a short letter) we cannot, I think, fail to perceive the scorching heat of this symbolic sun, from the power given to him under this vial. But I must not enlarge, or I shall occupy too much of your space. I shall only say, in conclusion, that my wish is, that so complete and satisfactory a work as that of Mr. Elliott's should be above criticism; and if in the endeavour thus to rectify what I consider a *small blemish*, I have darkened counsel by words without knowledge, or have given Mr. E. cause to say, "*Save me from my friends*," I can only regret the result, and shall be most gladly corrected.

I am, Sir,
Your obedient Servant,
JOHN PHILLIPS GURNEY.

Great Canfield Vicarage,
February 7th, 1847.

CABBALAH.

(Continued from No. XXIX, p. 106.)

It has been observed above, that the ten Sephiroth, according to the Cabalah, are connected with the ten names of God. These ten divine names, or predicates, originate from the expression, יהוה *Jehovah*, which comprises the idea of the infinite essence of God; consequently, synonymous with the *Ensoph*, and is in itself already expressive of the operative attributes of God (מדות *Middoth*). These four letters of the word יהוה are called by the Cabbalists the *essential* name of God, *Shem haetzem*, שם העצם (proper name), because therein, say they, are comprised all the manners of the divine existence—viz., the past, present, and future. This word, they further assert, is therefore not to be pronounced, because it expresses the essence of God, a mystery incomprehensible to all beings. This word has, therefore, no vowel-points (נקודות), by which it might be made enunciative; for those vowel-points with which it is usually pronounced, do properly not belong to this word, but are borrowed from the word אֲדֹנָי, to make it in some measure audible. The true pronunciation of the same was committed, under seal of the deepest secrecy, to the most sanctified only—e. g., the high-priest, who was allowed to pronounce it once a year only, when he went into the holy of holies on the day of atonement.* This name is also called *Shem hamyuchad*,

* The prohibition of pronouncing the name of God (Lev. xxiv. 16), seems thus to be confined to this mystery, which is desecrated by a profane person.

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שם המיוחד, because all the Sephiroth are united in it,* as also *Shem hamphorosh*, because all the Sephiroth are explained by it.† In this word יהוה, however, are likewise implied all kinds of transpositions, which these four letters may undergo, according to the Cabbalistic principle תמורה, *Temurah*, as also all those expressions elicited from the same by means of the art of numerical computation (גמטריא Gematria). This tetragrammaton, יהוה, is also considered by the Cabbalists as a word consisting of 40, 45, 52, 63, and 72 letters.

The name יהוה becomes a word of twelve letters, when to each of the four letters are ascribed all the letters with which they are pronounced—e. g., יוד for י, היא for ה, ויו for ו, and היא for the second ה, which together are twelve letters. These letters again may be written in various ways; so that according to the various modes of writing various sums will be obtained according to the art of numerical computation. Thus, for instance, if the word is written יוד הא, ואו הא it yields the number forty-five; when written יוד הה וו הה, the number fifty-two; when written יוד הי ואו הי, the number sixty-three; and when written יוד הי ויו הי, the number seventy-two,‡ which they express by עב, מה סג בן.

Since the Cabbalists suppose the Sephiroth to be the emanations of the Ensoph, or the infinite primordial Being, they imagine likewise certain channels, צנורות, through which these emanations are led down from the most high primordial Being to the lowest creature of the lower world. These channels, they imagine, lead the effects of the first cause through the whole of the creation and combine it into a regular whole in connexion with all the beings in nature. The emanations from the Infinite Being Ensoph are communicated to the three upper Sephiroth through twenty-two channels, according to the number of the Hebrew alphabet. From the upper Sephirah, the *crown*, proceed three channels. The one at the right side leads to the second Sephirah, *wisdom*; the one at the left leads to the third Sephirah, *understanding*; and the middle leads to the fourth Sephirah, *grace*, and so forth. Beneath the crown lies the world in its archetype (microposopus),§ as it was in its original state, before it passed over to reality. The fourth channel flows between the second and third Sephirah, and is common to both. With it are connected thirty-two ways of wisdom, *Nesiboth hachochmah*, נתיבות החכמה* and fifty gates of understanding, *Shaaribinah*, שערי בינה.† These ways and gates, however, are surrounded with obstacles and difficulties, which they call קליפות *Kelipoth*, husks or crusts, and can only be made accessible by preparations, especially the killing of the flesh and conjurations of these outcasts from the world of spirits. Great progress indeed, say they, might be made in this way, yet no man has hitherto advanced to the fiftieth gate. Moses himself could only advance to the forty-ninth, Joshua to the forty-eighth, and even Solomon, the wisest of men, could not reach the fiftieth gate.

(To be continued.)

* See *Pardes Rimonim*, by R. Moses Korduera.

† *Avodath hakkodesh*, by R. Meyer ben Gabai.

‡ The ground for this divine name of seventy-two letters, the Cabbalists discover in the three succeeding verses, Ex. xiv. 19—21, each of which contains seventy-two letters. This mystery is indicated in the Cabbalistical prayer-books, by the words ויסע ויבא ויט, being the initial letters of these three verses.

§ Viz. the Memra or the Logos, which is usually called Adam Kadmon, or according to the Cabbalistical expression *Zeeranphin*, זעיר אנפין, in contradistinction to *Arich anphin*, אריך אנפין.

* The proof for these thirty-two ways is taken from the Pentateuch, as the container of all wisdom, beginning with the letter ב—viz, *Beraishith*, and ending with the letter ל—viz, *Israel*, which two letters, according to the numerical computation, make thirty-two.

† That these fifty gates do really exist, David has, according to their opinion, given an evident proof (Ps. cxix. 18), as he there calls upon God in the words, "Open thou mine eyes, that I may behold wonders out of thy law." He uses the expression נפלאות, *Niphlaoth* (wonders), which he could have done by the expression פלאות; the additional נ here, numerically fifty, proves that there are fifty gates of wisdom.

PEARSON'S TESTIMONY TO THE JEWS AGAIN INHERITING PALESTINE.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Dear Sir,—Allow me to enclose you a striking passage from Pearson on the Creed, which may give some satisfaction to those persons who always suspect error in their own opinions, however clearly proved to their own minds, unless they have the sanction of some great name for them. It may serve also to stop the mouths of some who accuse literal views of the prophecies as being fanatical and heterodox, but who would hardly venture to apply such epithets to any opinions of Pearson.

I am, Sir, yours truly,

H. H.

"The argument of our Saviour is the same which the Jews have drawn from another place of Moses. *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name of Jehovah was I not known unto them. Nevertheless, I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage wherein they were strangers.* It is not said, *To give their sons*, but *to give them the land of Canaan;* and therefore, because while they lived they enjoyed it not, they must live again, that they may receive the promise."—*Pearson on the Creed*, Art. xi.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO?—No. XI.

The next vision of Isaiah begins with the 7th chapter, and ends with the 12th; the work to be accomplished by the Messiah being the chief subject of it. It begins, as usual, with trouble and confusion; and ends with universal order and blessedness. The difficulties and obscurities in this and in other visions, we are disposed to believe, arise from the blending the events of Ahaz' reign, with those much more remote; from the judgments and deliverances to be wrought in Israel, being mixed up with those general judgments, and that redemption to be ultimately wrought out by the Messiah on the whole earth.

To enter into a critical examination of this prophecy would far exceed our limits; we can only notice the leading features of it. Ahaz, King of Judah, "did not that which was right in the sight of the Lord." When he heard that the King of Syria was confederate with the King of Israel, and that they were bent on destroying the kingdom of Judah, he was greatly discouraged. His fear arose from unbelief in the promises of the God of Israel, whom he had forsaken. An ancient prophecy was recorded in the law that the sceptre should not depart from Judah until Shiloh should come; and, therefore, he ought not to have feared the overthrow of his kingdom before that event had taken place. God had also promised to David that his throne should be established for ever; that he should have a son, even the Messiah, of whom God said, "I will settle him in my house and in my kingdom for ever, and his throne shall be established for evermore." (1 Chron. xvii. 14.) The Prophet Isaiah is sent to show Ahaz his folly and unbelief; and to announce to him, that so far from Israel overcoming the kingdom of Judah, Israel itself should cease to be a people within sixty-five years.

The Lord, desiring to reveal the advent of the promised Deliverer, desires Ahaz to ask a sign concerning it; which Ahaz, with a false humility, something akin to that of the present day, which declares it presumption to inquire into the meaning of God's promises respecting the future, refuses to do. Therefore, the Lord himself gives the sign. "Behold, a virgin shall conceive, and bear a son, and shall call his name, God with us. Butter and honey shall he eat [a common article of food in the East at the present day], that he may know to refuse the evil and choose the good. For, before the child shall know to refuse the evil and choose the good, the land shall be forsaken, before, or because of, whose two kings thou art grieved or annoyed."* (Isa. vii. 14—16.) If it be asked, Why the prophet should merely say that the destruction of the kingdom of Israel should take place before the promised Child could distinguish between good and evil, when this event was to happen several centuries before this period? we believe the only answer that can be given, is, that it did not seem good unto God that the precise time of the Messiah's birth should be made known to the men of that generation; even, as in the days of the apostles, the period of His second advent was not distinctly revealed, but was spoken of as if it might have been a much nearer event than history has shown it to be. The sign was given not to Ahaz as an individual, but to the whole nation. It was not given לך to *thee*, but לכם to *you*. We do not enter into the discussion respecting this remarkable prophecy. The Jews themselves are deeply conscious that they have nothing satisfactory to urge against its strong evidence for the claims of Jesus of Nazareth as the Messiah. According to them it refers to Isaiah's son, or to the son of they know not whom, living at that time. But when was any child of king or prophet called "God with us?" And when did this merely human Immanuel become possessed of the land of promise, as he is stated to be in ch. viii. 8.? Their explanations of this passage are so various, so contradictory, and so unsatisfactory to themselves, that to enter upon them is a mere waste of words.

In the remainder of the 7th chapter, and a large portion of the 8th, the nearer judgments upon the Jews form the chief theme; through which, occasionally, a glimpse of the "great and terrible day of the Lord" appears. We would particularly direct the attention of our Jewish brethren to ch. viii. 13—17. It has been frequently shown them by Christian authors, that the name יהוה צבאות, *Jehovah Tzebaoth*, the Lord of Hosts, is generally applied to the Messiah, the second Person of the Trinity —He who appeared to Joshua as "Captain of the Lord's host." In v. 14, while this Lord of Hosts is declared to be a sanctuary to those who believe in him, he is said to be "a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Can any words more accurately describe what the Lord Jesus Christ has been to the Jews for the last 1800 years? Do they confess that God, the Almighty Father, has been a stone of stumbling and rock of offence to them? And if they shrink from owning such guilt and blasphemy as this, then who is that Lord of Hosts, in rejecting whom so many of them have stumbled and fallen, and been broken?

In the latter portion of the 8th chapter, there is considerable obscurity in the language, any attempt to elucidate which is beside our present subject.* But the translation of the first verse of ch. ix. in the authorized version, is so utterly unintelligible, that we greatly prefer the mode in which it is rendered by Dr. Henderson. "But darkness shall not remain, where once was distress; as formerly he rendered

* This we believe to be the correct rendering of the text. The words, אשר־ארזה קץ מפני שני מלכיה are exactly similar to those in Exod. i. 12, ויקצו מפני בני ישראל "and they were grieved because of the children of Israel."

* To any of our readers who wish to study critically the book of Isaiah, we strongly recommend Dr. Henderson's translation and commentary. We differ from him in regard to some renderings, as well as in prophetical interpretation; but it is a learned and elaborate work, full of interest to the Biblical student.

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contemptible the land of Zebulon and the land of Napthali, so he shall afterwards confer honour upon them—the tract by the sea, the region beyond Jordan, Galilee of the nations." The verb here translated "rendered contemptible"—"lightly afflict," in the authorized version—is the same used in Deut. xxvii. 16: "Cursed be he that *setteth light by* [despiseth or contemneth], his father or his mother." And the verb, as translated above, "confer honour upon," and in the authorized version, "did more grievously afflict," is the one used in Jer. xxx. 19: "I will also *glorify* them." This rendering, which we believe the true one, connects the first verse of the ninth chapter with the second; while the authorized translation has no connexion either with what precedes or follows it.

We think a careful study of this vision may be of great use to the student of prophecy, in aiding him to understand the arrangement and meaning of many subsequent prophecies.

The 9th chapter commences with the light shining on dark and despised Galilee, through the birth of the Child who was to be called "Wonderful, Counsellor, the mighty God, the Everlasting Father [or Father of the everlasting age], the Prince of Peace." The consequences of the birth of this Child were to be, that those who formerly walked in darkness should see a great light; that the yoke of Israel's burden, and the rod of his oppressor should be broken; on which account there should be universal rejoicing in the nation. It is further stated, that of the "increase and the peacefulness of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever." After this general statement of the subject, the prophet is again led in vision to contemplate the more immediate calamities of Israel; these occupy him chiefly unto the end of the 10th chapter. With these nearer visitations, however, it is very evident that the exploits of some final adversary of Israel are intermingled; as there are several things stated of the "Assyrian" in this chapter that were not true of Sennacherib. Immediately after stating the overthrow of this Assyrian, the prophet returns to the glory of the latter days, the peace and blessedness of Messiah's reign. In this chapter there are several direct and explicit statements made of what the Messiah was to perform. He is to stand as an ensign to the nations (v. 10 and 12), and "stretch out his hand the second time to recover the remnant of his people," to "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." To explain this of the return from Babylon is too palpably absurd to deserve a serious refutation. Is restoring them from one given locality, gathering them together from the four corners of the earth? But, into this subject we will enter more fully when we come to the prophecies of Jeremiah.

The vision concludes with the Israelites' song of triumph on their final deliverance achieved by this Messiah, when God's anger is turned away from them, and He comforts them; when the Jewish nation, personified, as in other parts of this prophecy, as a female, is called upon to rejoice, "Cry out and shout, thou inhabitress of Zion, for great is the Holy One of Israel in the midst of thee." She has been "as a woman forsaken and grieved in spirit," but now she is again established on her own holy mountain; and again cheered by that divine presence, which, as Moses averred, distinguishes her from all other people: "Great is the Holy One of Israel in the midst of her." The termination of this vision is exactly the same as that of the previous vision in ch. iv. "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

Were it not that the system of making words say something quite different from their obvious meaning, falsely called spiritualising, is a solvent that can melt down the plainest truths, the latter part of this vision would be sufficient to convince any one that the prophets viewed the first and second advents of the Messiah as one great event, and therefore presented the features of these separate events interwoven together. That the "Child born" and the "Son given," refers to the Messiah's first advent, no Christian disputes; but what the breaking of Israel's burden, "and the staff of his shoulder, and the rod of his oppressor, as in the day of Midian, with burning and fuel of fire" has to do with the first coming of Christ in meekness and humility, it would puzzle the most inveterate spiritualiser to give any plausible account of. In like manner, in ch. xi. the Messiah is represented as a rod out of the stem of Jesse, and a branch out of his roots; on whom the sevenfold gift of the Spirit was to rest. This, again, is universally conceded to be true of His first coming. Something parallel to what is stated in the following verses may also be found in the actings of his first advent; He was of quick understanding in the fear of the Lord; He did not judge after the sight of his eyes, nor reprove after the hearing of his ears. But during all his life upon earth, what was there analogous to the following statement: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked?" And were the results of his first advent that the wolf and the lamb should dwell together, that none should hurt nor destroy in all God's holy mountain, and that the earth should be full of the knowledge of the Lord?

To go through all the visions of Isaiah, pointing out the work of the Messiah in each, would be to write a lengthened commentary on his prophecies, which is not our intention. We believe that what we have said will be a help to the student of prophecy, in directing his attention to the harmony of the divine predictions. We think he may trace the order we have stated in most of the subsequent prophecies; not only in those of Isaiah, but in the visions of the other prophets. The two grand divisions of the great and terrible day of the Lord, and the glory of the latter days, may be distinctly perceived; and it frequently happens, as in the case of the vision we have been considering, that after mentioning these two subjects in the usual order, the prophet returns to the nearer visitations upon the Jews, with which he intermingles the more terrible features of "the great day." With these few hints to guide them, let our readers examine for themselves the visions contained in ch. xxiv.—xxvi.; xxix.; xxxiii.—xxxv.; and in certain portions of other chapters they will find the same events more briefly hinted at.

The 49th chapter of Isaiah is too remarkable to be passed over without a special notice. All attempts to apply it to Isaiah, or Cyrus, or the Jewish nation, or the prophets as a body, can be considered little better than mere evasions of the claims of Jesus of Nazareth to be the Messiah. That some, so-called Christian commentators, have adopted these evasions of the Rabbis, adds nothing to their force. What commission had Isaiah or Cyrus to enlighten the Gentiles? But the Jewish nation had this commission, say those who espouse this interpretation. Was the Jewish nation, then, the appointed instrument to bring itself again to God, to gather itself, and to raise itself up? and was it the Jewish nation that, after using its utmost endeavours to accomplish its own good, lamented that it had "laboured in vain, and spent its strength for nought"? Into such or similar absurdities, does every interpretation run, that attempts to apply the predictions of this chapter to any but the Messiah.

We can only afford space to notice one act of the Messiah stated in this chapter. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." (Isa. xlix. 8.) The Messiah is not to burn up and destroy the earth, but to establish it; להקים, to raise it up, restore it from the effects of the fall. The commonly received notion of the entire destruction of the earth, and the removal of the righteous to dwell in some unknown region, derives no countenance from Scripture. The apparent confirmation from Peter's statement that "the earth and the works that are therein shall be burnt up," is explained and modified by the way in which he speaks of this earth previous to the flood; "The world that then was being overflowed with water, perished."

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This plainly intimates, that in speaking of the successive changes that take place on this earth, he does not contemplate its destruction in the mode in which this is generally understood; but that the "new earth" is related to the existing world in the same way as "the world that then was," is related to it. The Prophet Isaiah has elsewhere borne the same testimony to the stability of the earth: "Thus, saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." (Isa. xlv. 18.) How can this be true, if God created it to be burnt up and destroyed? No; the renovating work of Messiah is not confined merely to the soul of man, but extends also to his body and his habitation.

JEWISH INTELLIGENCE.

We give our readers a larger extract than usual from the *A. Z. des Judenthums*, because we think the remarks of an intelligent Jew, on the rationalistic movements around him in Germany, will be perused with much interest by our Christian readers. We believe the great questoin of the day is: Revelation or no revelation.

THE HALLE AND MARBURG ENLIGHTENERS.

According to the plan of this paper, we generally take our stand within the defined limits of Judaism. If it is true that the Jews are at present more connected with the movements of mankind at large than they ever were in former times, then it is equally true that they are also affected by all modern phenomena, and that whenever these occur very closely upon the borders of Judaism, they ought not to remain unnoticed. For this reason, we do not neglect, whenever it becomes necessary, to take cognisance of them, and to consider them with reference to Judaism; for, otherwise, they would, sooner or later, appear in the midst of us, and we should then not know whence they had come.

We allude to the declarations of the Halle and Marburg "Enlighteners," which are now making the circle of the public papers, and by which the world is again informed, what the union of those who place themselves without the pale of positive religion, is capable of producing.

Judaism has nothing to fear, as long as it is confronted only by the strict dogmas of the Christian church. The whole Jewish view of religion is so much the reverse of the Christian dogmas, and the Jewish mind so dissolves them with its acuteness, that the number of Jews who have embraced Christianity from conviction is acknowledged to have ever been but very small.

But it is quite different, when such baits as "liberty," "universal priesthood," "fraternization of mankind," &c., are used as means of *dissolving* the Christian doctrines by a party arising without the pale of Christianity. This manner of decomposing,—this independence, *which makes itself a Deity*—this giddy love of liberty, which renounces all inquiry and all experience of past generations, has considerable charms even for a great number of Jews. They are no longer deterred by inconceivable dogmas, or incomprehensible mysteries; on the contrary, here is mental employment, for the basis is formed of the clearest thoughts of the most reflecting mind; and in the entire rejection of religion they need not feel any remorse at having also rejected their own. But let us look a little further.

What is really the principal idea of all these phenomena? The difference between ancient and modern times may be thus defined: *the past ages desired to have in religion a universal principle, whereby to guide the conscience of the individual; the modern age is desirous of exalting the conscience of the individual to a universal rule.*

This way was pursued both by Judaism and by the Christian churches.

Since the Jews have acknowledged the Bible, the Tradition, the Talmud, and, finally, the מנהג, the *custom* of the community as irrefragable authorities, these must, within Judaism at least, also be considered as general and universal authorities, to which every individual has not only to submit, but by which he must also be guided in his conduct; for the mere doubt is already a crime.

The same we behold in Christianity. The Bible, especially the so-called New Testament and the Tradition, or, more strictly speaking, "The Church" was acknowledged, both in Catholic and in Protestant Churches as the only, the general, and universal authority. The difference, however, was, that the *doctrines* promulgated by Judaism were more simple and self-evident, and the usages, customs, and rites, were consequently regarded rather as the essence of the acknowledged authorities; whereas, the Christians formed themselves certain dogmas, which were made general by means of confessional and symbolical formulas.

But, the more the element of criticism penetrated the minds of the people, the more they thereby acquired a view opposed to the universal principles of religion; the more violent became the attacks, the greater was the effort of making the obtained conviction independent, and of separating the same from the general doctrines. Hence, they first rejected the authority of the Tradition, which was either declared as not existing or as not binding; then the mode of worship was to make way for the feelings of the individual, and these were to be considered rather than the confession and the history of the universal doctrines of Judaism. But even the authority of the Holy Bible was assailed, by maintaining first, that the law contained therein was merely local; then that Mosaism needed "improvement," and, finally, by falsifying or removing the idea of revelation. Once arrived to this point there was also an end to all general and universal principles in Judaism, and individual conscience was the only thing left that could serve as a substitute. There was, indeed, still an adherence to the general belief in *one God;* but he who is not satisfied with mere appearances, will confess that this is but an unmeaning sound, or a mere *word*, for all depends on the idea of *what* this one God is, and this alone can form the essence of a general principle. As long as an individual, who has progressed thus far, demands nothing but his independence, he is *within his rights;* but when a number of individuals combine in order to confront themselves with, and to assail the general principle which yet exists for millions, they are *beyond* the limits of their *rights:* for individual conscience can only exist, and have its right for an individual; but it is, and must be without import, whenever it assumes the voice of generality, since, in doing so, it limits and destroys itself again. Individual conscience can only demand a *co-existence*, but by no means an *incorporation*. It is an *empty shell* which each individual may fill with what he pleases; but to pass this shell for a *real* principle, and to claim the rights of such, contradicts itself. This is also perceptible in the above-mentioned "declarations." For, while they reject the general principles of Judaism and of Christianity, and proclaim themselves as *free beings*, every individual of whom was possessed of perfect liberty, they nevertheless assume again a something general, which confines individual conscience. They say, "The transferring of the Deity and of eternal life into another ideal world, we regard as a dualism contrasting with the necessity which the mind feels for everlasting present reconciliation in God, and we maintain that salvation depends solely on the ever-present acknowledgment of the Divine Being and on the justice and love of man towards man." In the words "we regard" and "we maintain," there is already again a formula of confession, and thus destroys the supremacy of individual consciousness (free agency) with which they pride themselves. For as they *deny* in this their creed, the ex-mundane existence of God and the immortality of the soul, no one can join them who feels differently on these two points of religion. This whole delusive farce might well have been passed over in silence, if there were not so many, who in their opposition to positive religion, do not even take the trouble of examining the deluding words, but at once make themselves the *slaves* of an imaginary *liberty*.

It will be asked, What position does *Jewish Reform* occupy with regard to the above-mentioned efforts? This question deserves the more to be answered, because the enemies of reform would otherwise seek to identify the reform with those efforts, or at least exclaim with turned-up eyes: such is the state of things to which

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reform does lead! But this too is a delusion, a deception, and therefore to be confronted at once. We might appeal to the well-known fact, that the promoters of the said efforts are among the most staunch opponents with whom the reform has to contend. We might point to the very *names* of the different parties; for *Reform* does not mean a state of things, which has *no form*, Reform is a changing of form; but the efforts alluded to seek to destroy every form, and every general principle of religion. But we will speak more explicitly on the subject.

The Jewish reform adheres to, and takes for its basis the positive idea of divine *revelation*. Of course we do not believe, as our opponents would insinuate, that truth *terminates* with revelation, but that the latter communicated to us the truth, which man was internally ever more to penetrate, to develope, to elaborate, and externally ever more to propagate, to establish, and to animate, in the mind of his fellow creatures. The ex-mundane existence of God, the immediateness of God to man, the immortality of the soul, the divine providence, the divine judgment and the refinement of the human mind through the same; all these, the Jewish reform regards as irrevocable doctrines given to the world by revelation. The Jewish reform adheres to the law of *koliness*, as given by revelation, and acknowledges, that this universal and everlasting law is partly a *moral* law of *love*, partly a *social* law of unconditional *justice* in the *equality* of man, partly a law of *refinement* and *purity*, in order to bring the mind of man always nearer to God, but that time and place have to decide on the means or forms whereby this law may be carried into practice. (Thus in the commandment not to mow the corn off the corners of the field, but to give it to the poor, the Bible has thereby given to the people destined for agriculture, a law which must necessarily be applied to all other trades. Again, the law that prohibits to muzzle the ox while engaged in threshing, is local, for not in all places is the threshing performed with oxen; but it contains the general prohibition of cruelty towards animals. So also with many laws relative to the mode of worship.)

In this manner is tradition certainly not considered binding by the Jewish reform, since the latter is a living development of the former; in this manner the reform endeavours to distinguish between the everlasting and universal principle of the law, and the mere temporal and local *forms* thereof, things wherewith the above named "Free Enlighteners" have nothing at all to do. But, in this manner also, does the reform retain all the *doctrines* of revelation, and endeavours to develop them, which is again not the case with those "Free Enlighteners" who reject them entirely, and teach the very reverse.

Having thus shown the great gulf that separates the Jewish reform from the declarations of the so called Enlighteners, we can the better institute an examination into the principles of the latter. The reform retains all general and universal doctrines given by revelation, and only endeavours to liberate the form from the dominion of the *letter*; whereas the Enlighteners reject the doctrines entirely, and look upon the supremacy of individual conscience, as that which they hold in common, without reflecting that the two cannot exist together.

As for the principle of these declarations, we have no other designation than the expression already used, *modern heathenism*. The Halle and Marburg "Declarations" differ, however, essentially. That of Halle maintains nothing but the supremacy of individual conscience, or of "the mind," as they call it. But the Marburg "Declaration" contains already some doctrine; for it denies the ex-mundane existence of God, as well as the immortality of the soul, and places salvation in the ever present cognizance of the Deity, and in the justice and love of man towards man. This declaration is easily to be refuted. For as our cognizance of the Deity always is, and must be, deficient, since the imperfect cannot completely comprehend the perfect, how is it possible that we can ever have salvation according to the doctrine here set forth? Further, as justice and love towards our fellow-creatures are always struggling in us with self-love, they too are incapable of effecting salvation, for never can we completely identify our fellow-man with ourselves. The import of the declaration is therefore nothing but *self-deification of man*, consequently nothing but ancient heathenism in its modern phase.

And now a few words about the baits employed by these declarations, — viz. liberty, universal priesthood, and fraternization of mankind. It is easily seen, that these new doctrines assume the whole of the messianic character; and indeed, it is no small step towards the realization of the messianic prophecies, that men begin to believe them, and to expect their fulfilment. We need not say that the above named three happy estates are and always have been taught by Judaism. All men are to become one family in knowledge and in love; the whole human race is to become a kingdom of priests, as Israel was destined to be; and where knowledge and love have attained the complete supremacy, there can no longer be a question about liberty, for no one will then have an idea of the want of liberty. But Judaism denies that the way of the said declarations can ever lead to these messianic features; for a dissolution of all that is held in common cannot produce a fraternization. Self-deification is not a priesthood, not a general holiness, but the very reverse thereof; for the exaltation of man above his nature is the destruction of all holiness. Man then becomes once more the heathenish priest, who announces the will of the Deity from the entrails of the victim—here his own—being self deceived or deceiving others.

May these reflections not be entirely overlooked by our fellow-believers. *We must never lose sight of the contrast which our religion forms to ancient and modern heathenism. This is the everlasting vocation of Israel.—A. Z. des Judenthums.*

CASSEL.—Our Rabbinical affair is at present almost totally suspended. We understand, that Fassel is the person for whom the V. A. at last declares itself, and whom the electoral government had chosen in the first place. But a state examination (upon philosophical and other subjects) has been ordered for the country Rabbi, which will be held at Marburg; to which, however, it is known that Fassel neither could, nor would submit himself.—*Treue Zion's Wächter*

The spirit of the present time, which is constantly and actively engaged in literature, and the profane sciences, seldom turns its activity to the Jewish branches of the same. The indifference, however, with which these are generally regarded, appears most sensibly to affect the Talmudical-rabbinical literature. We very seldom see the living generation devote their attention to fields of knowledge, so fruitful in genius and investigation; few make biblical literature their study, and fewer still the rabbinical-talmudical. We do not here deny that improvement in the Hebrew language, and biblical literature is likewise necessary, and much to be recommended; but we can with boldness assert, that these only acquire their true value in conjunction with Talmud and commentators. For this reason, it would be a depressing consideration if the retrogression which has been made in these sciences during the last few decades, were not opposed: for then the spirit of destruction, which has interrupted the course of Judaism, might possibly present a permanent obstacle. A closer investigation of the Talmud, is of itself able to strengthen and elevate the spirit of true Judaism; and we expect shortly the most cheering hopes, as there are yet men who labour in the interest of Rabbinical-talmudical Judaism. —*Ibid.*

BERLIN.—*May 26th.*—The well-known Dr. A. Geiger, of Breslau, was here some days ago, and preached in the meeting hall; though he has adopted many of the principles of the *ci-devant* "Jewish Reformation Society" of this place.

We hear, that it was intended to allow Dr. Geiger to preach a sermon in the chief synagogue; in fact, many calling themselves directors of the congregation, were not ashamed to recommend the matter, without considering how very absurd, to say the least of it, such a proposition is. These gentlemen might first have asked themselves, whether, for instance, they would have permitted Dr. Rupp (a similar character and sentiments can certainly by no means be supposed of this gentleman) to preach in the churches of the country. We are indebted to the energy of a director, that Dr. Geiger and

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his concealed confederates did not obtain their wish; as this gentleman would not even allow the affair to be brought to a conference.—*Ibid.*

BRESLAU.—Geiger's influence here is rapidly decreasing; his late most intimate friends and followers are quite alienated from him. This is principally the case with the guardians of the F. bequest and as lately Geiger wanted an organ for the new synagogue, one of them (Mr.——) a short time ago his most zealous friend and follower, answered "At last, doctor, you will bring us a —צ* into the synagogue, which we must, however, prevent betimes." The "School of Religion" is in a very declining state, and if they were not ashamed, they would absolutely suffer it to drop entirely.—*Ibid.*

ALSACE.—The number of French Jewish journals is continually increasing, so that we have scarcely become accustomed to Mr. Crehange's "La Paix," when "L' Ami des Israelites," by Mr. Jerome Aaron, appears. This periodical is published in monthly parts at Strasburg and was issued May 1st. It appears to be of a moderate neutral character, yet making decided opposition to reformers, which, indeed, in the present universally prevailing spirit of Alsace and Lorraine, must by no means be regarded as intolerant. It is already engaged in fierce disputes and dissensions with the *Archives Israelites.* —*Ibid.*

FROM THE ELBE.—*April 20th.*—(Private communication.) It is well-known that on Sundays and feast-days the Jews offer up in the synagogues a "General Prayer" for the king, queen, the members of the royal family and their native land, the same as in Christian churches. When particular events occur (for instance the accouchment of princesses) insertions and additions to it are commanded; these are regularly forwarded to the Jewish congregations.

A similar intercession has just been commanded during the sitting of the diet. "Enlighten and guide with thy Spirit the assembled states of this country, that all their consultations and actions may be done in thy fear, in Christian unity and conscientious care for the inseparable welfare of our king and country. And so direct their endeavours, that peace and prosperity, discipline and order, truth and justice, piety and the fear of God, may increase and continue among us, and our posterity; that all unrighteousness may be destroyed, and sin and sorrow be no more."—*A. Z. des Judenthum.*

BERLIN.—*May 1st.*—(Private communication.) The sentence of dissolution is now reluctantly passed by the police on the innocent, harmless, inoffensive, because inactive "Civilization Society." It might well be surprised at its exciting end, for its existence was never calculated to make such. This association some months ago held a general meeting, in which it was determined to despatch a petition for the emancipation of the Jews, to the provincial states. This resolution, the authorities took for a political act, and therefore for a transgression of the limits of friendly co-operation; which had as a consequence a police rescript, wherein the immediate dissolution of the confederation was ordered. After much intercession, this command has been recalled—*Ibid.*

ALLZEY.—*April.*—(Private communication.) The last passover has again given the congregation of this place an opportunity of testifying their confidence in the decrees of the assembly of Rabbis.

With the seventh day the feast almost universally terminated. There are only a few among us, who in this, as in other cases, adhere blindly and inflexibly to custom. Others are either irresolute or sacrifice conviction to private views. The most part, on the contrary, strong in feeling, and true to their conviction, have dismissed the anti-biblical feast-day, and made it the same as any other in every respect. Even ladies (who are thought to be particularly scrupulous in kitchen and domestic ceremonials) did not hesitate on the eighth day, however, early to place common bread on the table.

With continued and deliberate attention, we shall, however, see knowledge progress, and practice must follow.—*Ibid.*

TESTIMONIAL TO MISS GRACE AGUILAR.—We have much pleasure in announcing to those ladies who subscribed to the testimonial for Miss Grace Aguilar, and the Hebrew community in general, that the presentation took place on Monday, June 14th. The Misses Levison and Isaacs (treasurers), with a few friends, waited upon Miss Aguilar, and, after reading the accompanying address, conveyed to her a handsome silver inkstand, inscribed—

A Testimonial of respect
To MISS GRACE AGUILAR,
Presented by a few of the "Women of Israel"
of Great Britain,
On Monday, June 14th, 1847, corresponding to
Sivan 30th, 5607, in appreciation of her
pious and able Productions in the
Cause of Religion and Virtue.

A purse, with the surplus funds, accompanied the gift. Miss Aguilar received the deputation most courteously, and appeared deeply to appreciate this gratifying tribute from her "sisters." Her immediate departure for the Continent, in consequence (we regret to say), of severe indisposition, prevented her returning the usual form of thanks, but her intense feelings spoke more than volumes.

TO GRACE AGUILAR.

The heartfelt Address of a few "Women of Israel."

DEAREST SISTER,—Our admiration of your talents, our veneration for your character, our gratitude for the eminent services your writings render our sex, our people, our faith, in which the sacred cause of true religion is embodied: all these motives combine to induce us to intrude on your presence, in order to give utterance to sentiments which we are happy to feel and delighted to express. Until you arose, it has, in modern times, never been the case, that a woman in Israel should stand forth the public advocate of the faith of Israel; that with the depth and purity of feelings which is the treasure of woman, and with the strength of mind and extensive knowledge that form the pride of man, she should call on her own to cherish, on others to respect, the truth as it is in Israel.

You, dearest Sister, have done this, and more. You have taught us to know and to appreciate our own dignity; to feel and to prove that no female character can be more worthy than the Hebrew mother; none more pure than that of the Jewish maiden, none more pious than that of the woman in Israel. You have vindicated our social and spiritual equality with our brethren in the faith: you have, by your own excellent example, triumphantly refuted the aspersion, that the Jewish religion leaves unmoved the heart of the Jewish woman. Your writings place within our reach those higher motives, those holier consolations, which flow from the spirituality of our religion, which urge the soul to commune with its Maker, and direct it to His grace and His mercy as the best guide and protector here and hereafter. Many a gay votary of pleasure your writings have led to think; many a worldly-minded sister your writings reclaim; many a stricken heart your writings guide and conduct to the never-failing source of consolation, of the strength which sustaineth, the hope which faileth not—God's holy law and word.

Sister! you wrote not for fame, nor to obtain the admiration and thanks of mankind, yet they are yours. Your task was less to delight than to instruct, yet you do both. Alike heart and mind treasure your words and assent to your teaching. Then, continue what you have so well begun. Still persevere as the instructress, the friend, the champion of your sisters. Accept their thanks; they are sincere. Disdain not their friendship's offering, though they who present it be young and few. Their fervent prayers call down upon you the protection of the All-bounteous Father; and their children's children will bless your name.

June 14, 1847. *Sivan* 30, 5607.

Voice of Jacob.

DIAS' LETTERS.

BY THE REV. H. HIGHTON, M.A.

"XXIII. In the same epistle St. Paul says, 'And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship

* We suppose this stands for צלם *an image*, and that a *crucifix* is meant.—ED.

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him.'* This refers to a passage in the Psalms, wherein the psalmist, setting forth the glory of God, says, 'The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols; worship him, all ye angels:' or, if you please, gods, as the word Elohim is translated in the English Bible.† The worship here recommended is to God; nothing in it concerns the worship of the Messiah, or First-begotten, as St. Paul styles him, nor of his being brought into the world."

In making these comments upon this passage in the Hebrews, Mr. Dias may have been partly led astray by the mistranslation of the Greek text in our version. Every one who knows anything of Greek may satisfy himself, by looking at the passage in the original, that it ought not be, "And again, when he bringeth in the First-begotten into the world;" but, "And when he bringeth in the First-begotten again [that is, the second time] into the world, he saith," &c. (Heb. i. 6). And in accordance with these words of the writer to the Hebrews, we shall find that the 97th Psalm contains a description of Christ's second advent to judge the world and to take up his eternal kingdom. The description closely corresponds with the many other well-known passages in which the second advent is described. And, consequently, when the Psalmist says, "Worship him, all ye gods, or, all ye angels," the words do refer, not to God the Father, but to the Messiah, God the Son. For, let me ask the Jews, who is the everlasting King of the Jews and of the whole earth? Can any of them deny that he is the Messiah? And yet is not the Lord God himself their true and only King? Can any of them deny this either? The Messiah, then, is their true and only King, and at the same time the Lord God is their true and only King, and yet they will not confess the Messiah to be the Lord their God. Oh, blind infatuation! But though they choose to shut their eyes against the truth themselves, shall they find fault with the New Testament, because it interprets the passages which speak of the coming of God to judgment in glory, of the coming of the Messiah, the Lord from heaven, the Son of God, and because it records the saying of Jesus, that the Father judgeth no man, but hath committed all judgment to the Son, that all men might honour the Son even as they honour the Father? Never, never can they be truly blessed till they shall be able to say, "Blessed is he that cometh in the name of the Lord;" "The Lord is our Judge, the Lord is our Law-giver, the Lord is our King: he will save us." If they are looking for a Messiah who is not God, they are guilty of rebellion against God (1. Sam. viii. 7); if they are not looking for a Messiah, they are guilty of the gravest unbelief of the greatest of God's promises.

The next quotation commented upon by Mr. Dias, is the last which he brings forward in his seventeenth letter, and with our observations upon his words we shall close our remarks for the present. When the editor of the *Occident* publishes any more of these letters, we will not fail, by God's blessing, to answer and refute them; and, indeed, we shall joyfully avail ourselves of the opportunity to give to the Jews a reason of the hope that is in us, and to show them that it is possible to be Christians without despising the Old Testament and its prophecies or unfairly perverting them; that it is possible to be Christians, and yet believe in all the future privileges and glories of the Jews, according to the promises of their God.

But to proceed with Mr. Dias' observations:—

"XXIV. St. Paul says in another epistle, 'And hath put all things under his feet, and gave him to be head over all things in the church.'* This superiority he pretends to prove from the following passage: 'Thou madest him to have dominion over the work of thine hands; thou hast put all things under his feet.'† But this is no prophecy; for the psalmist here speaks of men, and the power given them over the brute creation, as is plain from the verse next following, mentioning, 'All sheep and oxen, yea, the beasts of the field, and the fowls of the air, and the fish of the sea;' as also from the context: and therefore it is not applicable to the dominion of Jesus. These instances are, I think, sufficient, and proved beyond contradiction that the application made by the apostles and evangelists of prophecies and passages of Scripture, are not made according to their plain, obvious, literal meaning; their primary sense being of persons and things which neither relate to Jesus, nor what passed in his time."

This 8th Psalm is quoted or alluded to in three passages of the Epistles—namely, Ephes. i. 22; 1 Cor. xv. 27, and Heb. ii. 5—9. For the purpose of illustrating our view of these quotations, we will briefly give what we conceive to be the meaning of the psalm. It appears, then, to begin with an expression at once of wonder and gratitude, that God, the Creator of so many worlds, should deign so to care for man as he has cared for him, and it then goes on to show what he has done, or rather promised to do, for the human race, making them lords over all created things. But if this be true of man in general, surely every one must see it is especially true of the Messiah, the great King and Deliverer and Representative of the human race. For how comes it that man is to be exalted to such power and eminence? How, but through, and in their Head, Jesus Christ. Mr. Dias says this is no prophecy. But let us look at a few facts, and see who is right, Mr. Dias, or the Epistle to the Hebrews, which expressly refers it to the world to come, and says, "We see not as yet all things put under him, but we see Jesus, who was made a little lower than the angels, crowned with glory and honour." Is it true that man as yet possesses dominion over all the works of God's hands, over the fowls of the air, the fishes of the sea, and whatsoever walketh through the paths of the seas? It may have been true of Adam before his fall,—or even the promise to him may have been only intended for the world to come; but, however that be, it is plainly not true now. The dominion of man over the creatures of God is extremely limited. How many beasts of the field are there that wholly disdain his sway! How many noisome reptiles and destructive vermin, against which his only resource is to endeavour, and that in vain, to wage a war of extermination! Is this dominion? With the exception of a few of the domestic animals, is not the whole brute creation in open rebellion against man? Let any one who says that this is not prophecy but present truth, bid the locust forsake his ravages, and the lion his prey. Let him present himself to the crocodile, or the venomous serpent, and bid them respect him as their lord and master: and what a mockery of a dominion is this, to command and not to be obeyed; to be pillaged, wounded, destroyed, by one's own subjects! And shall man never have a real and potential sovereignty given to him over the works of God? Shall his dominion be despised for ever as it is now by the beasts of the earth? No, assuredly this psalm shall be accomplished. The Messiah shall reign upon earth, and all things be put under the feet of him and of his people, and then "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them, and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." And what is the principal obstacle to this? Why tarry the wheels of the chariot of our King, and why is he so long in coming? Chiefly because of the unbelief of the Jews. Let them turn to their King and their God, the Angel of the covenant, and then, "if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

* Heb. i. 6 † Psalm xcvii. 7.

* Eph. i. 22. † Psalm viii. 6.

Rabbi Eliezer says, Three things shorten man's days upon earth: jealousy, covetousness, and striving after honour.

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NOTICES TO CORRESPONDENTS.

Received: N. C.; W. L. G.; J. R.; G. B. K.; T. M.; W. H.; B. S.

In reply to W. L G., we may state that we do not entirely agree with either of the correspondents he mentions. To state the points on which we differ, would make an article of some length.

Several of our correspondents complain that we do not ourselves take up every subject treated of in our columns, and authoritatively pronounce a decision upon them. This we do, without hesitation, whenever we have that measure of certainty on any subject that makes us feel we can say something to edification upon it. When we have not this, we see no good in troubling our readers with crude conjectures.

We must again repeat, that we cannot undertake to answer communications privately.

BOOKS RECEIVED:

The Hearers of the Word. By the Rev. JAMES CARTWRIGHT.

Vol. I. of the VOICE OF ISRAEL is complete, and may be obtained of any Bookseller, bound in cloth, price 7s.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

THE VOICE OF ISRAEL,

THURSDAY, JULY 1, 1847.

APOCALYPTIC INTERPRETATION.—V.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—In continuation of my last, I would proceed from consideration of the title of this book, significant of its contents, "THE REVELATION OF JESUS CHRIST"—i. e. His personal appearing—to the exordium of the Apostle, wherein we have his adoring apostrophe touching the glorious redemption of the church, and the actual coming of the Lord. He could not conclude, it seems, the enumeration of the titles of Christ, harmonious as they are with, yea, adopted from, what he had seen and heard, without thus giving utterance to the grateful emotions of his soul. And here I would just premise, that this should illustrate to us the tendency of the study of this book—namely, to sanctify and to bring us into nearer communion with the person of our glorious Emmanuel. John did not in vain see his Lord, nor in vain hear the triumphant song of "the four living creatures," and "the twenty-four elders"—i. e. I would say, the church of this dispensation, and "the spirits of just men made perfect," the saints of former dispensations—but has its subject matter thrilling through his own soul. Accordingly, Christ's love to his church in washing them from their sins in his precious blood, and making them kings and priests with himself unto God his Father, his partner and helpmeet in the dominion of the world to come—this constitutes the apostle's tender affectionate doxology. So should it be with us, the readers of these things. —That we are the children of God, and if children, then heirs, "heirs of God and joint heirs with Christ," begotten again to a glorious inheritance — that though it doth not yet appear (i. e. is not yet manifested) what we shall be, yet by and by, when Christ, who is our life, shall appear, that we also shall appear with him in glory—of such blessed truths as these, as we study the words of this prophecy, the impression should be rendered more and more vivid on our minds, so as (not to puff up), but to edify us in intelligent, personal communion with our Great Head. The experience of the beloved disciple shows us that the glorious subject is abused, when this is not the result.

But again, John's full heart found utterance, not only in the doxology just noticed, but in the equally abrupt celebration of his Lord's advent—"Behold he cometh," &c. (v. 7.) And as his doxology, and I may add, the titles given by him just before to the Three Persons in the Godhead, were taken from the visions which he had had presented to him, the inference should commend itself to us, that this celebration of the Lord's advent was inspired within him from the same source. Indeed, it stands as a sort of *motto* to this book, in harmonious keeping with the proved import of the title, "*The Revelation of Jesus Christ.*" And certainly, when the editor of any volume inscribes a certain motto and title to it, we ought to expect a conformity therewith in the character of its contents.

On the other hand, to reason back, if the prevailing contents of the Apocalypse be what Mr. Elliott assigns, it is obvious, both motto and title ought to be very different. This also Mr. Elliott *practically* admits, not only by the character of his exposition, but by his tables of contents and plates in the three first volumes of his work, the most characteristic frontispiece for which would undoubtedly be, the Emperor Nerva, with his bow and arrow, surmounted by the inscription, "*Sic transit gloria mundi,*" or more plainly still, "*Gibbon's Decline and Fall of the Roman Empire, Illuminated from the Book of the Revelation!*" As to the appearing in glory of the Lord Jesus Christ, with Mr. Elliott it is quite a subordinate topic to the scenes he expatiates on, and his sudden literality in dealing with, it rather disturbs the unity of his foregoing series of figurative interpretations.

But now, ere I pass from this point, let me observe that "the coming with clouds" which John so exultingly predicates of our Lord, relates to his coming *earthward* WITH his saints, and is to be distinguished from his previous coming FOR them, at which their hope is, that they shall be caught up "to meet him in the air." The difference between these two aspects of the same event may be illustrated by what is recorded of Paul's journey to Rome. (Acts xxviii.) Before he reached the imperial city, even when he was fifty and thirty miles distant from it, at the stages mentioned, the "Appii Forum and the Three Taverns," he was met by the brethren from Rome, who doubtless rested for some interval with him. This answers, I would say, to the "*gathering together*" of the saints, their rapture to meet the Lord ere he descends within the region of the earth. And then, the entry into Rome of Paul and the brethren afterwards, answers to the Lord's coming "*with his saints,*" when it is already revealed where he will be seen, for "His feet shall stand upon the Mount of Olives." This latter coming, I repeat, is what is contemplated here by the Apostle John. Our Lord had referred to it himself in his reply to Caiaphas, "Nevertheless" (i. e. notwithstanding what you may think my humiliating position now), "hereafter shall *ye* see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. xxvi. 64.) This also accords with John's words, "*They also which pierced Him*" (i. e. they—the Jewish nation) "shall see him.)" To the same effect the Lord speaks in his continuous strain of prophecy as given in Matt. xxiv., where it is important to observe, that the disciples, whose Jewish inquisitiveness he replies to, represent not the church of this dispensation (its calling was yet in embryo), but a Jewish remnant in the latter day similarly situated. The whole prophecy, let me add, is intelligible only in this point of view. It *began* to be fulfilled, we may say, in the personal experience of the apostles, but our dispensation—a new thing altogether—having sprung up, a pause in the progress of fulfilment has ensued, and until a considerable return of the Jews to their land takes place, the fulfilment will not be resumed. Thus, when our Lord speaks, in verse 13, of him that shall "endure unto the end being saved," the reference is to the future, to a faithful Jewish remnant, alive to the hope of their fathers, and adhering to it amidst the panic and apostacy that will accompany the pretensions of the Antichrist; such faithful ones being to compose the nucleus of the saved nation when Messiah appears for its deliverance.

And it is the announcement of this salvation, to be enjoyed at the very period when devouring judgments from the presence of the Lord will be let loose on the Anti-Christian faction, both Jew and Gentile, which appears to me to constitute the "*gospel of the kingdom;*"—the same with "the everlasting gospel" of Rev. xiv. that is to be "preached in all the world, for a witness unto all nations." (v. 14.)

It is remarkable that our Lord's words are, "*this* gospel of the kingdom shall be preached," &c., and the only antecedent subject which the careful reader, I think, can regard as thus specified, is that which I have adopted, immediately proximate

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as it is in the context, and congruous also with the denomination given to it—"*gospel*." Our Lord's next allusion—that to "the abomination of desolation," &c., is so obviously local and Jewish, that I need not stop to advert to it. The caution following, against the delusion of false Messiahs, will appear equally so, on a moment's reflection. For, what is its purport? Why! that the true Messiah is not to be looked for either in "the desert," or the "secret chambers." But who are they that will be exposed to deception from these quarters? The Jewish people alone. For, as to the church, the hope of which they are assured is, as we have just seen, that they shall be "caught up to meet the Lord *in the air*"—(1 Thess. iv. 17), altogether a different thing from expecting his visitation at any assignable part of the earth.

Again, as we proceed still further, the Jewish application of this prophecy is quite consistent. The coming of the Son of man in judgment against both Jewish apostates and Gentile enemies, will be "as the lightning from heaven;" and, if we ask where this sudden manifestation will take place—indeed the question is actually put in Luke (see ch. xvii. 37), the implied answer is JERUSALEM; "for wheresoever the carcase is"—i.e. the Anti-Christian faction to be dealt with—"there will the eagles be gathered together." (v. 28.) This metaphor, I submit, cannot with any propriety be taken to represent the rapture of the saints to meet CHRIST. Indeed, there is something revolting in the comparison of our Lord to a *carcase!* But, if we make his enemies "the carcase," and him and his attending saints, "the eagles," all seems harmonious.

All this, however, is but an incidental *glancing* at the great event of his coming. It is in v. 30 we have the detailed description of it, "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Now, this is the solemn announcement which John reiterates in "*the Revelation*," and almost in the same words, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." In the original of these verses, the words rendered "*kindreds*," "*tribes*," "*earth*," "*mourn*," and "*wail*," are the same with those used in the Septuagint version of Zech. xii. 12—14, and which are rendered respectively, with less variety, by "*families*," "*land*," and "*mourn*;" so that uniformity of translation is all that is necessary to manifest the perfect parallelism of the whole three passages. And thus the exact interpretation of this verse, which I have called John's motto to the book of "*the Revelation*," is easily gathered. It comprises then, I submit, these propositions:—

1. The coming of the Lord Jesus, with clouds, *to the earthly people, the* JEWS, at a particular crisis of their history.

2. That while "every eye" (i. e. of the congregated nations at Jerusalem) "shall see him" with dismay, for he comes in vengeance against *them* — they which pierced him—the Jews, shall look upon him and mourn with godly sorrow, such sorrow as will seek retirement even from domestic intercourse. And to the contemplation of all this, the inspired disciple adds his profound aspiration, "even so." Amen.

Such, I repeat, is the expressive *motto* as to the contents of the Apocalypse—the index at the same time to the heads of scriptural knowledge requisite for its right interpretation. From this I turn to another governing consideration of vast importance, the meaning of v. 10.—"I was in the spirit on the Lord's day." But not to engross too much of your space, I shall reserve the discussion of this for your next number. J. K.

(*To be continued.*)

PROPHECIES OF THE LATTER TIMES.—LETTER IX.

(*Concluded from No.* 38.)

THE CATHOLIC EPISTLES.

2 JOHN. The subject of this second epistle is evidently the same as that of the first. The object of the writer is to caution the person whom he addresses against those "deceivers," or seducers, "who do not acknowledge Jesus to be Messiah come in the flesh. This is the deceiver and the false Messiah." "Whosoever transgresseth, and abideth not in the doctrine of the Messiah [namely, that Jesus is he], hath not God. He that abideth in the doctrine of the Messiah [that is, whoever continues steadfast in the confession just mentioned, that "Jesus is Messiah come in the flesh"], he hath both the Father and the Son." Such I conceive to be the meaning of these two epistles; on the third I have no remark to offer. There is, however, one other point which has occurred to me; and as I have not seen it suggested by any writer on the subject, I will venture to propose it for your readers' consideration. In the preceding letters we have seen that the latter times will be distinguished by the appearance of three principal actors, the dragon, the ten-horned beast, and the two-horned beast, or false prophet. The visions of Daniel relate to the actions of the first and second; and St. Paul's prophecy (2 Thess. ii.) relates to the second and third, whom he calls respectively "the man of sin," and "the wicked one." The question, therefore, which I now propose is, To which of the three do the Epistles of St. John relate? I answer, that he distinctly mentions them all. He speaks of "the wicked one" as already come, and as having the whole world in subjection to him. (1 John ii. 13, 14; v. 18, 19.) The person here meant is the first of the three, the dragon. He also mentions false Christs and false prophets as already come; but "the false Messiah," "the liar," and "the deceiver," as not yet come. By "the false Messiah," "the Antichrist," he means the second of the three; and by "the liar," "the deceiver," he means the third. This distinction is evident from the very names by which they are called. The Antichrist is the man who will "sit in the temple, showing himself that he is God;" the liar, the deceiver, is he "whose coming is after the working of Satan, with all power, and signs, and wonders of falsehood, and with all deceivableness of unrighteousness" (2 Thess. ii. 9, 10); he, "who will deceive them that dwell on the earth by those miracles which he will have power to do in the sight of the beast." (Rev. xiii. 14.) This distinction is also marked by the grammatical construction of the passage in which they are mentioned. (2 John 7.) It is a well-known rule of Greek grammar, that if the titles, deceiver and Antichrist, were intended to be applied to the same person, the article would have been placed before the first only; the repetition of the article marks the titles as belonging to two distinct individuals. Hence the exact period of the latter times to which the Epistles of St. John refer, is that of Daniel's fourth empire, before the rise of its eleventh horn; the reign of the dragon before he has transferred his throne to the beast or idol Messiah; and before the rise of the two-horned beast, the false prophet.

1 PETER and JAMES. The subjects of these two epistles are of a more general nature than those of the other catholic epistles; and therefore it is more difficult to assign them to any one particular period. Yet there are a few points contained in them not suitable to the early Christian church; and their whole contents are in accordance with the other prophecies of the latter times. The two Epistles of St. Peter are expressly addressed to the same persons. (2 Peter iii. 1.) Therefore, if the second be prophetical of the latter times, the first can scarcely be otherwise. Again, the similarity between many parts of St. Peter's first epistle, and of that of St. James, leads to the inference that they both relate to the same persons and circumstances. The Epistle of St. James is addressed, generally, "to the twelve tribes which are scattered abroad"; that of St. Peter, more particularly, "to the strangers scattered throughout Pontus, Galatia, Cappadocia, [Proconsular] Asia, and Bithynia." Now, though many Jews, descendants of the two tribes, may have been settled in these countries in the first century of Christianity, the twelve tribes, I think, were not so. If, therefore, these two epistles are written to the same persons, their introductory addresses, taken in connexion with each other, mark a condition of the general body of Israelites which has not yet existed. They foretell this most important fact in the world's

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future history, that in the latter times, under the fourth empire, which will establish itself at Pergamos, and spread its conquests towards the east, a great part of Asia Minor will be peopled by colonies of Israel. Again, the word "synagogue," used by St. James (ii. 2), seems to imply that the congregations to whom he refers, were not those of the early Christians, which consisted partly of Jewish and partly of Gentile converts, having their own places and forms of worship, distinct from both Jews and Gentiles; but that they will be congregations of believing Israelites only, acknowledging Jesus as the Messiah, but retaining many of the peculiarities of Judaism. Further, the expression, "abominable idolatries," used by St. Peter (iv. 3), is unsuitable to the state of Jewish society in the apostolic age; and this expression has led many writers to infer that this epistle must be addressed, partly at least, to Gentile converts. But the description contained in this passage fearfully accords with other prophecies relating to the Jews in the latter times. Lastly, the references in both these epistles to "the coming of the Lord," and "the end of all things," as being immediately at hand, admit of no satisfactory explanation on the supposition that the epistles relate to the times at which they were written; but these very references, if understood according to their plain and literal sense, are themselves a proof that the epistles which contain them are really prophecies of "the signs of Christ's coming, and of the end of this age of the world." If these considerations tend in any degree to establish the suggestion, that the two epistles now before us are to be ranked among the prophecies of the latter times, it is obvious to ask, Whether their general contents be suitable to this supposition? I do not see anything in them inconsistent with this supposition; and many passages in them, when thus explained, appear in a new and striking light. Thus, both epistles describe a state of relentless persecution; and they encourage its victims to a patient endurance of "the fiery trial which is to try them," by repeated references to the immediate coming of the Lord. Again, both speak of offences of the tongue as peculiarly characteristic of the times to which they refer; and this, as we have seen from other prophecies, is a mark by which the latter times will be signally distinguished. Again, the description given by St. James of persons who attach undue importance to the doctrine of the unity of God ["Thou believest that God is one;" ii. 19], is singularly applicable to the modern Jews. Again, let the reader study this passage, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain." (iv. 13.) Allowing that these words may be generally applicable to men of worldly minds, surely they are more peculiarly descriptive of the wandering habits and commercial spirit of the modern Jews. Again, St. James warns the rich of "the miseries that are coming upon them," and afterwards says, "Ye have condemned and killed the Just One; is He not arrayed against you? Be patient, therefore, brethren, unto the coming of the Lord; . . . . stablish your hearts; for the coming of the Lord draweth nigh." (v. 1—8.) This passage, I think, can relate to none but the unbelieving Jews in the latter times. The first part of St. Peter's epistle, also, is remarkably suited to the converted Jews in the latter times. (Chap. i. and ii. 1—10.) He reminds them of the prophecies which foretell their "sufferings for Christ, and the glory which will follow;" of their "redemption from their vain conversation received by tradition from their fathers;" of their distinguished honour as "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and concludes with the very words in which Hosea had long before predicted their national conversion, "In the place where it was said unto them, Ye *are* not my people, *there* shall it be said unto them, *Ye are* the sons of the living God. . . . I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God." (Hos. i. 10; and ii. 23.)

Such, Mr. Editor, are some of the interpretations which have occurred to me in studying the Catholic Epistles, and comparing them with other acknowledged prophecies of the latter times. I need scarcely add, Sir, that I do not presume to offer these remarks in a dogmatical spirit; I give them only as suggestions; your readers will judge of their value.

I am, your most obedient servant,

PERGAMOS.

THE KEY OF DAVID.

No. II.

There is no remark more frequently made upon the subject of *fulfilled* prophecy, than that it is a proof that God is true to his word. "Hath he spoken, and shall he not bring it to pass?" No doubt of it—and is this ALL? Is there nothing to be learned of doctrine or instruction from the *events chosen* to foreshow the wisdom and purposes of Jehovah? I believe there is much, but I now desire to remark specially on the importance of those truths which are involved in the *typical actions* performed by Jesus of Nazareth, in accordance with the prophecies which went before, concerning the great object of the Messiah's work, and which were beautifully adapted to "manifest forth his glory." (See John ii. 11.)

Before elucidating these statements in reference to the passages proposed to be considered, I would greatly wish to impress the mind of the Christian student with this *fact*, that the fulfilment of God's prophecies are assured to future generations, ONLY, on the testimony of his own appointed and divinely inspired historians, and that whatever events have not been thus recorded as fulfilled in subsequent Scriptures, are verily and truly still unaccomplished, notwithstanding the many ingenious attempts that learned uninspired men have been and are continually making, to symbolise passing circumstances to suit a false interpretation of those literal events foretold by those men who "spake as they were moved by the Holy Ghost." Well the King of Babylon judged, that a truly "wise man" could as easily recal the circumstances of his forgotten dream as give its true interpretation! the one being no less the fruit of inspiration than the other.*

Nor can there be a greater stumbling block placed in the path of our Jewish brethren than to press upon them our crude and unwarranted notions of the adaptation of Old Testament prophecies concerning the future history of the Messiah's nation to certain events connected with the *supposed* history of the Church of Christ in this dispensation, which, from its very nature and constitution, cannot be the subject of Old Testament prophecy, which foretells of *earthly* things, and which adaptations not having the sanction of New Testament authority for their application, are always "found wanting" when weighed in the balance of the sanctuary.

One of the most important passages of the Old Testament which has thus been wrested from its true position, is the prophecy of Jacob (Gen. xlix. 10, 11), the fulfilment of which passes current with the Christian world, although entirely unnoticed by the sacred biographers of "the Son of David, the Son of Abraham," while other fulfilments on comparatively minor points have been the subjects of especial cognizance.

But the Jew does not, and cannot, believe that the forced application of this passage by Gentile commentators gives assurance of the true fulfilment of it, and therefore looks upon the attempt as an additional fraud to endeavour to uphold what he believes to be the baseless system of Christianity.

The plain and simple scope of Jacob's prophecy (which is distinguished from that of Moses, in Deut. xxxii., by its setting forth the *events* which were to befal his children in the *last days*, while the other contains God's ultimate purpose of blessing) seems to be as follows:—That the misconduct of his three elder sons should be visited by proportionate loss of blessing—Judah, the fourth, being in the righteous sovereignty of his father ex-

* If this truth be admitted it would set at rest the important and endless controversy concerning the ninth of Daniel. It is *not* quoted in the New Testament as having been fulfilled.

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alted above his wicked elder brethren. Jacob, in faithful hope of the promise made to Abraham that he should be made a GREAT NATION, wills the sceptre to the tribe of JUDAH, with the assurance that it never should depart TO ANY OTHER TRIBE, and is secured to him even though the birthright is Joseph's (1 Chron. v. 2), as the son of the first espoused Rachael. (Heb. xi. 21.) When the ten tribes revolted, another throne was set up, but the sceptre *did not depart from Judah*. No descendant of any other of Jacob's sons ever sat upon David's throne in Jerusalem. Hence, the genealogy from Abraham to David is carefully recorded in the sacred register, as also from David to Joseph and Mary, by which it is made "evident that our Lord sprang out of Judah."

When the nation was carried captive to Babylon, the ten tribes were lost, and the throne in Jerusalem remained vacant until the birth of "Jesus Christ, the Son of David, the Son of Abraham," who was "born King of the Jews," and so announced from heaven. (Luke i. and Mat. ii. Heb. vii. 14.) In due time he was proclaimed KING, according to the prophecy of Zech. ix. 9, recorded in Mat. xxi., of which more hereafter. He was truly, though derisively, crowned KING (Mat. xxvii. 29); he was put to death as KING, and after his resurrection he was preached of as a living KING. (Acts xvii.) HE THEREFORE HOLDS THE SCEPTRE OF JUDAH IN HEAVEN, not less a man, a Jew, the Son of David, than he was while on earth, though he be now LORD OF ALL.

When Shiloh (by which title he has not yet been recognised) comes, he will gather the peoples—not *that* nation only. (John xi. 52. Eph. i. 10.) He will return crowned (Rev. xix. 12—16) the Ancient of Days, the Son of Man coming in his kingdom! (Dan. vii. 11, &c.)

We do not require to use this prophecy to prove that, because the sceptre is departed as is said, Jesus is the Christ, and we ought not to appeal to it, because it is not quoted by the inspired writers as fulfilled. How could it be, when Israel is not gathered? The people are *departed*, the King is *departed* "to a far country;" but he is the Lion of the tribe of Judah still (Rev. v.), and he will come again in POWER and GREAT GLORY, and God shall give unto him the throne of his FATHER David. "Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever; the zeal of the Lord of Hosts will perform this." (Ezek. xxi. 27.)

The meaning of the typical pageant of the Lord Jesus' triumphant entry into Jerusalem, as foretold by the Prophet Zech. ix. 9, and the circumstances so minutely recorded by the four evangelists, performed as in solemn *rehearsal* of the coming in POWER and GREAT GLORY of the King in the latter day, may be considered in connexion with Gen. xlix. 11, and opened with the key of David on a future occasion, if the Lord will.

J. U. H.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—I have been lately reading the last of a series of letters, published in your periodical, under the signature of a gentleman who so identifies himself with the main subject of his hypothesis that he adopts as his own name, "Pergamos." Now with respect to the hypothesis, no one can deny to its author the credit of perfect originality, and of great ingenuity and industry, though unquestionably employed in a very hopeless cause; for I can never bring myself to believe that a second person will embrace a conclusion or series of conclusions so utterly opposed to the general opinion of mankind, and for which it does not appear to me, that any substantial ground of argument has been brought forward. Leaving, therefore, the hypothesis to fall by its own weakness (or, as the author would rather have it, to prevail by its own strength), I beg the favour of your inserting a few remarks on the last letter,* to which I have before adverted. I have read it twice, and on the first reading was much struck by the ability and acuteness it displayed; a second perusal has convinced me of the unsoundness of its conclusions, to one of which it is my present purpose to address myself.

The author is the most absolute futurist I ever met with. In discussing the infinitely important topics, referred to in the 24th chapter of St. Matthew, and the corresponding passages in the other gospels, your correspondent refers to the prophecies in Matthew xxiv. 15, et seq. and Luke xxi. 20—24, to a state of things still future—viz. to a future series of afflictions of the Jews, and a future destruction of Jerusalem—and because the passage identically expressed, in all the three first gospels—viz. "This generation shall not pass away till all these things be fulfilled"—plainly opposes this view, he maintains that the words, "this generation," do not apply to the generation existing at the time when the prophecies were delivered, but to the generation in existence during the taking place of the prophesied events; in which indeed he is not singular.

Now, your correspondent omits to notice the occasion on which the prophecies were delivered, which of itself demonstrates the erroneousness of his view. The disciples had just been pointing out to the Saviour the magnificence of the Temple, and the vastness of the stones of which it was built, upon which, as all the three evangelists say, the Saviour declared, that there should not be left there one stone upon another, that should not be thrown down. No one can doubt; that this referred to the Temple then standing, and its destruction by Titus. Upon this declaration, followed, as recorded by all the three evangelists, the disciples' question, "When shall these things be?" Supposing the disciples had stopped with that question, and added no other, no one can doubt that their question referred to the destruction of the then Temple; as little can any one doubt, that the answer of the Saviour referred to the subject of the question—i.e. the destruction of the Temple.

It is true that it appears from St. Matthew and St. Mark, that the disciples' question was not put on the spot—viz. in the Temple or its courts—but on the Mount of Olives; but it is clear that all the three evangelists, (including St. Luke, who does not mention the removal to the Mount of Olives) considered the disciples' question as following upon, and originating out of, the Saviour's declaration in the last preceding sense, on the subject of the destruction of the *then* Temple. It is true also, that the disciples, who, from their national prejudices, had been led to consider that the Temple would last to "the end of the world," and therefore till or beyond Christ's second coming, asked further questions respecting the periods of those two events, to which also, as well as to the period of the destruction of the Temple, the Saviour gives in some detail the recorded answers and explanation. I conceive, therefore, it is quite clear that the destruction of the Temple and of Jerusalem itself, referred to by our Saviour is that which took place under Titus. With respect to the declaration, "This generation shall not pass away till all these things be fulfilled," I have to make the following remarks; first, that if a future and not a present generation had been intended, the expression would have been η γενεα εκεινη, not αυτη. This expression occurs not only in the passage in question, in each of the three evangelists, but also in various other passages, in which it could only be applied to the then present generation; as for instance, Matt. xi. 16; xii. 42—45; xxiii. 36. Mark viii. 38; Luke vii. 31; xi. 30, 32, 50, 51; xvii. 25. Acts ii. 40.

In the next place, the words "be fulfilled" do not properly render the Greek word γενηται, which means nothing more than "be," and as it is in the second aorist tense it is of course indefinite as to time, and does not necessarily mean "*shall have been.*" I conceive the translation should be, "This generation shall not pass away till all these things be."

Now I do not understand the Saviour as declaring that the *whole series of consecutive events*, concluding with the darkening of the sun and moon (whatever that signifies) and the coming of Christ with power and great glory, should ALL take place in the course of a single generation, and indeed we know that some of the events took place 1800 years ago and upwards, and the last has not yet taken place; but I

* Letter VII. is the one alluded to, the insertion of Eunomus' letter having been unavoidably delayed.—ED.

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apprehend the words παντα ταυτα to mean the series of events considered in their totality, and our Saviour's meaning to be, that the predicted series of events should *commence* taking place, not indeed immediately, but within the compass of time during which the existing generation should be in being. It should be remembered, that the word "all" is very frequently used in the Scriptures, both in Hebrew and Greek, in a more restricted and indefinite sense than belongs to the word strictly and literally taken, such as, for an instance, "*All* the people of the land went into the house of Baal" (2 Kings xi. 18); "Then went out to him Jerusalem and *all* Judah." (Matt. iii. 5.) I have always understood that the series of dealings of God with Israel from the death of Christ to the present, and until Jerusalem shall cease to be trodden down, is one dispensation, or series of connected and assimilated events, and that the generation in being at the time of the delivery of Christ's prophecy did not pass away till that dispensation or series had *commenced*.

I would add one further remark with regard to the word αυτη as applied to the generation in question. Schleusner on the word ουτος, says, this word refers either to some one present, as pointed out with the finger (as it were), or to a matter just before mentioned. Now no mention had just before been made by our Saviour of any particular generation, and therefore the word must have the former signification and refer to something *then* present and therefore existing at the time.

EUNOMUS.

To the Editor of the "Voice of Israel."

Dear Sir,—Your correspondent "H. H." appears to have overlooked the fact, that Bishop Pearson does not give the argument in the eleventh article of the Creed, which he has quoted, *as his own*. The Bishop gives it as that of the Jews, and adds a note in which he quotes the Jewish authorities for it. As it stands in the text it is plainly given, *not* as expressing "Pearson's Testimony to the Jews again inheriting Palestine," *but as an argument used by Jewish writers to prove the necessity of a resurrection, in order that Abraham, Isaac, and Jacob may inherit the promise, which was made to themselves, as well as to their children.* So far, therefore, from our furthering our cause by quoting this passage from Pearson, we are likely to injure it, and expose it to the suspicion of weakness, and ourselves to the charge of unjustly pressing into our support high authorities, which do not sanction our use of their language *in the sense which we may wish it bore.* It is better that the advocate of a literal interpretation of the prophecies should not lead the allegorical interpreter to imagine that we are so glad of high human authority as to make use of the words of eminent writers without regarding the sense in which they themselves use them.

I am, dear sir, yours truly,

T. E. S.

ON THE NINTH OF DANIEL.

To the Editor of the "Voice of Israel."

Dear Sir,—It is to be regretted that your correspondent, "R. V. L.," after having successfully applied the self-explaining power of Scripture to the first and second portions of time specified in his "Observations on the Ninth Chapter of Daniel," should have set aside that safe rule in treating of the third portion, of the seventy times seven, or 490, years.

The division of the whole of this sum into three unequal parts—the first dating from the going "forth of the command to restore and rebuild Jerusalem;" the second, from the coming of the Messiah up to the time when he was "cut off," and a new constitution of things under the prince of this world began; it only remains for us to inquire *when* the third remaining portion of time shall have its fulfilment, and by *what* events it shall be signalized, in connexion with the land, city, sanctuary, and people for whom Daniel prayed, and in behalf of whom the answer of that prayer was given.

The first portion of *seven times seven* (or forty-nine) years, and second, of "*sixty-two times seven*" (or 434) years, making together 483 years, having become matter of past history at the destruction of the second temple by the Romans; the question which we now submit to the authority of Scripture is, *when* shall the seven years which remain of the 490 be fulfilled? The answer is plain and explicit, *At the end.* To Daniel it was said, "Shut up the words, and seal the book, *till the end.*" And again, "Go thy way, Daniel, for the words are closed and sealed *till the time of the end.*" That they *cannot*, therefore *(with truth)*, be accommodated to the intermediate "times of the Gentiles," is certain. "*At the end* it shall speak, and not lie; though it tarry, wait for it." (Hab. ii. 3.)

When about to depart, the Messiah informed his disciples that "the prince of this world [or age] should come" in behalf of the Roman interests (just as he had of old informed Daniel that "the Prince of Persia had contended" with him, and that * "the Prince of Greece" would succeed to the third adverse dominion); while of the present ruler Daniel thus testifies, "The prince of this world [or age] shall destroy the city and the sanctuary." The apostles, in recording these facts, are careful that this *destruction* of the house of God by *the people* of the ruling power should not be confounded with the DESECRATION of "the LATTER HOUSE" by the adversary himself, in the person of "*the son of perdition*," to whom "*he* shall give his power, and his seat, and great authority." "*Let him that readeth understand!*" Thus do they bespeak the discriminating judgment, more especially of such of their own people as shall be called to the Lord's vineyard at the *eleventh hour*; and taking this premonition of *theirs* in connexion with the emphatic *sign* in *answer to their question*, "Lord, *what* shall be *the sign* of *thy coming*, and of the *end of the world?*" we are enabled to perceive the more clearly, and to apprehend the more readily, the character, meaning, and relation of those tremendous judgments which are reserved for that portion of time called "*the last end of the indignation*," and which is marked by the sign of *his coming* and of *the end* thus—"When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, *then* let them which be in Judea flee to the mountains." Nothing is to induce them to venture a moment's delay; "*For these be the days of vengeance, when all things which are written shall be fulfilled.*" *Then*, therefore, it is that the vision shall speak, and not lie; then shall it not tarry; * "Lo! the Judge is" *then* "at the door." Our Lord precedes the announcement of this two-fold act of Satan's rebellion by certain prognostications not only indicative of the shaking and dissolution of the present constitution of things, but of the rebudding of the long unproductive heirs of promise, by means of a return of kindlier influences around, and under the warming and quickening beams of the Sun of Righteousness, who shall arise upon Jerusalem with healing under his wings.† "Nation shall contend against nation," kingdom against kingdom, while this complicated and ever-deepening tissue of animosity and strife, ecclesiastical, political, and social, shall be accompanied by famines, pestilences, earthquakes, and other sad forebodings of that coming storm of judgment which "shall fall grievously on the head of the wicked." And that this consummation shall (with all its *sifting*, *separating*, and judgment-work) be brief, is certain; for the generation which sees *these things begin* to come to pass shall not have passed away till all be fulfilled. (Luke xxi. 28.)

Daniel characterizes "*the man of transgression*" as *casting down the truth*, as *doing according to his own will*, as "thinking to *change* times and laws" (being permitted to do so for a given time), as having "*indignation against* [and intelligence *with* those who *forsake*] the holy covenant," and, as the fountain of all power and authority, as the object of all worship, substituting whatever is contrary to the good will of God and the well-being of man, for that honour and obedience which are due to God alone; while so absolute shall be the power to deceive, by confounding all sense of good and evil, that, with the exception of the few who, by *knowing* the will of God, and by loving his truth better than their own lives, shall be enabled to *resist* and to *overcome*, "all shall admire and worship." (Rev. xiii. 4, 8.)

Stealthily he grows into power at first; readily he makes and "confirms the

* Daniel x. 20.

* Hab. ii. 3. † Isaiah lx. 1, 2.

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covenant," by which the Jews are guaranteed the observance of their local statutes and ordinances, which are involved in the existence of the sanctuary and the Aaronic priesthood. But having made the "league deceitfully," he perfidiously breaks it "in the midst of the seven years," and by that very *twofold* act, which earns for him the title of son of perdition, and which is given as the sign of the speedy coming *in* "*vengeance*" and "*fiery indignation*" of the Lion of the tribe of Judah "to destroy his adversaries." *Three years and a half* alone remain for the wicked one to make war * against the saints who refuse to worship him, or the graven image which he sets up; for the Gentiles (there congregated) to tread down the court of the temple and holy city; for the flight and concealment of a certain "cloud of witnesses," who, like the church of old, shall be borne as on eagles' wings to the wilderness, where a place is prepared, and where this host of the loyal hearted shall be sustained on the bread of heaven; "They shall feed her there 1260 days;"† and, also, for the testimony of "two anointed ones," who, in the spirit and power of Elijah, shall, like him, *denounce image worship*, and, like him, *declare the truth of God for three years and six months*. "I will give power unto my two witnesses, and they shall prophesy 1260 days, clothed in sackcloth."‡ Elijah called down fire from heaven in attestation of divine truth; but the *false* prophet (who shall have power to resist their testimony) shall have power to call down fire from heaven in *attestation of the lie* by which *unresisting* Jews and Christians shall be held in that "*strong delusion*" which is the self-avenging power of *perverted* TRUTH.

"R. V. L." at once detects, and with wholesome severity takes leave to protest against the aberration of Pergamos, who, alike in the face of plain truth and reason, asserts that "*the Man of Sin is Messiah the Prince;*" a title which the Man of Sin would be the last to deserve, or even to assume, seeing that Messiah means the Anointed of God, and the Messiah's adversary alike denies the Father and the Son. Nor is this the only aberration in which Pergamos indulges; for his *eccentricity* leads him to mistake *the* "*rulers of the Jews*" for that unabashed *stranger* on whose forehead is written "*mystery of iniquity*," and in whose hand (for eighteen centuries) has been held that cup of mingled abominations and perdition of which *all nations* have drunk. But while "R. V. L." deals thus faithfully and unsparingly with *a vitiating system* which thus *transposes* objects to the mind of Pergamos, he loses sight of the no less palpable prepossession which engrosses his own mental vision, and which hinders him from perceiving that taking away the daily sacrifice and setting up the Satanic substitute is a twofold enormity, and the act of the son of perdition alone.

Unless, therefore, "R. V. L." can show from Scripture that this "taking away" and the "setting up" are effected by *different* persons, and at either extreme of the dark ages—viz. the former in the first, and the latter in the last, century of this world's history, we are, by our love of the truth, which declares this act of rebellion twofold, bound to believe that *this sign* (by which the authority of God is contemned, and his name blasphemed) is that which announces the speedy judgment by which it shall be visited alike on the deceivers and the deceived, on those who "make, and those who love a lie."

One word to "J. U. H." As the testimony of Scripture is explicit as to the Macedonian (not the Roman) rule being third in succession, "J. U. H." has only to arrive at the right conclusion (that of the Greek being the last of the four worldly monarchies), by observing that there is a *revival* or *resuscitation* of that power to be looked for under the tyrannous and impious usurpation of the man of transgression, of whose character and deeds Antiochus Epiphanes was a kind of specimen or prefiguration. The regal power of Rome has long been extinct, never more to rise; the ecclesiastical assumption being only noticed as an alien system of mysterious iniquity, under the figure of an intoxicated and abandoned woman). The power which was, is not; that which is yet to be may, for a time, forbear to crush—nay, may affect the subservience of this mind-darkening, all-corrupting system; but eventually shall triumph in a supremacy which effects her extinction.* The ancient Cuth, or Cushites, who were the immediate descendants of Ham, or Cham, the son of Noah, may be historically traced from that first act which signalized NIMROD, who *usurped*, in defiance of the divine order, the territory of Ashur, and who established the *first independent* and *atheistical* monarchy in BABYLON, the metropolis of the Assyrian Empire; where he, moreover, introduced the worship of the celestial luminaries. After the dispersion of Babel, we find the Cushites, under the title of "The Royal Shepherds," established for some centuries in a province of Egypt, which they invaded, and from whence they finally colonized Greece, the Islands, Tyre, Asia Minor, and certain parts of Syria. That these, the remote descendants of this lawless and self-entitled ancestry, are to be the last, as they were the first, adversaries of God and his people, is certain. May it not be of this ancient enmity they are apprised in the latter day when the iniquity of the nations has come to the full? Palestina† is not to rejoice in the transient healing which was effected when the sceptre which then crushed her, was broken; "for out of the serpent's *root*" should come forth a poisonous and deadly enemy (as was Antiochus), and his remote successor is declared to be a fiery-flying serpent, or dragon. And thus we learn that of Babylon shall be required all the blood which has been shed on the earth; as the first and last perverter of the right ways of the Lord. Thy name be hallowed, thy will be done, by the coming of the Just One, to take to him his great power, and reign.

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* Rev. iii. 5; xi. 2. Daniel ix. 27.
† Rev. xiii. 6. ‡ Rev. xi. 3.

* Rev. xvii. 16. † Isaiah xiv. 29.

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My hope is in Him, seeing He blesses my labours to the conversion of many souls; I dare not doubt nor fear, but He will also enable me, in due time, to get rid of the debt and difficulty.

May the Lord, who spared not his only Son, bless and reward those who have so generously sympathized with me in this undertaking, and may He incline the hearts of His children to continue their aid, is the sincere prayer of

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO?—No. XII.

Much has been written on the 53rd of Isaiah; yet it is impossible in an inquiry like the present, to pass it over in silence. The reception of this chapter by the Jews, is a standing proof how much the *will* has to do with belief and unbelief. Infidelity is not, as infidels pretend, from want of evidence, but from not seeking evidence; nay, in many cases, from a determination not to seek it, and to resist it when forced upon them. This chapter has been brought forward to the Jews by their opponents for the last eighteen centuries as a conclusive proof of the claims of Jesus of Nazareth to be the Messiah; and yet they possess to this day no authorized exposition of this chapter! Many explanations of it have been given by Jewish authors; but none of them has been sufficiently satisfactory to the Jews at large, to deserve to be called the received opinion on the subject. Nothing can more clearly testify that this is the case than the expressive silence of one of their most sensible modern authors, David Levi, who gets over all difficulties by entirely omitting this chapter in his "Dissertations on the Prophecies of the Old Testament." He divides the book of Isaiah into fourteen distinct prophecies, and states that, "the ninth prophecy commences ch. li. v. 1, and is continued to the end of v. 12, of ch. lii." (Vol. i. p. 282); and that "the tenth prophecy commences ch. liv. 1, and is continued to the last verse of ch. lv. (Vol. ii. p. 1.) What then, we ask, is ch. lii. 13, to the end of ch. liii.? Is it not a portion of the book of Isaiah at all? No Jew will venture to assert this. Is it then no prophecy? This cannot be admitted, because it foretells future events as decidedly as any other portion of the prophet's writings. But it is clearly a prophecy which Mr. Levi thinks it wisest to let alone.

We cannot doubt that the utmost amount of Jewish skill has been expended on this chapter; and the product of it amounts to—*zero*. Ought not this to make a reflecting Jew pause and inquire, Why is it so? It is undeniable that the ancient Jewish commentators applied this passage to the Messiah; and it is evident that the most natural construction demands that it be applied to an individual. An individual has appeared who is asserted to be the one here spoken of. Is this some obscure person who has passed away, and left no trace on the world's history? No; it is One whose name and history are known wherever civilization is found; it is One who has "turned the world upside down." Has, then, the Individual in question cunningly adapted his actions to suit the predictions of this chapter? This might have been alleged had the prophecy contained a detail of actions to be performed; but it predicts, not what Jehovah's "servant" was to do, but what he was to suffer, what others were to do unto Him; the fulfilment of which is beyond the skill of the cleverest impostor. We earnestly and affectionately appeal to our Jewish brethren whether it is reasonable to set aside such claims without a full examination; whether it does not savour of a determination not to be convinced; nay, even of a fear, lest examination should necessarily end in conviction?

In this wonderful chapter, which is more like a history of Jesus of Nazareth, written after He had "poured out his soul unto death," than a prophecy uttered many centuries before His birth, we learn the atoning work of Messiah, that He was the true Lamb of the sin-offering, in whom all the types and shadows of the law had their fulfilment. This was his work of suffering and humiliation, that He might bring back fallen man to his allegiance to God, before He could establish his glorious kingdom in this revolted province of God's empire.

In the chapters that follow, the sin and oppression of Israel, with God's vengeance on their enemies, and the final glorious consummation, are dwelt upon alternately; the prophet, as his manner is, returning to narrate more fully the subject briefly noticed before. The work of Messiah is connected with these events by the declarations in lix. 20, lxi. 1—3, and lxiii. 1—6. The latter passage is an awful description of his coming in judgment, when He is "revealed from heaven in flaming fire, taking vengeance on them that know not God." (2 Thess. i. 7, 8.) These concluding chapters of Isaiah, compared with their paralelisms in the other prophets, and in the New Testament, might furnish matter for a volume. We can only afford space for a few of them.

The state of the Jewish people, described in ch. lix., though in many respects applicable to them at various periods of their history, appears to us to refer especially to their condition after that restoration to their own land which we are yet expecting. It harmonizes with the account given in Zech. xiii. 8, 9, xiv. 1, 2. In both passages this state of things is mentioned as immediately preceding the advent of the Deliverer. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." (lix. 19, 20.) Here is "the great and terrible day of the Lord" briefly hinted at; and then the "glory of the latter days" follows in magnificent detail. No attentive reader can fail to perceive the close resemblance between the latter part of ch. lx. and Rev. xxi.

In ch. lxv. there is the same allusion to an evil condition of Israel in the latter days, to which we have already adverted. A certain portion of them are charged with apostacy and wickedness, and contrasted with another portion denominated the Lord's "servants" and "elect." In v. 9. there is a remarkable allusion to the Messiah, as King of Israel, that is generally overlooked, and applied both by Christian and Jewish commentators to the nation of Israel at large. "And I will bring forth a seed out of Jacob, and out of Judah, an inheritor of my mountains." Now the "seed out of Jacob" might be so construed; but the יורש הרי "*inheritor* of my mountains," is most distinctly in the singular. "זרע and יורש are collectives," says Henderson. This we deny. When the participle יורש is used collec-

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tively it is put in the plural form. We could adduce several instances; but the following is the most striking, because the singular and plural follow each other in successive verses.. "Is there no *heir* to Israel?" (Jer. xlix. 1) Here יורש is in the singular. In the following verse, "Then shall Israel heir (or succeed to) them that were his heirs." *Heirs* here is in the plural, ירשיו. We believe the Heir or Inheritor here spoken of to be no other than the Messiah, the Lord Jesus Christ; the true heir of David's throne; the true inheritor of Immanuel's land. For, if Israel at large were meant as this heir, why say "out of Judah?" It is not Judah alone that is to be settled on the mountains of Israel in the latter days; for "thus saith the Lord God, Behold I will take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick;—I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel." (Ezek. xxxvii. 19—22.)

We believe the threatenings contained verses 11—15 of this lxv. chapter of Isaiah, are not addressed merely to the apostate Jews of the latter day, but to nominally Christian and infidel nations, who shall then be found confederate with them "against the Lord and against his anointed;" when it is said to them, "Associate yourselves, O ye people, and ye shall be broken in pieces; take counsel together, and it shall come to nought; for God is with us." (Isa. viii. 9.) This great and terrible day is followed by "the restitution of all things: "For, behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." (lxv. 17.) This was the promise that cheered and supported Peter. But many Christians in these times shrink from the idea of a new earth, as if it were a carnal notion. The following statement of a recent commentator embodies an opinion very generally received. "(Isa. lxv. 17, 18.) Creation is here to be understood not physically, but in a civil and religious sense. The subject is Jerusalem and the Jews. Their restoration will be like a fresh springing into existence; and the constitution to be established among them will be entirely different from their ancient economy."* But is not this explanation directly at variance with the inspired commentary on the subject? Peter is not speaking of an ecclesiastical polity when he says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up" (2 Pet. iii. 10); he is speaking of a great convulsion of nature, similar to that when "the earth, being overflowed with water, perished'.' In the view of such a convulsion, it would be strange indeed to urge the prospect of a new social, or religious constitution, as that which is to support men's minds during the dissolution of the elements of nature. If the new heavens and new earth of Isaiah be a social or ecclesiastical polity, then are those of Peter the same; and then, as a matter of consistency, not only must the heavens and earth destroyed by fire, be also a constitution or polity, but the perishing of the old world by water must also mean the overthrow of some civil or religious system. If one part be figurative, so must the whole. But we know that the flood was a real and not a figurative inundation; and, therefore, we believe that the "new earth" of Isaiah and Peter, is a real and not a figurative earth. It is to be a new earth, not in the sense of a substance newly called into being, but of a substance *renovated*—formed anew.

After dwelling on the glory and blessedness of the renovated earth in general, and Jerusalem in particular, the prophet again glances at the evil state which precedes this glory; and his language corroborates, in some measure, the views of those who consider that there will be a remnant of believing Jews in Jerusalem in the latter days, who will be the special objects of Anti-christ's wrath, and of the persecution of their unbelieving brethren. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. lxvi. 5.) If Gentile believers were here addressed, it is not natural to suppose that unbelieving Jews would be called their brethren. Another notion long entertained by students of prophecy is also strongly confirmed in this chapter; that the restoration of the Jews to their own land, previous to the second advent of Christ and final consummation, though it may include a considerable number of the nation, will yet be but partial; as it is here distinctly stated, that *after* the wonderful display of the Lord's glory, when he "will come with fire, and with his chariots like a whirlwind," (v. 15) a great number of Jews are to be brought out of different countries to the holy mountain Jerusalem, for an offering to the Lord.

Wonderful time, when "Jerusalem shall be a rejoicing, and her people a joy!" Alas! they have hitherto been a joy to none; they departed from the Lord, and rebelled against Him, until He was obliged, for the honour of his name, and the vindication of his character, to "make their plagues wonderful," so that the nations hissed at them, and made them a reproach and a bye-word. But God hath promised that they shall be a joy; and has linked the blessedness of the whole earth with the blessedness of his chosen people. "Rejoice, O ye nations with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." (Deut. xxxii. 43.) "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." (Jer. iii. 17.) Was this fulfilled at the return from the Babylonish captivity; and is it the present position and condition of the nations?

We earnestly intreat our readers to do what we have neither time nor space to do for them; diligently to study those passages to which we have directed their attention, and to compare them with those parallel passages to which marginal references and their own recollections will direct them. We feel sure they will be convinced that the work of Messiah was not only to redeem the souls and bodies of His people, but "to establish the earth," to "make all things new" to reign as king over a renovated world, to restore the outcasts of Israel, to gather the dispersed of Judah, to make Jerusalem a praise in the earth, and her people a joy.

* "Henderson's Commentary on Isaiah." (p. 441.)

JEWISH INTELLIGENCE.

LUGOS, Hungary. — *April* 29.—(Private correspondence.) Our congregation has given a striking proof of how much may be accomplished by a well-directed community. Without funded or congregational property, everything, including the synagogue, having been destroyed by fire four years ago, and with but very little assistance from others, a new temple has been built, in front of the principal street, with the consent, or rather by the express command of our humane government; and divine service, accompanied by choral music, has already been performed therein for the last two years.—*Allg. Z. des Judenthums.*

BADEN. — *May* 19. — (Private correspondence.) A deep silence has lately been observed with regard to our affairs; nothing has been heard of the newly organized council, or of the approaching assembly of Rabbis at Mannheim. It must not, however, be supposed from this, that the zeal formerly displayed by us has abated; the fact simply is, that there are very few among us who think themselves called upon to give any public report on the subject. I shall soon send you a detailed account of our affairs, which will prove, that a cheerful, lively, and rather increasing than decreasing activity is still prevailing in our communities. At present I will only mention something of peculiar interest for your own country. Messrs. Grohe and J. Bassermann called a meeting yesterday of the most respectable citizens of Mannheim, in order to consult on the necessary steps for the *entire emancipation of the Jews.* After a mature deliberation,

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the meeting resolved to send an address to the Prussian deputies, requesting them to defend the principles of liberty in general, and more especially to plead the cause of the Jews.—*Ibid.*

ALTONA.—*May.*—With reference to the citizen association of Altona, mentioned in Number 22, the Cologne *Times* has the following:—"The citizen association of Albona held a meeting on the 14th inst., in which the *Emancipation of the Jews* formed the subject of consideration. The friends of emancipation had invited their opponents to attend the meeting, and state their objections; but no opponent appeared, and the association resolved to petition the deputies of Holstein for civil and political equalization of the Jews with the Christians.—*Ibid.*

DRESDEN. — *May.* — (Private correspondence.) — The Mendelsohn Association has lately published the balance-sheet for the years 1845 and 1846. The receipts including 132 dollars as contributions from the king, queen, prince John, the princesses Augusta and Amelia, amounted to 571½ dollars; whereas the expenditure was only 268 dollars, leaving therefore a balance of 273 dollars. The assistance granted has been to two doctors of medicine, one architect, one mechanician, one collegian, one furrier, one shoemaker, one watchmaker, one goldbeater, and one mason. Besides the above balance, the association has also a fund of 757 dollars, 250 of which have been contributed by the late Professor Krug. The associati on has again been joined by some new members, and will thus be enabled to extend its benevolent operations.—*Ibid.*

OFFENBACH. — *May* 24.—The *Frankfort Journal* contains the following article: —"The introduction of divine service on *Sunday*, contemplated for the last twelve months by a number of Israelites of this town, has at last become a matter of fact through the activity of our worthy Rabbi, Dr. Formstecher. The first religious celebration will take place next Sunday afternoon. This new regulation being in conformity with the irresistible demand of the present age, it is expected, that it will be attended with beneficial results. Our co-religionists of the old school will be convinced in time, that we are not desirous of subverting religion, but only of making some concession to practical life. And though the spirit of indifference with his customary exaggeration may deride every religious community as a display of modern reform, every father of a family who is anxious about the religious development of his children, will nevertheless hail this new regulation with joy, and give it all the support in his power.—*Ibid.*

KOENIGSBERG.—*June* 1.—The *D. A. Zeitung* states:—"On the 30th of May the Jews had for the *first time divine service on Sunday* in the synagogue of the place, Dr. Saalchütz confirming several children on the occasion. The service commenced with some German hymns, which, if I am not greatly mistaken, were sung to the tunes of Christian hymns; then followed a liturgy with responses, after which, a sermon was delivered in the German language, and the whole concluded with some more German hymns.—*Ibid.*

FROM THE BORDERS OF GALLICIA.—*May* 30.—(Private communication.)—The light of civilization commences to spread also over Gallicia, and thus more and more to develop the industry of the Gallician Israelites. Hence the Emperor of Austria has lately permitted every naturalized Jew to purchase farms in his own name, to reside in any part of the country, and even to exercise the trade of a licensed victualler. In the district of Wadowice, upwards of forty Jewish families have already their own farms, which they cultivate almost better than the ordinary husbandmen, and after the 15th of next June, Jewish tradespeople will also be permitted to reside in the country if supplied with the proper certificates. Much has been contributed to this rapidly improving condition of the Jews by our ecclesiastical authorities, who are unwearied in their exertions to enlighten our brethren, and more and more to confirm their attachment to government. Among the number of these worthy men, we may especially name the youthful Rabbi of the Wadowice district, Mr. Jacob Jecheskel Lowy, who has only been a year in his office, and who is distinguished both for his rare oratorical talents, and for his extensive knowledge of languages.—*Ibid.*

WEIMAR.—*June.*—The petition of the Langsfield community, for the emancipation of the Jews has been rejected with a majority of twenty-seven against five; the introduction of a bill for the *gradual* emancipation has also been declined by the Diet.—*Ibid.*

ROME.—*May* 27.—The Pope has appointed a commission to investigate the civil position of the Jews, and to effect their removal from the abominable Ghetto. Five Jews have been admitted into the society of the *Circolo Romano*,—an occurrence that has never been heard of in this place. [This doubtless proves the civil progress of the Roman Jews. Besides, it ought to be remembered, that the Roman Jews were completely emancipated under the French, and had only fallen again into slavery at the restoration of the Papal Government. —EDITOR.—*A. Z. des Jud.*]—*Ibid.*

The two following passages are significant symptoms that orthodoxy itself is beginning to see the need of reform. The first, it is true, is but the opinion of a correspondent of the *Voice of Jacob*; but the second is an editorial remark in a review of Ascher's translation of "The Book of Life."—EDITOR.

So, after all, our ecclesiastical authority is to remain precisely where it was during the life of the late Dr. Herschell. After all the pomp and parade, after all the searching for an erudite man as well as a pious Jew, in order that his acquirements might lend dignity to the office instead of deriving honour from it; after all the zealous partizanship of the orthodox in support of the candidate who approximated most nearly to their standard of perfection; after all this, the Rev. Chief Rabbi of all the congregations, &c., &c., &c., (proh pudor!) is to be allowed to do nothing; and these same orthodox, who were determined in spite of all opposition, to bring in a "safe" man, are the very first to oppose all alteration, apparently by adopting the principle that the Chief Rabbi has the authority only to execute what he finds has been laid down by his predecessors, and not to do as they did, and legislate for the wants of the times.—*Voice of Jacob.*

If there is ever a moment when persons ought to be spoken to in the simple and intelligible language of affecting, yet sober truth, it is the moment when the soul prepares itself to appear before its Maker, when the mind of the bystander, softened by the awful scene witnessed, is disposed to listen with reverence to the admonitions suggested by the occasion. But what does the dying or the attendant understand of Hagadoth, Sohar, or Kabbala, from which various extracts, and to which so many allusions are made? When we consider the judicious remarks made by the author in his preface, and the seasonable insertion of the excellent exhortation by R. Moses Aben Ezra, we are very much disposed to think, that had the translator been allowed to exercise his own judgment in the selection of the parts, the compilation would better have answered our expectations. If so, we deeply regret that the same obstinacy that checks every attempt at improving the mode of public worship by the omission of meaningless portions, should also have exercised its detrimental influence in this instance.—*Ibid.*

On Thursday evening, July 15th, there was a public meeting of the "Jewish Association for the Removal of Civil and Religious Disabilities." Various speeches were made; and an address adopted, "To the electors and inhabitants of the city of London." This address is written by Dr. Raphall. We select the following passage as worthy of notice: "The third and most plausible objection is, that in the political privileges of this Christian land, none but Christians ought to participate. We will not stop to inquire, as many of *you* perhaps would do, whether this connexion between religion and politics is for the advantage of either, and ought to subsist. We will not argue, that, since the repeal of the Test and Corporation Acts, and still more, since the great measure of Catholic Emancipation, religious opinions, the most adverse and hostile, enjoy equal rights. But we will meet the objection fairly, and ask, Is it true that now, or at any time for the last two centuries, none but Christians

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participate in political privileges in Britain? Has Shaftesbury, of the "Characteristics," left no pupils among the peers? Has St. John of Bolingbroke no disciples in the House of Commons? Has Thomas Paine no followers among the salaried servants of the crown? Is there none now-a-days, who, in discourse or print, seeks to spread and perpetuate their opinions? Were these men Christians? Are or were any of them ever mulcted with the disabilities such as we labour under because they were not Christians? We may be told, that, as these deists or atheists professed no other recognised form of religion, they were, by a *fiction of the law*, considered as Christians. But is this fiction a valid and sufficient reason why we should be deprived of our birthright? The age we live in is one of realities, in which one injurious fiction after the other is exposed and overthrown; surely this most pernicious fiction does not deserve a better fate."

THE BENI-ISRAEL.

From Dr. Wilson's interesting work, "The Lands of the Bible visited and described," we present our readers with the following extract. It relates to an interesting people of whom little is known in this country.

"The Beni-Israel possess no historical documents peculiar to themselves; they have no charters granted by native princes, which are often a source of curious information, and their traditions are extremely vague and unsatisfactory. Their ancestors, they say, came to the coasts of India, from a country to the northward, about sixteen hundred years ago. They were in number seven men and seven women, who were saved from a watery grave, on the occasion of a shipwreck, which took place near *Chaul*, about thirty miles to the south-east of Bombay. The place where they found a refuge, is named *Navagáum*. They and their descendants met with considerable favour from the native princes, though they conceived themselves to be sometimes forced to conceal their principles. As they increased they spread themselves among the villages of the Konkan, particularly those near the coast, and lying between the Bánkot river, and the road which traverses the country between Panwel, and the Bhorghát. In this locality, and also in Bombay, in which they began to settle after it came into the possession of the English, their descendants are still to be found. The population on this island amounts to about 1,932 souls; in the English territories in the Konkan, to about 800; in the districts belonging to Angria, to 870,* in certain villages below the ghát, of the Pant Sachiva, to 209; in the districts of the Habshí to 444; and in the Bombay army, including women and children, to about 1000. These numbers, which amount altogether to 5255, I take principally from a census made under my own direction. They fall short of the general native estimate by nearly 3000, and possibly some houses may have been overlooked by the persons sent forth to collect information.

The Beni-Israel in their physiognomy resemble the Arabian Jews, though they view the name *Yehud*, when applied to them, as one of reproach. They are fairer than the other natives of India of the same rank of life with themselves: but they are not much to be distinguished from them with regard to dress. They have no *shendí* like the Hindus, on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans, angrakhás, and shoes, are like those of the Hindus; and their trousers like those of the Musalmans. Their ornaments are the same as those worn by the middle class of natives in the Maráthá country. Their houses do not differ from those of other natives of the same rank. They do not eat with persons belonging to other communities: but don't object to *drink* from vessels belonging to Christians, Musalmáns, or Hindús. They ask a blessing from God, both before and after their meals, in the Hebrew language.

Each of the Beni-Israel, generally speaking, has two names, one derived from a character mentioned in Scripture, and another which has originated in deference to Hindú usage. The Hebrew names current among the *men* are the following: — Abraham, Isaac, Jacob, Reuben (which is said most to abound,) Joseph, Naphtali, Zebulon, Benjamin, Samson, Moshe, Aaron, Eliezer, Phinehas, David, Solomon, Elijah, Hezkiel, Daniel, Sádik, Haim, Shalom, and Nashim. The name Judah, it is to be remarked, is not to be found among them. The Hindú names, by which they are most commonly known among the natives, are Saku, Jítu, Rámá, Bápú, Sawandobá, Táná, Dhondá, Abau, Bandu, Nathu, Dádá, Dhambá, Bálá, Bábá, Vitu or Yethu, Phakira, Yeshu, Satku, Apá, Bháu, Bápshá, Gaúriá, Pitá, Báwá, Anandiá, Kámá, Jangú, Abá. Among these there are only a few which correspond with those of the heathen gods. Sarah, Rebecca, Rachel, Leah, Saphira, Milchar, Zilchah, Miriam, and Hannah, are the Hebrew names given to the *women*. Esther, the favourite Jewish name, does not occur among them. The names derived from the Hindú which are found among them, are Bálku, Abái, Amá, Yeshí, Zaitu, Tánu, Hásu, Ládi, Bainá, Aká, Ránu, Bayewá, Báiá, Nanu, Raju, Thakú, Kálábáí, Maká, Saku, Gowaru, Dúdí, Saí, Samá, and Bhiku, Pithu, Wohu, Dhakalu. The Hebrew names are first conferred on the occasion of circumcision; and those of a Hindú origin about a month after birth. The surnames of the Beni-Israel are generally derived from the villages in which they originally settled.

The vernacular languge of the Beni-Israel, is the Maráthi. A few of them, however, are able to converse in Gujaráthí and Hindústani.

The Beni-Israel resident in the Konkan, principally occupy themselves in agriculture, or in manufacturing oil.* Those who live in Bombay, with the exception of a few shopkeepers, are artisans, particularly masons and carpenters. A few are blacksmiths, goldsmiths, and tailors. Some of them, generally bearing an excellent character as soldiers, are to be found in most of the regiments of native infantry in the Bombay presidency; and few of them retire from the service, without attaining to rank as native officers. There are not many of them who possess much property. Their head-man in Bombay, however, is believed to possess one or two lakhs of rupees. A considerable number of families are supposed to be worth from 1000 to 5000 rupees. Like the Pársís, they do not tolerate professional begging beyond their own community.

In the Company's territories, the Beni-Israel enjoy all the toleration which they can desire. In the district of country belonging to the petty Hindú prince Angria, in which many of them are to be found, they take the same rank as Musalmáns. In that belonging to the Habshi, or Musalmán Chief of Jizírí, they are viewed as on a point of equality with the agricultural Maráthás.

All questions respecting the caste, and religious discipline of the Beni-Israel, are determined, in a meeting of the adult members of the community in each village, by their Mukadam, or head-man, who has a kind of magisterial authority in the community, and the Kádhí, who is the president in religious matters, and the conductor of public worship,† and whose duty it is to entertain the complaints which are made to them. The Mukadam and Kádhí have generally the assistance of four *chogalé*, or elders. Any of the people present at an investigation, however, may express their sentiments on the subjects under discussion, record their dissent, and, in certain circumstances, procure a new trial.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, till lately, publicly worshipped, and some of them at the present time secretly worship, the gods of the Hindús, particularly those who are supposed to have a malevolent character; and a few of them practise diviniation. Though they have remained quite distinct from the people among whom they have been so long scattered, we see

* These are now part of the British territories.

* Hence the Beni-Israel in general are not unfrequently denominated *Teli*, or oilmen.

† Kádhis are to be found only in the villages in which a considerable number of the Beni-Israel reside together.

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the applicability to them of Deuteronomy xxviii. 64, "Thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone."

The Beni-Israel have in their synagogues no *Sepher-Torah* or MS. of the law, like the Jews. They admit, however, the divine authority of all the books of the Old Testament. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the latter prophets. From the Arabian Jews, they have received the Hebrew liturgy of the Sephardim, which they use in their religious services. A few copies of the Cochin ritual, printed in Amsterdam about the end of the seventeenth century, are to be found in their hands. One of their number has a copy of one of the Targums, but I do not know that it is turned to any account. Parchments bearing small passages of Scripture, are sometimes worn on different parts of their bodies. It is understood, that of late they have almost universally abandoned the use of charms, to which the example of the heathen had made them in some degree partial.

When a birth takes place in any village in which the Beni-Israel are not very numerous, they almost all visit the house, and are entertained with sweetmeats or fruits. Circumcision is performed by the kàdhí on the day appointed by the law of Moses. The rite is considered as marking descent from Abraham; but no spiritual meaning is attached to it, except by individuals who have had intercourse with Christian missionaries. The ceremony is attended by a considerable number of people, who are hospitably entertained, and invoke the health of the child over the juice of the grape. The kádhí generally receives from eight annas to two rupees for his services. Small presents are sometimes given to the infants.

The marriages of the Beni-Israel, generally take place as early in life as among the Hindús. The arrangements connected with the betrothment are those of the parents. The ceremonies of marriage continne for five, instead of seven, days, as with the ancient Jews; and they are in some respects of a heathenish character. On the first day, the bridegroom is restrained from going abroad, is bathed, and gets his hands stained red with the leaves of the *Mendi*, (Lawsonia intermis), and the front of his turban ornamented with yellow or white paper, cut in the form of the flowers of the *champá* (Michelia champaca), while he is visited by his relatives, who begin to feast and rejoice. On the second day, his neighbours, without distinction, are invited to participate in the hospitality of his father's house; while he is required to have his hair dressed, and to array himself in his best apparel and ornaments. He is then mounted on a horse, and conveyed, with the usual clang and clatter of the natives, to the place of worship, where a part of the marriage prayers of the liturgy is read, and a blessing pronounced by the kádhi. From the masjid, he is conveyed to the house of the bride, where he is received by her father, and seated among the assembled multitude. A dress and ornaments for the bride are presented in his name, and by the hands of his father, to the bride, who immediately turns them to use. A couch covered with clean cloth is then produced; and on it the happy pair are seated together. All the visitors stand before them. The kádhí takes a cup containing the juice of the grape, which is viewed as a token of the covenant about to be entered into; invokes the blessing of God upon it; and puts it into the hands, first of the bridegroom, and afterwards of the bride, who both drink a little of it, as soon as they have been questioned as to their willingness to enter into the married relation, and faithfully to discharge their respective duties. The marriage covenant, drawn out in the form usually observed by the Jews, is then produced and read; and after being signed by the individual in whose handwriting it is, and three other witnesses, it is placed by the bridegroom in the hands of the bride. She holds one end of it, while he holds the other, and declares it to be a legal deed. He then folds it, and gives it into her possession. She disposes of it, by committing it to her father's care. The cup is again tasted, ceriain passages of the Psalms are read; a ring is placed by the bridegroom on the forefinger of the right hand of the bride; and the religious part of the ceremonies is closed. The kádhí blesses the espoused seated together; and they receive offerings, principally in small sums of money, from their acquaintances. Feasting and rejoicing conclude the labours of the day. Next evening, the bridegroom and bride leave the bride's house—the former seated on a horse, and the latter in a palanquin—and proceed amidst the firing of squibs and rockets, to the masjid, where they receive a fresh benediction from the kádhí, before going to the house of the bridegroom, where they dine with their assembled friends. Amusement and feasting continue during the two subsequent days. The marriage covenant is in general rigidly respected, even though its violation is but slightly punished. The innocent member of a family is allowed a divorce, and the liberty of remarriage. The offending party in the lax discipline of the community, is seldom prevented from having similar privileges, when he has the means of purchasing them! Polygamy is practised in a considerable number of families; but there are no instances known of a man having more than *three* wives. A few individuals keep concubines. Barrenness, as of old, is reckoned a great misfortune; and children are adopted by written covenant on a failure of issue. Females are not so degraded among the Beni-Israel, as among the Rabbinical Jews; but they are not allowed to go to the masjids for the purpose of worship.

The interments of the Beni-Israel quickly follow the death. They bury without coffins, in graves of three or four feet in depth, the head of the corpse being placed towards the east. They sometimes make offerings to the deceased of rice, milk, and cocoa-nuts, and sprinkle water mixed with flour, at the time of the interment; and they visit the grave on the third, fifth, and seventh days after it is closed, for the purpose of prayer. They have also an annual ceremony in behalf of the dead, like that of the Hindú *Shráddh*. Their formal mourning for the dead lasts seven days.

The Beni-Israel reckon their day from sunset to sunset. They now denominate their months by the Hebrew names.

The weekly Sabbath is, in some degree, observed by about a third of the population. At six in the morning they assemble for worship in the masjid, where they remain two or three hours, principally engaged in reciting prayers or parts of the Scripture after the reader, and practising genuflexions. A few of the more devout of their number may be seen in the masjid about mid-day, or about two or three in the afternoon. The evening service is that perhaps which is best attended. It lasts for about two hours, and is frequently concluded by the persons present touching with their lips the cup of blessing.

The day of the new moon is very little observed by the Beni-Israel, unless it may happen to fall on the Sabbath. In a few houses, and also in some of the masjids, the prayers and lessons appointed for the day, are read, as they are given in the liturgy of the Sephárdim. On the fifth, sixth, seventh, eighth, ninth, or tenth of the month, when the moon is seen to increase, the readers of the synagogue and a few other individuals read the blessing of the moon, springing on their toes with their faces toward that luminary. This custom, like most of the others connected with their worship, is allowed by the Beni-Israel to have been derived from the Arabian Jews.

(To be continued.)

THE HEBREW LANGUAGE, WHEN INTRODUCED INTO SCOTLAND.—The Hebrew language was first taught in Scotland by John Row, minister of Perth, who, being a native of that county, was invested with the office of nuncio, or legate, by Pope Paul IV., and sent in the year 1558 to oppose the progress of the Reformation; but having detected a pretended miracle, was induced to examine the Scriptures, and subsequently to embrace the Protestant doctrines. His son, who was afterwards minister of Charnock, was taught the Hebrew alphabet at four or five years of age, before he knew the letters of his native tongue; and his grandson, who was Principal of King's College, Old Aberdeen, published in 1634 the first Hebrew grammar in the English tongue, and a second edition, with a Hebrew vocabulary, in 1644.

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NOTICES TO CORRESPONDENTS.

Received: E. T.; J. U. H.; W. R.; C. F. C.; אמן; R. A.; Preceptor; H. E.

We must again remind our readers that we can only print a portion of what is sent us. There is much that is interesting to the writer, that is neither new nor interesting to the public. Some contributions that are sent us also, would be suitable for other religious periodicals, though out of place in one devoted exclusively to the Jews and prophecy. Of this kind is the communication of H. H. which we shall therefore return to him.

In reply to a correspondent who again asks us about the ten tribes, we may say, that we have never met with anything satisfactory on the subject; and that it is one we have not leisure to prosecute. If any correspondent has time and inclination to devote himself to it, we shall willingly publish the result of his labours.

BOOKS RECEIVED:

The High Priest of Israel, and the Tabernacle in the Wilderness. By W. G. RHIND.

RECEIVED FOR REV. J. CZERSKI.

Miss Deacon	£2	0	0
Mrs. Anderson	2	0	0

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THE VOICE OF ISRAEL,

MONDAY, AUGUST 2, 1847.

APOCALYPTIC INTERPRETATION.—No. VI.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—I now proceed to call attention to the remarkable sentence with which the beloved disciple introduces his pregnant-significant vision of the Lord Jesus, in the first chapter: "I was in the Spirit on the Lord's day." (v. 10.) The import of this language, one would expect an elaborate author like Mr. Elliott carefully to weigh and examine. But on turning to his work, what do we find? Why! an assumption, as a matter of course, that "the Lord's day" (ἡ κυριακη ἡμερα) is the expression for the first day of the week. The following is the cool and easy way in which Mr. Elliott dismisses the matter in loco: "It was one Lord's day during his sojourn in Patmos (perhaps the *Easter Sunday*), before sun-rise, conformably with the season and hour of Christ's resurrection from the dead, just sixty-three years previous, that a voice was heard behind him, which told that the revelation was to be given." In a note appended to this paragraph, we have, as authority for the supposition ventured about Easter Sunday being the precise "day" designated, the allegation from Daubuz, that there are "two passages of Tertullian in which the Easter Sunday *seems* called Dominicus dies *κατ'εξοχην*." Here with this *semblance* of argument, the subject is left in the body of Mr. Elliott's work, and I believe, *altogether* in his first edition; as though he was not only insensible to the scriptural peculiarity of the apostle's phraseology, but ignorant of the fact that attention had been already drawn to it in the valuable pamphlets of the Rev. S. R. Maitland.

In Mr. Elliott's second edition, indeed, in the appendix, we are at length favoured with the *discovery*—acknowledgment, perhaps, I should say—(for which, it appears, we are to thank "R. D.," a well known correspondent of the *Dublin Christian Examiner*), that of the Apostle's language a very different interpretation had been contended for. But how does Mr. Elliott discuss this antagonist interpretation? He just goes into its merits so far as to present an appearance of reply to Mr. Maitland's suggestions. But beyond the endeavour to triumph over his opponent, he quite forbears investigating, *for the truth's sake*, the additional cogent testimony on the subject which the Scripture furnishes. And this consideration, illustrable from numerous other instances of the same kind must disparage, I must say, not a little, Mr. Elliott's pretensions to be regarded as a calm dispassionate expounder of the word of God. By such a one, we might naturally have expected that a clew to the elucidation of God's mind, from whatever quarter thrown out, would be patiently pursued. But instead of this, Mr. E. disdainfully casts the ball from him, and on the strength of one unripe criticism, condemns the propounders of it as "*superficial*" students. For example, referring to Mr. Maitland's view, that the scene of the vision which John saw was laid "in *the day of the Lord*," a still future period, Mr. Elliott thus treats it: "Further, as by sleight of hand, that sets language, grammar, and context alike at defiance, he shifts the whole scene of the seven Asiatic Churches, which constituted the *terminus à quo* of all that followed in the prophecy (albeit that the seven churches were addressed as cotemporaries by St. John himself at the time of the vision), some two thousand years, or nearly so, forward in the world's history, 'I was in the Spirit on the Lord's day,' he explains to mean, 'I was rapt by the Spirit into the great day of the Lord; and so not merely sets aside all idea of sequence in the Apocalyptic visions of the future, from the definite commencing æra of St. John and his seven churches, but makes *the final judgment day* the avowed subject of all that followed that announcement, including *first and foremost* the epistles to the seven *then existing* churches themselves!" (Vol. iv. p. 512.)

Now is not this magisterial and impatient tone of Mr. Elliott altogether out of place? What has its allegation of incongruities, arising from his own preconceived notions of the purport of "the Revelation—what has this to do with the simple preliminary question as to the meaning of the expression ἡ κυριακη ἡμερα! The determination of this question might prove very inconvenient to Mr. Elliott's whole system of interpretation, and utterly explode it from the minds of God's children. Perhaps even the entertainment of it in a candid ingenuous spirit might influence Mr. Elliott's own judgment. For example, he might be led to greater accuracy of observation even to see — that John's salutation (v. 4) is simply "to the seven churches in Asia," not "which *are* in Asia," leaving the time of their contemplation to be future in our estimation, if, as we read on, the case requires it: — moreover, that in this latitude of phraseology, there may be a special provision of God for such end, as it is remarkable that in the inscriptions of the ordinary epistles a peculiar *preciseness* obtains in the designation of the churches addressed. Thus in Rom. i. 7, "Paul, . . . to all that *be* (ὄυσιν) in Rome." Again (1 Cor. i. 2), ". . . to the church of God which *is* (οὐσῃ) at Corinth." And so on with the other epistles.

Mr. Elliott might also be forced to see that, as in the inscription to the seven churches, there is this indefiniteness as to their chronological aspect which renders their relation to a future period *possible*, so in their contents—the alleged circumstances of the respective churches—there are allusions not to be satisfied by any record of the past, which render a future application of them *indispensable*.

All this, and much more to the same effect, subversive of his ingenious adaptation of the Apocalypse to Roman history, might perhaps be learned by Mr. Elliott, had he fairly opened his eyes to the real import of the proposition, "I was in the Spirit on the Lord's day." But even suppose the result of investigation to have been the reverse, and that in this proposition as understood by Mr. Maitland, Mr. Elliott could perceive, not consistency with the contents of the book, but only contradiction; still he was not the less bound in fairness to thoroughly sift such important words, standing, as they do, in limine, upon the very threshold of the subject.

But, as I have observed, Mr. Elliott *does* grapple for a moment with Mr. Maitland's interpretation, and thinks to demolish it by a little piece of criticism. He says that "violence is done to the Greek original in construing its simple *verb substantive* with the preposition *in*, and *ablative* following ('I *was* in the Spirit *on* (or *in*) *the Lord's day*'), as if it were *a verb of motion*, with *into* and an *accusative* following."

Now here I would reply, that were it the case that "*a verb of motion*" was employed, it would not thence follow that a preposition with an accusative should succeed; for in 1 Tim. iii. 16, we have a verb of motion employed, with the preposition and an *ablative* following, "received up into glory," ἀνελήφθη ἐν δόξῃ.

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Thus Mr. Elliott's rule breaks down at the first touch. But further, in the passage in question there is no "*verb of motion*" used at all, but simply the verb substantive; neither need it be construed as a verb of motion. The proposition taken quite literally is sufficiently intelligible, "I was in the Spirit in the Lord's day." Having thus *laid the dust* which Mr. Elliott raises about the meaning of these words, I now proceed carefully to examine them. 1. "I was *in the Spirit*." This clearly does not signify that the apostle was in a mere gracious frame. The word is never used in such sense. Neither can it be taken to import that he was in a spiritual as opposed to a carnal state, in which sense the word is used in Rom. viii. 9, in reference to all who are regenerate. The only way, then, in which to take it, is as a correlative expression to supernatural experience. Thus in the fourth chap. we read, that "John beheld a throne set in heaven;" but this is prefaced by the statement, that he was "*in the Spirit*." Again, he recounts to us in ch. xvii. his vision of the "woman sitting upon the scarlet-coloured beast;" but in order to this, he was carried away "*in the Spirit*." So that when he says here, "I was *in the Spirit*," we should at once expect that mention of this abnormal condition would be followed by its particular correlate. And accordingly we have it—"*in the Lord's day*," in which he hears and sees the Lord Jesus, not as he is now, and as the Epistle to the Hebrews contemplates him, appearing in the presence of the Father for us, but in the strange position —strange to the apostle's thoughts—of *Judge*, beginning the exercise of his office first at "the house of God."

2. But now for an independent examination of the phrase, "the Lord's day," η κυριακη ἡμερα. It is admitted that it occurs in no other part of Scripture to denote the Christian Sabbath. For this, "*the first day* of *the week*" is the term uniformly employed throughout the Gospels, the Acts, and the Epistles. (Matt. xxviii. 1; Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2.)

Nor in this sense is it even contended that before the close of the second century, η κυριακη ἡμερα was used by the Fathers. Mr. Elliott, indeed, in his appendix, second edition, *appears* to maintain the affirmative, adding that on examination the negative will be found "altogether incorrect." But it is remarkable that in the note attached, wherein he enters upon the examination himself, he at last *stands by*, only two out of several authorities at first adduced by him; and they are Tertullian, and Clement of Alexandria, who both flourished only at the very conclusion of the period in question, the second century. Why he has led off with a citation of writers, whom he has presently to throw overboard, is for him to explain. Certainly the cursory reader is likely to be imposed on by it; for the ultimate relinquishment of their testimony occupies but two or three lines, while their previous citation presents an imposing array.

J. K.

(To be continued.)

ON THE POSTURE OF THE MESSIAH NOW IN HEAVEN.

To the Editor of the "Voice of Israel."

Macclesfield, June 8, 1847.

Sir,—Will you permit me to make one remark upon the reply of J. K. to M. M., in your last number, respecting the present posture of the Lord Jesus Christ in heaven. It is to this one point that I would confine what I have to say. J. K. appears to suppose that the attitude of sitting, repose, enthronement, is the only one now manifested in heaven by the King, Messiah. While it must be admitted that the posture of being seated (the word, יָשַׁב *Yashab*, however, denoting also the more enlarged idea of "dwelling") at the right hand of God, is placed by the apostle in contrast with the priests' *standing* and ministering of old; yet it cannot be maintained that Jesus Christ has never appeared standing at the right hand of God since he first sat down upon his throne there. It was after he had assumed that state of majesty and repose in consequence of having finished his work, that he is represented in the Acts of the Apostles as *standing* on the right hand of God, as the Son of man, in the midst of the divine glory, when his martyr Stephen was dying; and He is there revealed in this attitude, most probably to show the interest which he still takes in the affairs of his people in this world, and that he intercedes for them evermore; on some occasions also, standing, after the manner of the priests of old, because he ever liveth to make intercession for them. Is he not likewise described both as standing and as walking amid the seven golden lamp stands, which denote the seven (the perfect number) of the congregations of his people? And, moreover, if he is meant, as many suppose, in Revelations viii. 3., by the angel having the golden censer, with much incense, he there stands, like the high priest anciently, to burn incense upon the golden altar which is before the throne. I have thought it right to say this, as your correspondent, J. K., appears to attach too much the idea of quiescence to the present position of the Lord Jesus Christ. Infinite repose, it cannot but be believed, invests him: but even of that repose, it being of eternal majesty, the very spirit and essence are infinite activity—pure act. Nor does it seem at all likely that he who has been so plainly declared by the prophet Zechariah to be a priest upon his throne; and by David, to be a priest for ever, after the rank of Melchizedeck, by the word and oath of his Father, should not preserve to himself the aspects peculiar to a priest before God, as well as the aspects peculiar to a king. This combination of attitudes, distinguished the Messiah when visibly in humiliation in this world:—He *sat* and taught when he was authoritively expounding his own laws, as they had been given by Moses, or making new ones in his own name; and he was anticipating his career as a priest when he *stood*, and prayed, and distributed the emblems of his own sacrifice, and gave thanks, and lifted up his eyes to heaven. With regard to the other point mentioned in the letter of J. K., the subjugation of the enemies of Christ beneath his footstool, if I had space to dwell on it in the limits within which I have resolved to keep, I would ask him to consider, that since the ascension of Jesus Christ into heaven, a period of more than eighteen hundred years, there have passed away from active opposition to him into the dominions of death and the grave (Sheol, Hades,) about sixty generations of mankind, each generation containing not fewer than from five hundred millions to one thousand millions of human beings; in other words, that from thirty to sixty thousand millions of persons have gone beyond time and earth, respecting every one of whom Jesus Christ has both thought and acted; inasmuch as he holds the keys of the invisible world and of death; and therefore, he appoints the time, the circumstances, the purposes, in and for which every dying person, dies; and that this view of Jesus Christ's subjection of his enemies by death—many of them when in the midst of their opposition to him, to be followed up by the destruction of the destroyer and last enemy of all, death itself—is at least not less important than the view of Christ's visible subjugation of one generation of such enemies, when he comes a second time. But upon this point I must not now enlarge. I should be glad to be informed upon it, and I am, Sir,

Yours sincerely,

George Barrow Kidd.

WHICH IS THE FOURTH EMPIRE?

To the Editor of the "Voice of Israel."

Dear Sir,—I have sent you the following notes thinking they may be of some help in the discussion of prophecy. In the "Reply to Pergamos," No. 32, it is stated that "Greece, though divided into four parts, is still considered the ruling power and one kingdom, *until broken up by its successor*." There is no mention made in the word of this breaking up, not even by way of prediction, except that it may be stated inclusively of the fourth kingdom that "it shall devour the whole earth, and shall tread it down and break it in pieces." The destruction of the first kingdom by the second (Babylonia by Persia) is foretold (Dan. v. 28); of the second by the third (Persia by Greece)

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(viii. 5, 6, 7, 20, 21), and the *spontaneous* division of the third in v. 22; but nowhere in the word is the fourth spoken of as breaking in pieces the third. In the same reply, we read "the fourth beast, although *divided among the ten horns*," &c. This likewise is nowhere to be found in the word; they give their power to the beast (Rev. xvii. 13), there is no division, but unity; these have one mind. Further, in considering the fourth kingdom, this is the conclusion, "What kingdom or power can it be but Rome?" Now, whilst there is the clearest testimony to the first three kingdoms as being Babylonia, Persia, and Greece, there is no plain Scripture testimony to Rome as being the fourth. Dan. ii. 37, 38, in plain language, declares the first; Ezra i. 1, 2, the second; and Dan. viii. 21, the third; but where shall we find more than inferences for Rome as the fourth? I would notice no hypothesis by argument, but meet assertion with the word of God. In this reply it is said, "the dragon of Rev. xii. 3, and the beast of Rev. xiii. 1, are evidently identical with the fourth beast or kingdom of Dan. vii." Now F. R. will not object to the conclusion, the dragon and beast of the Revelation are therefore identical, and so the dragon gives to himself, or the beast gives to himself "his power, his throne, and great authority." Again, "the Dragon (or Pagan Rome)," this is purely gratuitous—a perusal of J. K.'s review of the "Horæ Apocalypticæ" might be serviceable; and I would that all your readers should bear in mind your words, "If the prevailing views of prophecy can be overturned, the sooner the better," that they may learn to read without anger and alarm, but with watchfulness and prayer. Rome has for many, very many years been held as "the fourth kingdom upon earth." Some Scriptures have been given as proving this; let us look at them:—first, Luke ii. 1, 2, 3. It will be seen here that the authority is only from Cæsar Augustus, very different from what we have seen concerning the other kingdoms, God himself bore testimony to them. The next Scripture is "Render unto Cæsar," &c. Is that a plain declaration that Rome was the fourth kingdom or of Romish sovereignty over Judea only? The next passage is Pilate's assumption of power to crucify Jesus, and the Lord's non-denial of it, for it is nothing more than this; neither is this a declaration *of God* that Rome was the fourth kingdom, even supposing Pilate asserted in the name of Cæsar universal sovereignty, which he did not. Other passages showing forth coincidences are mentioned in this reply, but these are defective guides; witness the description of the Man of Sin as applied to the Pope, which notion, no careful reader of the Scriptures, who can bear the reproach of being "given to change," retains. The subject of types, too, I would earnestly recommend my Christian brethren to be wary about, and not stamp that as a type which the Spirit has not. On the exposition of R. V. L. little need be said; if he can establish his premises, the conclusions are harmonious, but on the premises hinge the whole; these are, that seventy weeks denote 490 years, that their commencement was the decree of Cyrus, and that they would end at the baptism of our Lord. If Rome, then, is not the fourth empire, what is? Your correspondent, who assumes the infelicitous name Pergamos, has, in the first three letters at least, temperately and scripturally stated his thoughts. For years past my mind has been occupied with the expression "where Satan's throne is," as containing something of singular import. I had not time, nor did the thought occur to me of searching history by the light of God's truth; any who may not be acquainted with the facts of Pergamean history stated by Pergamos, will find them in "Rollins's Preface to his Ancient History." Pergamos gives his thoughts with unprecedented adherence to the plain letter of the word; whilst the beasts of Daniel are characterized as both kings and kingdoms (compare Dan. vii. 17—23), not so the Apocalyptic Heads (Rev. xvii. 12); they do not prefigure kingdoms, though a kingdom might be involved in the application, and he has shown the heads as kings only. I would refer to Rev. xvii. 9, 10, and ask especial attention to the Greek, "the seven heads are seven mountains, *where the woman sitteth on them* [viz., the heads], and are seven kings," &c.; this very peculiar phraseology has been entirely overlooked and is of singular weight in favour of the views of Pergamos; it might be said this is an idiom, but why is there not the same idiom in verse 15? The scenes are identical, and the phrases are ὅπου ἡ γυνὴ κάθηται ἐπ' ἀντῶν and οὗ ἡ πόρνη κάθηται; the above two verses are surely a double exposition of the symbol, and, I think, most distinctly point to Rome, the seven-hilled city, as the sixth sovereign, *then*, at the time the apostle wrote, exercising sway over this kingdom. Well, then, it may be said, Rome is the harlot—Babylon the Great; just so, Rome in her prospective character mainly; but even then she had begun to be "drunken with the blood of the saints;" that literal Babylon or Babylon restored may be the future seat of Gentile greatness would not clash with the thought that Rome is the harlot; the beast and the ten kings will act in concert and hate the woman, and destroy her; but the Gentile lord will have a capital; may not this be Pergamos transplanted? (See Zech. v. 5—11.) And "Her own feet shall carry her afar off to sojourn," spoken of Tyre. (Isa. xxiii. 7.) How can Greece be the fourth empire, as J. U. H. asserts? "The goat smote the ram and broke his two horns," and "the rough goat is the King of Grecia;" if then the ram is the second, the goat or Grecia must be the third. It is gracious of J. U. H. to seek love between Pergamos and F. R., let us esteem such attempts highly; he surely knows how to receive this one remark on his letter. To tell one he has "reached the climax of profanity" is not gracious; perhaps F. R. will re-consider this.

As not altogether out of place, I would propose for consideration 2 Thess. ii. 6, 7, "And ye know that there is now that which restraineth [him], that he [the man of sin] might be revealed in the time of himself [the restrainer]; for the mystery of sin doth already energize, only he that restraineth will do so until he is out of the midst:" this translation has been substantially given before, but every one seems to have overlooked the reflective ἑαυτοῦ, and consequently the instruction to be derived from it. Some one restrains till his time comes, then he wants just such a one as the man of sin as his agent. Pergamos asserts that the man of sin and the wicked one are distinct persons; the Scriptures he cites give some colour to the opinion, but not sufficiently strong to efface the continuity of subject in Thess. ii. In verse 3, the revelation of the man of sin is spoken of; in verse 6, that he is restrained or held back till a certain time comes; in verse 7, that the mystery of sin, his proper element, does already energize the world; *his* time is alway ready, but not so the restrainer's, at least his special time. The character of the agent so fitted would determine the character of the employer (this supposes the view of the reflective pronoun correct), and amongst other arguments would shut out as the restrainer the Church, the Spirit, and Christ. I think no profanity in naming Satan as the person here meant; this has been my view for years, and I see nothing against it yet; he restrains till he is out of the midst of the heavenlies—THEN shall that wicked one be revealed (verse 8, first alluded to in verse 3), "in the energy of Satan;" and further, the word employed is the same throughout, for Griesbach gives in the third verse ἀνομίας. In looking into the Revelations, we find Satan cast out into the earth (xii. 9) for "a short time;" now his especial time is come, and he "stood upon the sand of the sea" (Griesbach has ἐστάθη); and I saw a beast rising up out of the sea; out of the turmoil of nations he calls this fearful agent of his will. I know that many will be jealous of ascribing so much power to Satan, and perhaps rate it as preposterous; my answer is the world's six thousand years' history, and he is but God's servant after all; he thinketh not so, but the Almighty cannot be thwarted—even Satan obeys a law of his Creator, though he may err in his obedience.

There is a series of Scriptures noted in your columns which I would call attention to, such as 1 Cor. xv. 25, "He must reign till He hath put all enemies under his feet." This translation is correct, but I believe every other of this kind needs correction, as "till I put thine enemies a footstool for thy feet;" is not the Son clearly represented as acting in the former, but in the latter the Father for the Son. One may be preparing a footstool for my feet which at some appointed time I may

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put my feet on. This very marked difference of phraseology would affect the identity of Ps. cx. 1. and 1 Cor. xv. 25; the former of these two is not quoted in the latter Scripture, but in Acts ii. 34, 35.

Praying for the Spirit's guidance,

I am, dear Sir,

Yours, truly in Christ,

W. H.

To the Editor of the "Voice of Israel."

Dear Sir,—May I beg to ask your correspondent אמן to direct me to the "*explicit testimony of Scripture*, as to the Greek, not the Roman being the THIRD in succession of the four monarchies" as set before Nebuchadnezzar in the second chapter of Daniel, and where is the explicit Scripture testimony for Rome being the fourth. I believe we are taught in Dan. vii. that there will be a "review, or resuscitation" of ALL the four monarchies in the latter day, in order that the stone may crush the "*whole image* together;"* and it may be further noticed that the change of language from Hebrew to Chaldee from ch. ii. to vii., and returning again to the ancient Scripture language in ch. viii. to the end, directs us to the division of the times during which the Gentile dominion is acknowledged of God in the earth; † so that although Gentile wars are the subject of prophecy in the latter day, they are narrated in Hebrew, because the children of Judah are then again acknowledged as a people before the Lord. I would also respectfully suggest to אמן a more accurate survey of the Hebrew passages where the term anointed is used, and he will find that it is the context that regulates the sense, and ascertains whether the Anointed is "the Man of God" or the "Man of Sin," who sets himself up as God. (2 Thess. ii.) Who, for example, is the "anointed Cherub," mentioned in Ezk. xxviii.? Is He the Christ or the Antichrist, the King of the Jews, or the King of Tyrus, or, as some say, the Pope?

The endeavour to press *all* Scripture into fulfilment at the time of the first coming of the Christ, instead of serving, only injures the cause of truth. I should ask pardon of Pergamos for interfering with the question which more properly belongs to him to elucidate, and which the extreme ambiguity of the *authorized* (?) translation has rendered useless both to Jew and Gentile.

I am, Sir,

Yours, respectfully,

J. U. H.

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* See "Maranatha." Nisbet, London.

† The same may be remembered of Jer. x. 11, in which the message to the Gentiles is written in the Chaldean language,

PROPHECIES OF THE LATTER TIMES.—LETTER X.

REVELATIONS I. II. III.

[There is a discrepancy of opinion among our readers, relative to "Pergamos' Letters." Some are clamorous for their discontinuance; there are others, who, though differing widely from Pergamos in their views, nevertheless read his papers with much interest; finding in them food for thought and inquiry. To this latter class we ourselves belong. We have been exceedingly struck by the coincidence of some portions of letters x. and xi., with the views of our respected correspondent J. K., published in our July number. Both these letters were in our possession several weeks before the publication of the 5th number of J. K.'s "Apocalyptic Interpretation." Some Christians, we are aware, consider the meaning of a large portion of the Apocalypse as firmly established as the fundamental doctrines of Christianity. This we are very far from thinking; and are therefore disposed patiently and candidly to listen to whatever any educated and reflecting man who fears God, has to say on the subject.—Editor.]

Mr. Editor.—I consider the book of Revelation as a prophecy entirely unfulfilled; it repeats those parts of the visions of Daniel, which relate to the fourth empire, and it also repeats our Lord's discourse on the signs of his coming and of the end of this age of the world. The introductory part of the book of Revelation, consisting of the first three chapters, details events, which will happen in Asia Minor, under Daniel's fourth, or iron empire, before the proclamation for the return of the Jews, and the re-building of Jerusalem, with which the seventy weeks begin. This empire is that of Satan, or the dragon, whose throne and dwelling-place will be at Pergamos. (ii. 13.) The remainder of the book explains, by a variety of signs, the events of the seventy weeks, and of the period of 1,260 days, the reign of "Messiah the prince," which will follow them. Again, the first three chapters correspond to the opening passage of our Lord's discourse, in which he describes a period that will be distinguished by the prevalence of wars, and by the appearance of false Messiahs; and then adds, "But the end is not yet." (Matt. xxiv. 4—6; Mark xiii. 5—7; Luke xxi. 8, 9.) The remainder of the book corresponds to the remainder of that discourse, and exhibits in repeated and varied symbols the same series of events which our Lord has there foretold. The title of this book is, "The Revelation of Jesus Christ, which God gave unto him," or permitted him to make; that is to say, the revelation or manifestation of his own glorious person, which, by permission of the Almighty Father, Jesus Christ made to his beloved apostle The word does not signify a revelation or prophecy of future things, made by Christ, but a personal revelation or manifestation of himself. All the appearances of our Lord, after his resurrection, were revelations of himself, which God gave him permission to make,* and after his ascension into heaven, God gave him to return again once more to the earth. The purpose for which the Lord Jesus Christ thus revealed himself, was "to show unto his servants things which must shortly come to pass." Now, who are meant "by his servants?" It is commonly taken for granted that this expression includes the Christians of the Apostolic age, and of all subsequent times. But I conceive this to be a mistake; the expression is not used in a general, but in a specific sense, meaning those to whom the prophecy peculiarly refers; and from the whole tenor of the prophecy I think it clear, that the servants of Christ, to whom these things are more especially shown, are the believing Jews of the latter times; a body of men not yet in existence. But when they shall arise, it will be literally true, that the things here shown to them will shortly come to pass. I will here state, once for all, my perfect conviction, that this book of the Revelation does not foretel any part of the history of the existing Christian church, either past, present, or future. It relates altogether to churches which will hereafter arise, consisting of converted Jews; and the only concern which we Christians have with this prophecy, is to preserve it for those to whom it belongs. The ancient Jews guarded the prophecies of the Old Testament for us; our business is to guard those of the New Testament for them. They, as it has been said, were our librarians; we are theirs. Next with regard to the person, to whom the Lord Jesus Christ thus revealed himself, the writer of the book. Jesus Christ made this revelation of himself, in order "to show to his servants things which must shortly come to pass; and he sent and signified *those things*," that is to say, made them known by signs or symbols, "by his angel, to his servant John." And if it be made a question to what John these things were shewn, I answer, that the writer has in the next words resolved the difficulty, and identified himself with the apostle and evangelist; to that John who had previously borne record concerning the Word of God, and the testimony of Jesus Christ, even everything of which he had been an eye-witness; in other words, to that John who had previously written the fourth gospel. The writer afterwards informs us that it was for the word of God and the testimony of Jesus Christ, that he was banished into the island of Patmos, where the Lord Jesus honoured him with this revelation of himself. (Ver. 9.) That testimony, therefore, cannot refer to the book which he was now about to write, but to one which he had previously written; and the expression, "all things which he saw," cannot refer to the

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* Compare this passage in the Greek, with Acts x. 40., "Him, God raised up the third day, and gave him to become visible." And see Bishop Horseley's fourth sermon, on this text.

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visions described in this book, but to those actions of Jesus of which he had been an eye-witness, and which he had recorded in the memoirs of his life. Much doubt exists respecting the date of St. John's gospel. We have here strong evidence that it was written a short time before his banishment to Patmos, and that the publication of that gospel was the occasion of his banishment; he was in Patmos for (or, on account of) the testimony there given. There is also in the gospel of St. John itself a very remarkable passage, which shows that that gospel was written before the apostle had been honoured with the revelation of the Lord, "If I will," said our Lord to Peter, concerning John, "that he tarry till I come, what is that to thee?" (John xxi. 22.) It is evident from the remarks which St. John makes of these words of Christ, that, when he wrote his gospel, neither he nor "the brethren" understood them. The brethren evidently interpreted the coming of Christ literally; and, supposing that he meant his final coming in the clouds of heaven, they inferred that John would survive till that period, or, in other words, that he would not die. St. John, without expressing any opinion on this tradition, pointedly repeats the exact words which Jesus had spoken. The prophecy, therefore, was still a mystery; that coming of the Lord to which his words refer had not then taken place. It is commonly supposed, indeed, that our Lord intended to intimate nothing more than that St. John should survive the destruction of Jerusalem; that that event, being so signal a display of the divine vengeance on the Jewish nation, may be called, in a metaphorical sense, a coming of the Lord in spirit and in power. But on that occasion our Lord did not literally come. To Patmos he did literally come; he came on an especial visit to that very beloved apostle to whom the prediction referred; and that apostle alone, of all the eleven, tarried till he came. Moreover, this coming of Jesus Christ took place more than sixty years after that conversation with his disciples, when John was but little short of a hundred years of age; so that the fact of his continuing alive so long was remarkable, and worthy to be made the subject of a distinct prediction. This "revelation of Jesus Christ," then, is the accomplishment of that prophecy. We cannot fail to observe the solemn importance which this circumstance confers upon the book of Revelation. This coming of Christ, his only coming after the ascension, his only coming in glory, was fore-determined and foretold by Christ himself. What can be the subject of a book introduced by such preparation! The subject of this book is the Lord's future and final coming in the clouds of heaven; a coming constantly described in Scripture by the very words, which announce the title of this book: "The Revelation of Jesus Christ." (Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. i. 7, 13; iv. 13.) We are next to notice the community to whom this prophecy is addressed, "the seven churches of Asia." It is commonly taken for granted that these were so many Christian churches actually existing at the time when the Lord made this revelation of himself to the apostle; "the things which are," as distinguished from "those which shall be after them." (i 19.) But these words do not refer to the time when the prophecy was delivered, but to the epoch of the prophecy itself; and that epoch must be settled from the whole scope and tenor of the prophecy; and then, the notes of time, past, present, and future, which occur in the prophecy, must be strictly interpreted with reference to that epoch. The existence of "the seven churches" is marked as time present; but, in what period of the world's history those churches exist, is a distinct and independent question. Now I imagine that "the seven churches," to whom this prophecy is addressed, are not yet in existence. For they are not mentioned as detached and unconnected churches, existing in the seven cities afterwards enumerated, but they are addressed as a distinct community, a corporate body; they are not only "seven" churches, but "the seven." They are also churches of converted Jews; for the presiding officer in each is addressed, not by the title of bishop, or presbyter, or pastor, or any other which has been commonly used in the Christian Church, but by the title of angel, or messenger, *Sheliach Tsibbur*, the well-known and familiar title, universally applied to the officiating minister of the Jewish synagogue. The fact, then, foretold, is this: on the establishment of the empire of Satan, or the dragon, at Pergamos, the congregations of converted Jews in that and the neighbouring towns here specified, will associate themselves together in one public body, or community, for mutual protection against the horrors of persecution; and that community, like "the seven united provinces," and "the thirteen united states," will be known throughout the world by the title of "the seven churches." Moreover, I conceive that the symbols introduced into the vision will have their counterpart in its accomplishment; the emblem chosen by these associated churches, derived from their ancient tabernacle, will be a candlestick; and that of their ministers will be a star. In concluding these introductory remarks on the Revelation, I beg permission, sir, to place before your readers the following observation of Michaelis on the style of this book: "The author of the apocalypse has not borrowed his imagery merely from the canonical books of the Old Testament; for he has taken a great part of it from the Jewish antiquities, and the theology of the Rabbins, so that his work has almost a Cabbalistic appearance. And he not only seems himself to be intimately acquainted with these subjects, but to presuppose the same intimacy in his readers, and to have written for those only who were initiated in the abstrusest doctrines, which were taught in the schools of the Rabbins; nor does it even once occur to him that what he says may appear foreign or obscure." * With what admirable wisdom has the Holy Spirit of God adapted the prophecy to those among whom it will be fulfilled!

I will now add a very few words on the epistles addressed to the angels of the seven churches. Each epistle is addressed personally to the angel of the church, the *sheliach tsibbur*; and the commendations and reproofs, the promises and threatenings in these epistles, which are expressed in the singular number, belong to those individuals. But, though at the beginning of each epistle the *sheliach tsibbur* is addressed, there are parts of some of them which relate to other members of the churches; and at the conclusion of each the style is changed; whoever hath an ear is called upon to hear what the Spirit saith unto the churches; and the promise annexed is general to him that overcometh.

Concerning the sheliach tsibbur of Ephesus, it is foretold, that he will labour and bear patiently for the name of Jesus Christ, without fainting; that he will try and refute the pretensions of the false apostles; that he will hate the deeds of the Nicolaitans; but that he will leave his first love. Therefore, he is warned to repent, and threatened with the removal of his candlestick. Nothing seems to be foretold with regard to any other member of this church.

Concerning the sheliach tsibbur of Smyrna it is foretold, that he will endure persecution, and poverty, and blasphemy from the unbelieving Jews, the synagogue of Satan; he is exhorted not to fear what he is about to suffer. It is foretold that the devil will cast some of the members of this church into prison, and that persecution will rage there for ten days. The concluding words are again addressed personally to the sheliach tsibbur, and, coupling them with the preceding exhortation, it is apparently intimated that he himself will suffer martyrdom.

In the epistle to the sheliach tsibbur of Pergamos, the point most worthy of remark, and which has been repeatedly noticed by me, is the declaration that this city will be the throne and the dwelling-place of Satan. It is foretold that a person, named Antipas, will here suffer martyrdom; and that, even at that trying time, the sheliach tsibbur will hold fast the name and confess the faith of Jesus Christ; but that he will suffer some of the members of that church to hold the doctrine of Balaam and the Nicolaitans.

The sheliach tsibbur of Thyatira is commended for his charity and faith, and patience, and abundant works; but reproved for suffering a woman, named

* Marsh's Michaelis. Vol. 6, chap. xxiii. sect. 10.

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Jezebel (according to some copies, his wife), to seduce some to idolatry. She and her companions are threatened with great tribulation, and her children with death; and it is pointedly declared, that these judgments will be known to all the churches. Reference is also made to the Cabbalah, which the Jews regard as the profoundest depths of wisdom, but which is here called the depths of Satan.

The sheliach tsibbur of Sardis is described as having a name only; his works are not perfect before God. Some of his flock, however, are more honourably distinguished.

To the sheliach tsibbur of Philadelphia it is said, that the Lord Jesus Christ has set before him a door opened, which no man can shut; he is commended for having kept the word and the name of Chist; and therefore is assured, that some of the synagogue of Satan—some of those who call themselves Jews, but are not, shall come and worship before his feet, and know that Christ has loved him, He will be preserved from the cruel persecutions by which other churches will be tried.

The sheliach tsibbur of Laodicea is charged with general lukewarmness, and is exhorted to be zealous and to repent.

I am, Mr. Editor,
Your obedient Servant,
PERGAMOS.

QUESTIONS FOR DISCUSSION.

A correspondent has sent us the following questions for discussion:—

1. Has the question of Scripture MSS. been settled satisfactorily?
2. Will number and antiquity decide in favour of any reading without logical grounds of dissent?
3. Might not an error be perpetuated as readily as the true reading?
4. Have we reason to think that the watchful eye of God has been over the secondary transcripts of His word?
5. Would the apparent agreement of any various reading with the context be safe ground for its adoption, in preference to a less congruous reading?
6. Is there any authentic record of the year at any time consisting of 360 days?
7. Will any Hebrew scholar give literal renderings of the passages in prophecy where periods of time occur? As for instance in Dan. x. 2, we read "three full weeks," but in the margin, "weeks of days," and viii. 14, in the margin, "evening morning" for a literal day.
8. Is there any legitimate proof that days mean years in prophecy? God himself has fixed it in Ezek. iv. 6, though, indeed, this is not a prophecy, but "a sign to the house of Irael."
9. Can plain Scripture proof be given that the sun, moon, and stars in prophecy, mean individuals?
10. Can we fix on any prophetic era for the rapture of the saints?

W. H.

REMARKS ON 1 CORINTHIANS XV. 20—28.

But now is Christ risen from the dead *and* become the first fruits of them that slept. For since by man *came* death, by man *cometh* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits, afterwards, they that are Christ's at his coming; after that the end, when he will deliver up the kingdom to God, even the Father: when he will put down all rule and all authority and power. For he must reign, till He [God] hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For He hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that He is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

REVEREND SIR,—In several of your late numbers, the attention of your readers has been called to this very important passage. I hope the foregoing amended translation of it, and the following observations, will tend in some degree to remove its difficulties. In the beginning of the chapter, St. Paul mentions the death, burial, and resurrection of Jesus Christ, as historical facts, proved by the most satisfactory evidence. And then, at verse 12, he argues thus:—If the resurrection of Jesus Christ be an established fact, how say some, that there is no resurrection of the dead? For if the resurrection of a dead body, abstractedly considered, be absurd or impossible, then the dead body of Jesus Christ cannot have been raised. But it is a matter of historical certainty, that Jesus Christ is raised; and he is raised as the first-fruits of the harvest. For since by man *came* death, by man also *cometh* resurrection of the dead. For as in Adam, all (without exception) die, even so in Christ, all (without exception) shall be made alive. This is the sense of the first part of the passage before us; as by, or in Adam all mankind die, so by, or in Christ all mankind shall again live. Many persons, indeed, translate the twenty-second verse thus;—"For as all who are in Adam die, even so all who are in Christ shall be made alive." But the Greek words will not admit this construction. Had this been the meaning of the writer, he must have introduced the article before the names, Adam and Christ; the expressions, "those in Adam," and "those in Christ," must have been, οἱ εν τῳ Ἀδαμ, and οἱ εν τῳ Χριστῳ. The assertion of the apostle in this verse is not limited or qualified in any way whatever; his assertion is the most absolute that words can express, that, as through Adam death reigns universally over every child of man, so through Christ Jesus resurrection from death will be universal; every child of man will be raised again to life. Thus far the apostle has been speaking of the resurrection generally; at verse 23, he begins to unfold the manner in which it will take place. "But," though all will be raised, yet not all at the same time or under the same circumstances; "every man will be raised in his own order," that is, in his own class or company. How many, then, of these companies will there be? I answer, three: "Christ the first-fruits; afterwards, they that are Christ's at his coming; after that, the end." Christ forms a class, or order, or company by himself; those who are Christ's at his coming will form the second company; and the rest of the dead, who will be raised at the end, will form the third company. The apostle next informs us what will take place at the end; "Christ will then deliver up the kingdom to God, even the Father, and put down [or utterly do away with] all rule and all authority and power," except (as he afterwards explains) that of the one supreme Almighty God. This abdication of Christ's kingdom, this total annihilation of all subordinate rule and authority and power, cannot take place till the end; because "Christ must continue to reign, until God the Father shall put all enemies under his feet." Now all enemies will not be subjected to him, until death is conquered; and death will not be conquered, until the resurrection of the last company of mankind, at the end. So long as any one child of Adam remains under the power of death, death is not utterly done away with. But when all things, even death not excepted, have been made subject unto Christ, then will Christ also himself become subject to Him that subjected all things to him; that from thenceforth God may reign supreme over all, without any intermediate "rule or authority or power" whatsoever; just as He ruled the world before the fall of our first parents, and as He would for ever have continued to rule, had they not fallen. The mediatorial kingdom of Jesus Christ, as God-man, which, however glorious, is still delegated, subordinate, and imperfect, will be superseded by his absolute and perfect rule, as God.

I am, Reverend Sir,
Very respectfully yours,
R. N. A.

THE KEY OF DAVID TO GEN. XLIX. 11.—No. 3.

SIR,—Having, in a preceding number, endeavoured to establish in the minds of your Christian readers the truth so little considered, (Gen. xlix. 10,) that the sceptre has *not* departed from Judah,* and that it never shall depart from him whom his brethren shall (yet) praise; it will be necessary in attempting to ascertain the meaning of the symbolic language of the eleventh verse, to examine it by the only true standard—i. e., the interpretation given in other scriptures of the symbol here referred to.

* Our readers are aware that we do not agree with this view of the passage in question. See an article "On the Prophecy in Gen. xlix. 10," in vol. I. page 59.

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A sacred record, more ancient than the time of Jacob, probably furnished the patriarch with the symbol he here used, or if not, it certainly gives us the interpretation. In the book of Job, chapters xi., xii., &c., the ASS is expressly set before us as the symbol of the natural man, lawless, wilful, headstrong, and untractable.

Following the *progress* of revelation, we find that under the law ("which was the shadow of things to come") the firstling of an ASS was placed on the same footing with the firstborn son in a family, being the only animal whose life was redeemed with a lamb! (Ex. xiii. 13.) He thus became a redeemed and sanctified creature. Consequent on this election to dignity was the honourable service to which this ennobled creature was devoted; for who are they that ride on white asses? They who sit in judgment. (Judges v. 10.) It is the king's sons who ride the asses' colts. (Judges x. 4.) This, then, being the *shadow* of the glory of the son of David, the Messiah, in due time the prophet Zechariah raised his herald-cry concerning the Bridegroom of the daughter of Zion, "Behold! thy king cometh," &c. His personal character, meek and lowly; his official position, just, and having salvation. The mode of the triumphal *entrée* ("beginning at Jerusalem"), as recorded in Matt. xxi., as also by all the other evangelists, shadowing forth the subjection of the natural man to the service and authority of Him whom the father hath constituted King and LORD OF ALL. (Ps. ii.)

Those who clearly recognise the distinctive characteristics of the mode of narrating the same events in the four gospels, will perceive a wonderful beauty in the varied relations of these typical illustrations of the working of the divine plan of redemption. But to enlarge on this specific wisdom in the word would be foreign to the present subject. It may suffice to notice briefly the circumstances, as set in order from each of them.

Premising, then, that the glory of the Messiah is bound up with the accomplishment of his service in subjugating man to his Creator; we shall next endeavour to trace in the detailed particulars the manner in which this was to be wrought out, beginning with the Jew as the tangible representative of the wild ass's colt. (Hosea viii. 9.)

1st. The command of the king, the son of David, "Go and bring him," (Matt. xxi.) according to the prophets. 2ndly. The ASS's position at the time of the Lord requiring his service—*tied*, (Gal. iii.) *outside*, by the door. (Heb. vii. 19: John x. 9.) In a place *where two ways met*, (Rom. ii. 12; John i. 17; Ps. lxxxv. 10; Gal. iii. 28; Eph. iii. 15,) There Jesus *found* him, (John xii.) for he sought him, (John xvii.; Luke xv.) he loved him, (John viii. 36) and brought him to himself (Col. i. 20); he was clothed upon (Col. iii. 10—15), by which the hitherto untamed animal was rendered quiet and serviceable (Heb. viii. 10), and could be used to glorify the Lord who set him free (Rom. vii. 6; Eph. ii. 10). In fulfilment of the counsel and purpose of God, that all men should honour the Son, even as they honour the Father. (Phil. ii. 9—12.

At the COMING of Shiloh (Gen. xlix. 10, 11), he shall gather the peoples (Matt. xxv. 31, 32); and this colt now owned as "his," because bound to the choice vine (John xv.), will be united with him in the execution of judgment on the vine of the earth. (Ps. cxlix.; Micah iv. 13.) Then shall the vineyard of red wine sing unto the Lord. (Isaiah xxvii. 2.) Then shall the hills flow with milk (Joel iii. 18), and the Lion of the tribe of Judah, of the root of David, shall wield the sceptre on the throne of his father David, until having subdued ALL his enemies, and made his foes a place of *rest* for his feet, he shall give up the kingdom to *his* Father, the Father of *all*, and then shall all creation redeemed (Rom. viii. 21), sanctified and made perfect through suffering (Heb. ii. 10, 11); he having abolished death, and brought in immortal life; the second Adam shall take precedence of the first; the cause of the election of Jacob shall be made known, "the elder shall serve the younger," the throne of Jerusalem shall be the throne of David's son and David's Lord.

Thus the dumb ass, speaking with prophet's voice,
Proclaims from far the glory of the King,
Let children now in faith and hope rejoice,
Till all creation with Hosannas ring.

J. U. H.

REVIEWS.

The Lands of the Bible visited and described. By JOHN WILSON, D.D. 2 vols. 8vo. Edinburgh: W. Whyte & Co.; London: Longman & Co.

We cordially recommend this interesting work to our readers. We doubt not they, in common with the public at large, are somewhat tired of travels in Palestine; so many of which are filled with what the travellers ate, and what they drank, what they could get, and what they could not get. This is a work of a very different kind. The first portion contains the personal narrative, with which biblical researches are pleasantly interwoven. In the second part, under the head of general researches, are contained those other biblical dissertations that would have too much interrupted the personal narrative. This is an excellent arrangement, favourable to both subjects. We have in another part of this paper, given an interesting extract from this work, on the Beni-Israel; but as this is only a portion of one of the separate dissertations, it gives no idea of the style or interest of the personal narrative, which is graphic and instructive, equally removed from the extremes of flippancy and heaviness. It is, in short, not a book of the season, to be read, laid aside, and remembered no more; but one to be treasured up in our libraries, and resorted to again and again.

The Promised Prophet. An Address to his Brethren according to the flesh. By A. D. SALMON.

This is an affectionate address to the Jews on the subject of the Prophet like unto Moses. It is simple and unpretending, and possesses the charm that everything does which proceeds from a sincere heart and earnest mind. We cordially recommend it as a tract for distribution among the Jews. Whatever they may be disposed to think of the arguments it contains, we think they can hardly resist the conviction that their brother has gained a peace and joy in believing to which they themselves are strangers.

ADVERTISEMENTS.

APPEAL ON BEHALF OF TRINITY CHAPEL,

John Street, Edgeware Road.

MY DEAR CHRISTIAN FRIENDS,

IT is with much thankfulness I record the goodness and mercy of our gracious God for inclining the hearts of so many of his people to manifest their sympathy and aid, by sending help towards the liquidation of the debt due on Trinity Chapel. I feel exceedingly grieved to have to renew my appeal with greater urgency than before, having only just heard that the debt is far larger than I anticipated; but the Lord, who has helped hitherto, will continue to help. To Him I commit the matter, and trust that He will incline the hearts of His children to help liberally, that I may soon be relieved from this heavy burden and anxiety.

My hope is in Him, seeing He blesses my labours to the conversion of many souls; I dare not doubt nor fear, but He will also enable me, in due time, to get rid of the debt and difficulty.

May the Lord, who spared not his only Son, bless and reward those who have so generously sympathized with me in this undertaking, and may He incline the hearts of His children to continue their aid, is the sincere prayer of

Yours in the bonds of peace and love,

RIDLEY H. HERSCHELL.

Newnham-street, Edgware-road,
July, 1847.

Sums recently received.

Mrs. Pudner	3	0	0
J. Rouse, Esq.	2	2	0
A Clerical Friend	5	0	0
Mr. S. Frewen Frewen	5	0	0
FOR SCHOOL-ROOM.			
R. Barrett, Jun.	2	2	0

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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WHAT WAS THE MESSIAH TO DO?—No. XIII.

We have next to consider the testimony of Jeremiah in regard to the advent and work of Messiah. There is an interesting peculiarity about this prophet, which is worthy of notice. He not only prophesied of Israel's approaching woe and degradation, and their ultimate deliverance by the Messiah, but he was brought deeply into the experience of the sufferings of Israel, and of the Messiah. Like the royal prophet David, he found the way into the valley of vision lay through that of humiliation and trial. He was indeed "the man who had seen affliction;" but he was also permitted to see a glorious termination to all the sorrows of his beloved people, in the days when "Judah shall be saved, and Israel shall dwell safely."

The Lord Almighty, who had known him, and destined him for a great work, even before his birth, was pleased to permit him to spend his early years in quiet and retirement, probably at his native town of Anathoth. Even after the delivery of his first prophecy it would appear he had not attracted great notice; since five years afterwards, in the eighteenth year of Josiah, when this king wished to inquire of the Lord, he sent Hilkiah and the others, not to Jeremiah, but to Huldah the prophetess. (2 Kings xxii. 13, 14.) We do not conceive that this was simply because she dwelt in Jerusalem; because Anathoth not being more than about four or five English miles from Jerusalem, the distance could be no bar in the way of sending to Jeremiah, had he been the prophet at whose mouth the mind of the Lord was usually learnt. We are rather disposed to believe that, as the strongest trees are of slowest growth, so he who was to be set "over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant;" he who was to be "a defenced city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land" (Jer. i. 10, 18.), was kept in retirement from the busy scenes of the capital; that by meditation and communion with God, he might gain the strength that was needful for the arduous duties to which, in after life, he was to be called. Those young and fiery spirits, who think they cannot be useful in the Lord's cause, unless they press forward at once to occupy some prominent and important station, may learn from this, that the more the instrument is prepared and fitted for its work, the better able will it be for the highest and noblest service. How many a one, in riper years, has mourned the loss of that leisure and retirement, which, in his youth, he foolishly despised, and rashly abandoned!

But though Jeremiah does not appear to have been much known to Josiah in the eighteenth year of his reign, it is natural to suppose that, in the course of the thirteen years that succeeded, the youthful prophet assisted the youthful reformer with his counsel and sympathy. True, the prophet knew these reforms were but temporary; "the seer's sad spirit" doubtless showed him that "notwithstanding, the Lord turned not from the fierceness of his great wrath wherewith his anger was kindled against Judah;" and that He was determined to "remove Judah also out of his sight as he had removed Israel" (2 Kings xxiii. 26, 27); yet thirteen years of peace and comparative righteousness are not to be despised by the people of God. "The long suffering of God is salvation" to individual sinners of the human race. We do not think it at all a legitimate conclusion, that because we look for the entire breaking up of the present frame-work of society, and expect no permanent amelioration of any evil until the Lord shall take unto Himself His great power and reign, that we are therefore to despise all partial amelioration, and withdraw from all participation in schemes for the spiritual or temporal benefit of our fellow-men. Most precious is every season when the winds of persecution are hushed, when pressing want is unknown; then is the time to be diligent in bringing the power of the everlasting gospel to bear on the consciences of sinners, trusting that the Holy Spirit will then seal many of the servants of God in their foreheads. When the churches have rest, they should be both edified and multiplied. (Acts ix. 31.) We believe much unnecessary prejudice is excited against scriptural views of the coming kingdom, by the attitude of isolation assumed by many who entertain them. They are apt to look with indifference at least, if not with contempt, on the efforts for the spiritual benefit of others, that are made by those who believe that the world is to be converted through missionary exertions, and new-modelled through improved political institutions. Let us carefully avoid separating ourselves from any portion of Christ's body. Let us cleave to the good, and refuse the evil; assisting to the utmost of our power in spreading the knowledge of God in the earth, though we know that in this dispensation its effects are not universal, but partial; let us assist in "undoing the heavy burdens," in adding to the external comforts of our poorer brethren of mankind at the present time, although we expect that ere long all things around us will be shaken and overturned. The mistakes of good men, or the godless infidelity of evil men, do not alter the eternal distinctions between right and wrong: good remains good, and evil remains evil, whoever be the agents by whom either is accomplished. But while we reject no man's good, let it be distinctly seen that we connive at no man's evil. Let us not put "bitter for sweet, and sweet for bitter."

From the various visions of Jeremiah we can only select a few. His prophecies are arranged without any regard to chronological order; some of those that were delivered in the reign of Zedekiah, being placed before others that were given in the reign of his predecessor Jehoiakim. (See chaps. xxiii. xxiv. xxv.) We shall

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first shortly notice one of the earliest, because it contains one of the many proofs that the restoration of the Jews, spoken of by Jeremiah and the other prophets, in connexion with the glory and happiness of Israel, was not the restoration from Babylon. In this vision (chap. iii. 6—23), after a touching appeal to the backsliding Israelites, the Lord promises to take them one of a city, and two of a family, and bring them unto Zion, to give them pastors after His own heart, who will feed them with knowledge and understanding, and then declares, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." (v. 17.) They know little indeed of the history of the Jews after their return from Babylon, who can suppose any of the features of the above description to belong to that period. They had not then pastors according to God's heart; all nations were not then gathered to the name of the Lord at Jerusalem; and certainly, the greatest stickler for the return from Babylon being the fulfilment of the glorious predictions concerning the restoration of the Jews, will hardly venture to maintain that since that time they have no more walked "after the imagination of their evil heart."

It is remarkable what a prominent feature "pastors after God's own heart" is in the description of restored Israel. Ch. xxiii. begins by denouncing a woe on the pastors who had destroyed and scattered the sheep of His pasture; those kingly and priestly guides whom the Lord reproaches by Ezekiel as "the shepherds of Israel that do feed themselves, and feed not the flock" (Ezek. xxxiv. 2, 3); and then proceeds at once to Israel's final issue out of all these troubles. "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." (Jer. xxiii. 3, 4.) The prophecy then proceeds to declare how this happy state is to be brought about, even by the Deliverer, the Messiah. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice on the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our righteousness." (v. 5, 6.) Here, as in many of the other prophecies, the work of Messiah is connected with the restoration and prosperity of the Jewish people. And how have such express declarations been generally treated by Christian commentators? We may take Dr. Adam Clarke as expressing the ordinarily received views on the subject. "The real *Jew* is not one who has his circumcision in the flesh, but in the spirit. The real *Israel* are true believers in Christ Jesus; and the genuine Jerusalem is the church of the firstborn, and made free, with all her children, from the bondage of Satan, death, and hell. All these exist only in the days of the Messiah. All that went before were the types or significations of these glorious Gospel excellencies." * Does the worthy commentator mean to say that Abraham, and David, and Daniel were not delivered from the bondage of Satan and hell? As for the bondage of death, it is one from which the saints are not yet delivered, nor shall be until the resurrection. The prophet pursues the theme of Israel's restoration through chapters xxxi.—xxxiii.; chapters that ought to be attentively and prayerfully perused by all who feel any doubt on the subject of the restoration of the Jews. We cannot follow this subject out at present, but only notice it in connexion with the Messiah. After mentioning that the Jews shall be in great trouble previous to their final deliverance (declarations to the same effect being afterwards more minutely given by Zechariah, in chap. xiv.), the Lord states by the prophet (Jer. xxx. 9), "They shall serve the Lord their God, and David their king, whom I will raise up unto them." The same promise is repeated in Ezek. xxxiv. 23, "I will set up one shepherd over them, and he shall feed them, even my servant David." And again, in Ezekiel xxxvii., when the prophet has, by the symbolical action of the two sticks becoming one in his hand, prefigured the future reunion of the severed kingdoms of Israel and Judah, it is said, "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; David my servant shall be king over them; and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and my servant David shall be their prince for ever." (Ezek. xxxvii. 22—25.) And Hosea, after predicting that the children of Israel should "abide many days without a king, and without a prince, and without a sacrifice," says, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king." (Hosea iii. 4, 5.) That the ancient Jews referred these passages to Messiah, is beyond question. The Chaldee paraphrase on Jer. xxx. 9, says, "They shall obey למשיחה בר דוד, Messiah, the son of David." Messiah, the Redeemer of the world, is also, in an especial sense, king of the Jews. "The government shall be upon his shoulder." "The Lord shall give him the throne of his father David." Well might the wise men inquire, "Where is he that is born king of the Jews?" He that is to sit "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." (Isaiah ix. 7.) The King who shall "reign in righteousness" will first exhibit the fruits of His righteous dominion in the Jewish nation; and the blessed order and harmony there displayed will diffuse itself over all other kingdoms. It is difficult to say which of the two absurdities is the greater; to treat all those distinct intimations of a certain civil and social condition upon earth, as symbolical expressions for a spiritual change on the hearts of men; or, in order to avoid this absurdity, to maintain, in the face of all history, that these things were fulfilled at the return from Babylon. "Behold, I will gather them out of all countries whither I have driven them." Is Babylon "all countries?" "And I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul." (Jer. xxxii. 37—41). Have the Jews received at the restoration from Babylon, "one heart and one way," that they might fear the Lord for ever? Has the Lord never since then turned from doing them good? Has He so put His fear in their hearts as has prevented them from turning away from Him? It is almost blasphemy to maintain that God could thus deceive His chosen people; that He could promise them blessings so large in extent, and so glorious in kind, as these, concerning a temporary restoration that was to terminate in a fiercer deluge of wrath, and issue in a far longer and more terrible captivity than any they had previously undergone. Truly, God's ways are not so unequal. In the close of this vision one would almost imagine He alludes to these mistaken views in regard to His purposes concerning Israel, that are unhappily so common in the present day. "Considerest thou not what this people have spoken, saying: The two families which the Lord hath chosen He hath even cast them off; thus they have dispised my people that they should be no more a nation before them." Now is not this what is currently said at the present day, that the Jews exist no longer as a nation;—that their national polity ceased for ever at the dispersion? If the Lord counted it strange that men should think He had cast off His chosen people then, is it not equally strange in the present

* Adam Clarke's Commentary, in loco.

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day? Is there any possible form of words by which the fact of Israel's continuance as a nation could be more unequivocally stated than the following?—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for a light by night; which divideth the sea when the waters thereof roar; the Lord of Hosts is His name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." (Jer. xxxi. 35, 36.)

Before leaving the book of Jeremiah we must shortly notice a very striking vision in the 25th chapter, which relates to the great and terrible day of the Lord. In the 15th verse the Lord gives the prophet a wine cup of wrath to make all the nations drink of it. The prophet takes it, and begins first at Jerusalem; and proceeding through various kingdoms enumerated in verses 20—25, at length states, verse 26.—"And all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth; and the king of Sheshach shall drink after them. Therefore, thou shalt say unto them, thus saith the Lord of Hosts, the God of Israel; drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you." This passage corresponds very much with the passages in Matt. xxiv., Luke xxi. &c.—"Nation shall rise against nation, and kingdom against kingdom." The "king of Sheshach," or Babylon, (see chap. li. 41,) who is to drink of this cup last, corresponds with the eighth head of mystic Babylon, the last great opponent of God's church and people. The verses that follow are very remarkable.—"And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, thus saith the Lord of Hosts, ye shall certainly drink. For lo I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth." Mr. Cunningham, of Lainshaw, more than twenty years since, remarked in one of his works on prophecy, that the anxiety to preserve the peace of Europe, that has obtained among the leading powers since the close of the last European war, is quite a new feature in history. After having drank for many years of the bitter cup of war, they refuse to drink it again. This, in itself, doubtless, is right. But, alas! though the nations of Europe seek to escape war, they seek not to establish righteousness and justice in the earth. In all of them the spread of the Gospel of truth is in some way opposed and thwarted. In all of them there is much that must be shaken and removed, before the kingdoms of this world can become the kingdoms of our Lord, and of his Christ. Therefore, it is said to them, when they strive to push the cup of war from them, "Ye shall certainly drink." The verses that succeed those above quoted contain the usual features of "the great and terrible day of the Lord." "The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of Hosts, behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—(v. 30—33) The prophet Exekiel finishes this awful picture by inviting every feathered fowl, and every beast of the field, to come to this great sacrifice, that they "may eat flesh and drink blood;" (Ezek. xxxix. 17—20,) which words are repeated in Rev. xix. 17, 18: "I saw an angel standing in the sun, and he cried with a loud voice unto all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men."

Such is the fearful night that precedes the glorious millenial day! O, that the people of God would give heed to these warnings of coming judgment, that they may be stirred up to greater diligence in spreading the knowledge of Christ in this the day of grace: "The night cometh in which no man can work!"

JEWISH INTELLIGENCE.

BRESLAU.—The Rev. Mr. Geiger's conduct in the last marriage ceremony, with his uncovered heads, presentation of two rings, kissing of the bride on the part of the officiating minister, &c., has been the subject of a lively discussion in the last meeting of the wardens. It has been resolved, I am informed, to give the second Rabbi, if not a formal reproof, at least strict injunctions to avoid all such misdemeanour for the future.—*T. Zion's Wächter.*

HANOVER.—*July.*—The Rev. Dr. Adler has complied with the request of the congregational deputies to preach in our synagogue on the 24th inst., but the invitation to the dinner given in honour of his arrival has been declined. For owing to the present national mourning, the dinner could take place only on the 25th, and this day had already been announced to London as the day of the Rev. Doctor's departure. The celebration of his mother's octogenary birthday was the cause of Dr. Adler's presence here, and has thereby acquired an extraordinary degree of publicity. Both sexes of our community emulated in congratulating this venerable lady, who enjoys the happiness of seeing her progeny so elevated in rank, and so high in the esteem and honour of their fellow-men.—*Ibid.*

LÜBECK.—*June* 11.—Our senate has lately been deliberating on a plan for *improving* the civil and industrious *condition of the Jews.* This plan being based on the liberal principle of admitting the Jews to every branch of trade, the only though certainly difficult question now before the senate is, how this principle is to be carried out in our present relation to the existing guilds.—*A. Z. des Judenthums.*

(It will be remembered, that under the dominion of the French the Jews enjoyed an equality of civil rights in the town of Lübeck, but were expelled thence in 1815, so that at present they live only in some of the villages belonging to that town.—*Edit.*

KÖNIGSBERG.—*June* 10.—A great hatred and controversy now prevails among the Jews of this place, inasmuch as the so-called orthodox portion thereof endeavours by all possible means to prevent the introduction of the German and Sunday divine service. This party seems to have gained an ally in the magistrate, for he has at once interdicted the Sunday service, on the ground that an old ministerial edict prohibits the Jews from making any deviation from the customary form of divine worship. In consequence of this magisterial interference, there was no service in the synagogue on Sunday last.—*Ibid.*

A Jewish resident of BLATZHEIM has had to suffer for the crime which report attached to his son, and which consists in having written something against the Roman Catholic religion. A fanatically excited mob has completely demolished his house, and the inhabitants of Blatzheim are so enraged, that they will not permit the old Jew to live any longer in their place. A judicial investigation of this affair has already commenced.—*Ibid.*

BERLIN.—*June* 20.—In the late election of town deputies, the votes were in favour of Messrs. Heymann and Moritz Meyer, and of Mr. Beschütz, as vice-deputy (all three are Jews, and members of the Association of Friends.) Good signs, when the citizen gives equal rights, and feels equal esteem for his Jewish fellow citizens.—*Ibid.*

KÖNIGSBERG.—*June* 13.—To-day was to have taken place the first *Sunday service in the Jewish community.* I wrote to you, that the magisterial interdict had been *withdrawn;* it has now been *renewed* under pain of a heavy fine. The congregational board of management has now given publicity to the whole affair; namely, the interdict, the permission, and the renewed interdict; but the censor

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struck out the intervening permission, so that it would have been absurd to publish the article in question. The board has now appealed to Government for redress of their grievance.—*Ibid.*

BERLIN.—*June* 28.—The late debates in the Diet on the Jews' Emancipation Bill have led to a diplomatic rupture between Prussia and the Porte. For the Minister, de Thile, having used in one of those debates the expression "Turkish confusion," the Turkish ambassador at this court has lodged a complaint on the subject with the Minister of the Foreign Department.—*Ibid.*

FROM THE "MOSELLE."—*June.*—(Priv. correspondence.) The storms that have hitherto prevailed in Judaism seem at last to have abated, and the violent struggle, in which accusation, calumny, arrogance, mockery, and self-deification were the weapons generally employed, seems to have been succeeded by discretion and quietness. This decennium has, indeed, already been very eventful, and the movements and struggles which have taken place within Judaism will doubtless exercise the greatest influence on its further development and reformation. The series of events alluded to commenced with the dispute about the Hamburg Prayer Book, and was followed by the affair of the Breslau Rabbis. Next came the Reform Union of Frankfort-on-the-Maine, attended by a violent struggle concerning its principles and circumcision. This again was succeeded by the Rabbinical assembly at Brunswick, and the invidious statements concerning them of the seventy-seven or 116 so-called Rabbis. Then came the Berlin Association for the Reform of Judaism, and the second and third assembly of Rabbis at Frankfort-on-the-Maine and Breslau, all of which occasioned a great commotion and excitement, but more particularly so the last assembly of Rabbis, which was attacked with great virulence. Quite sufficiently numerous and important events for so short a period, and we know of no other that equals it in this respect.—*Ibid.*

ROME.—*July* 8.—It is remarkable that the same scene is presented here now, which a few years ago was witnessed in Stockholm. The Government is willing to make some concessions to the demands of justice, in behalf of the Jews, and the nation is against it. Government would open the Ghetto, and liberate the Jews from the filthy place in which they have been compelled to live, but the people oppose the measure; and it is with difficulty that they are prevented from having recourse to violence. Can it be that the Italians are so stupid and barbarous as to grudge even this alleviation to their fellow-creatures? The foregoing comparison will, I believe, afford the proper point of view from which this affair ought to be regarded. Anxious for a representative Government, which would afford them a certain degree of co-operation, the people are dissatisfied with improvements in part, while the whole yet remains unimproved. In Stockholm the case was the same, for it was not antipathy against the Jews, as is now clearly proved, but against the one-sided measures of Government. Here, too, the people are desirous of obtaining, first, a municipal reform, before they concede the right of residence to the Jews. This is the key to the late occurrences, and the principle by which the more enlightened people are influenced. But we need not be discouraged, for that which is now rejected as a free gift, will hereafter appear as a well-founded right in the eyes of all parties, and consequently lead to still greater acts of justice.—*Ibid.*

KREFELD.—*July* 15.—The following address, which was contained in a tasteful silver and gold-mounted case, of gothic form, has been delivered to-day by a deputation of the Jewish community of this place, to Mr. de Beckerath, in grateful acknowledgment of his noble endeavours for the emancipation of the Jews.

"A memorable day, which four-and-thirty years ago animated an oppressed but great nation to a struggle for true liberty, which has *now* realised the promise that faithful subjects had preserved as a precious gem, and through the royal word has founded a new era for the beneficial development of political life, such a day now beams like a sun into the annals of Prussia. Filled with true patriotism, the representatives of the people are assembled round the throne, in order to counsel the crown in questions of the greatest importance, according to the dictates of knowledge and experience. But our native town is particularly proud of seeing you, honoured champion of the truth, shining as a star of the first magnitude in the firmament of this grand assembly. You have, in the presence of Majesty—a worthy example of manly strength of character—compared the concession with the promise, estimated the gift according to its degree of harmony with the law, and given utterance to your conviction in the mild tone of an Isocrates. Your speech has represented, with the wholefulness of the mind, the necessity of a state-union, and the importance of mutual concessions, and with true liberalism have you endeavoured to remove many a heavy burden from the poorer classes. This noble effort is not only regarded by Germany, but also by the whole of Europe, whose flags are already proclaiming it in distant zones.—*Ibid.*

HOLSTEIN.—*July* 1.—In a meeting of the association of citizens at Altona, the question whether a committee should be formed for the purpose of petitioning the States-general of Holstein for civil and political equalization of the Jews, was answered, with one exception, in the affirmative by every one present.

PESTH.—*June* 15.—A learned friend of mine, at T—, writes concerning the Jewish community of that place, among others:—

"The second singularity in this community is, that though containing a number of intelligent men, there is nevertheless no effort whatever made for the form; and divine service, education, and bsnevolent institutions, are in as bad a condition as they can possibly be in the most orthodox community of Hungary. The most conspicuous persons are also the most indifferent on the subject of religion. Their attendance at the synagogue seems to be for no other purpose than to converse on affairs of business, to hear the news, or otherwise to entertain themselves. Their example induces also others to deride and violate the ceremonial laws, without paying any regard even to those of morality, and thus they draw nearer and nearer to a state of heathenism. The Rabbi does not endeavour to enlighten them even with a *single* word." These few lines give a true picture of the miserable condition of most Hungarian communities, and show the true reason why reform, either Jewish or general, has not yet been introduced among us.—*Ibid.*

PAPA.—*June* 5.—Since the centennial existence of the Jewish community of this place, his Majesty's birthday has been celebrated for the first time, on the 19th of April last, on which occasion divine service was performed with a choir from Egerseg; and the Rabbi, Mr. Löw, delivered a sermon in the Hungarian language, the subject of which was: *The four golden words of Jeremiah on patriotism.*—*Ibid.*

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—Having been from home, I have only just seen the observations of T. E. S. in your July number, on the quotation from Pearson, which I sent for your June number. The subject is not worth discussing, but as, above all things, I abhor unfair quotations of any author, perhaps you will allow me to say a few brief words again in self-defence. In the first place, then, the heading of the letter "Pearsons Testimony to the Jews again inheriting Palestine" were not my words, but added by yourself to show the subject of the letter.

In the second place, though I did not use the words, nor should have used that exact expression, yet the substance of it may very honestly be defended. For though the argument is not Pearson's own, (nor was it quoted as such) yet he evidently approves of it and adopts it, which T. E. S. may see by reading the passage. The subject is not worth a public discussion in your columns, but I think any one who reads the passage cannot fail (without any argument on the matter) to see that the statement I made is quite correct. Indeed, he not only adopts the argument himself, but gives it even a stronger authority by saying, it is the same as that of our Saviour, in his comment on the passage—"I am the God of Abraham, of Isaac, and of Jacob."

I remain, Yours truly,

H. H.

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PROPHECIES OF THE LATTER TIMES.—LETTER XI.

REVELATION IV.—VIII. 1.

MR. EDITOR,—The scene now changes from Asia Minor to Jerusalem, from the seven provincial synagogues to the metropolitan temple. St. John sees heaven opened, and hears the voice again speaking to him, as at the first, commanding him to ascend thither, and promising to show him the things which must come to pass after those described in the preceding vision. On hearing these words the apostle immediately becomes inspired; futurity is unveiled before him; the prophetical visions begin. The first thing which becomes visible to him is the restored Jewish temple, with its furniture and worship This points out the exact period of the vision—namely, the proclamation for the restoration of the Jews, with which the seventy weeks of Daniel begin. After describing the restored temple and its worship, the apostle proceeds to the next object presented to his view, the book of God's revealed word, the Old Testament. This is brought forth from the place in which it was anciently deposited, within the sanctuary, "in" or "by the side of the ark of the covenant" (Deut. xxxi. 26); that is, on the right hand of the mercy-seat, the right hand of Him that sat on the throne. This book, however, does not appear as an open revelation, such as it was under the ancient Jewish dispensation, but sealed with seven seals. The exact meaning of this symbol it may not, perhaps, be possible at present to explain. Isaiah and Daniel speak of the sealing up of the Scriptures, and Daniel also intimates that at the time of the end they will be again unsealed. (Isaiah xxix. 11; Dan. xii. 4, 9.) This expression may perhaps refer to the spiritual blindness which is now spread over the Jewish people, to that "veil which is upon the heart of Israel whenever Moses is read." (2 Cor. iii. 14, 15.) If this be the meaning, the book will be unsealed when this spiritual blindness is removed. Or, as it has been suggested, this book may literally mean the standard copy of the Bible, which was anciently preserved in the temple, but, at the destruction of Jerusalem by Titus, was carried from thence to Rome. According to this interpretation, the book will be unsealed by the reproduction of that standard copy. On this conjecture I have no remark to offer; but it has suggested to me the following question: In what character or alphabet was that standard copy written? It is generally admitted that the character now used by the Jews is not the true Hebrew, but Chaldee; and that the Samaritans have preserved the ancient Hebrew character, which the Jews lost during the Babylonish captivity. It is indeed very probable that, during a residence of seventy years in Babylon, the great body of the Jews would gradually discontinue the use of their ancient alphabet, and adopt that of the people among whom they lived; and that after their return the Chaldee character would still continue familiar to them, and be used in all the transactions of ordinary life. But this change is supposed to have extended much farther; it is thought that, by the inspired authority of Ezra himself, the Holy Scriptures were now transcribed into the new or Chaldee character, and the ancient national alphabet completely laid aside. This I think very improbable. In the first place, such a change was unnecessary; for the new copies of the Scriptures were not intended for the general use of the people, but for the priests; and, if the priests were sufficiently acquainted with the old Hebrew character to transcribe the books from it into the Chaldee character, they could have continued to read to the people from copies written in the old style. And, if this change were not absolutely necessary, what motives could influence Ezra to adopt it? The old character would now be venerable from its antiquity, and doubly dear as a relic of former national greatness; and the very circumstance of its being now a learned character, would induce the learned men among the Jews to preserve it with the greater care; an honourable distinction between them and the unlearned vulgar. Why should they *unnecessarily* cast aside the character in which Moses and David and Isaiah had written, and adopt that of their Babylonian conquerors, a badge of the slavery from which they were just emancipated? Every motive which ordinarily operates upon human nature, every feeling of national pride or of religious veneration, would lead to the very opposite conduct, would induce Ezra to take especial care that the new copies of the Holy Scriptures, intended for the use of the temple, which copies would thenceforth become the authentic standard of God's revealed word, should be, if possible, perfect fac-similes of the ancient rolls from which they were taken. That private copies of the Scriptures, indeed, for the use of private persons, were thenceforward written in the Chaldee character, is very probable; and after the destruction of Jerusalem by Titus, when the authentic temple copy was carried in triumph to Rome, the ancient Hebrew alphabet would be absolutely and irrecoverably lost. But I believe it was not lost until that day. I therefore offer this conjecture. If the unsealing of the book mean the reproduction of this standard copy, it will come forth written in the ancient Hebrew or Samaritan character; therefore bringing with it a perfect demonstration of its authenticity.

Before the Lamb opens the seals of the book, an act of worship is introduced, which celebrates, by anticipation, the effect of that opening.

The unsealing of the first portion of the book is followed by the immediate appearance of the false Messiah;* therefore the interval which has elapsed since the beginning of chap. iv. is seven weeks. "From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, seven weeks." (Dan. ix. 25.) The unsealing of the second, third, and fourth portions, respectively, will be followed by those "wars, famines, and pestilences which are the beginning of sorrows." (Matt. xxiv. 7, 8.) And the time corresponding to these visions is the second period marked by Daniel, the sixty and two weeks, which immediately follow the first seven. The unsealing of the fifth portion of the book will be followed by the great persecution: "Then shall they deliver you up to persecution, and shall kill you." (Matt. xxiv. 9.) The time corresponding to this vision is the fatal period of 1260 days. But, though this vision repeats this part of our Lord's prophecy, much more is contained in it than a simple announcement of persecution; for the apostle saw "the SOULS of those who had been slain" surviving the grave, entering immediately into a state of rest, and assured that in a short time they shall be crowned with their final blessedness.

The unsealing of the sixth portion of the book, will be followed by those appalling changes in the constitution of nature, foretold by our Lord, as coming "immediately after the great tribulation;" the heralds of his own approach. (Matt. xxiv. 29, 30; Mark xiii. 24—26; Luke xxi. 25—27.) The reader will carefully compare these passages with Rev. vi. 12 to the end. The coincidence is too clear to admit of doubt; and any remark would but weaken the solemnity of the vision.

The beginning of the seventh chapter is an instance of the manner in which the visions of the Revelation expand the prophecy of our Lord. He simply states, that at his coming "he will send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." (Matt. xxiv. 31.) In the vision, this scene is transacted before our eyes. The four angels, "holding the four winds," are commanded by another angel not to begin their work of destruction upon the earth, until the servants of God are sealed; and these servants of God, "his elect," are the first fruits of the tribes of Israel, twelve thousand of each tribe. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke xxi. 28.) This redemption of Israel is the sealing of the hundred and forty and four thousand.

The gathering of Christ's elect from the four winds, the redemption or sealing of Israel, is followed by the harvest of the Gentiles;—"a great multitude of all nations, and kindreds, and peoples, and tongues, ascribing salvation to God and to the Lamb." And the whole earth having now become Christian, the hosts of heaven celebrate this blessed consummation. (verses 11, 12.)

* For this interpretation of the rider on the white horse, I beg to acknowledge my obligations to Mr. Tyso.

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From the inhabitants of the earth under its next age or dispensation, the vision proceeds to the future glorified condition of those, who have been the faithful martyrs of Jesus Christ under its present state. For the persons arrayed in white robes (verse 13 to the end) are not the converts from all nations, and kindreds, and peoples, and tongues, mentioned at the ninth verse; but they are the souls of those who had been slain in the great persecution. "What are these, and whence came they? These are they which came out of the great tribulation;" THE great tribulation, which followed the opening of the fifth seal. At chapter vi. verse 11, they were commanded to rest yet for a little season: they were not to enter into their full reward until after the coming of Christ. They are now described as in the complete enjoyment of their eternal bliss. The promise to these "spirits of just men made perfect," has a distinct reference to the troubles through which they have passed in the present life. For the words, "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat," point directly to the famine and the pestilence, which followed the opening of the third and fourth seals. This remark not only furnishes an illustration of this particular scene, but it confirms the principle, upon which the present interpretation of these prophecies is founded. The events foretold will succeed each other with such rapidity, that many of those who survive the famine and the pestilence, "the beginning of sorrows," will fall victims to the persecution, that follows them.

The unsealing of the seventh portion of the book forms the conclusion of the events foretold. The new age, or dispensation, having been introduced by the second advent of Christ, and the whole word of God being now unsealed, "the earth will be full of the knowledge of the glory of the Lord, as the waters cover the sea."

I am, Mr. Editor,

Your most obedient servant,

PERGAMOS.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—In reference to the communication in your last from Mr. Kidd, I have only to say, that my view as to the present session of the Lord Jesus at the right hand of the Father, is simply this, that it implies, *suspended action*, touching the putting down of his enemies under this dispensation. I extend not the idea of quiescence beyond this. Nor did I, I conceive, in my reply to "M.M."

I am, Yours,

J. K.

NOTICES TO CORRESPONDENTS.

Received: N. C.; C. U.; J. K.; C. H. D.; H. M.; H. H.; H. W.; ΠΝ; R. A.

By some mistake the communication alluded to by C. U. has not reached us.

We must remind our correspondents who are engaged in, or who contemplate, serial articles, that the second volume will conclude with the December number; and it is not desirable to extend any subject beyond the volume in which it commences.

Several communications in type are delayed for want of room.

The request of S. R. U. shall be attended to as soon as leisure permits.

RECEIVED FOR REV. J. CZERSKI.

Not in time for insertion last Month.

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THE VOICE OF ISRAEL,

WEDNESDAY, SEPTEMBER 1, 1847.

APOCALYPTIC INTERPRETATION.—No. VII.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR,—In my last I called attention to the import of the words "I was in the Spirit on the Lord's day," slurred over as their consideration is in Mr. Elliott's work. The *predicate* of the proposition "I was in the Spirit" obviously relates, as I showed, to the abnormal condition in which, as on other like occasions mentioned in this book, the apostle found himself. The *subject* is the time or season called "the Lord's-day" ἡ κυριακη ἡμερα. What this really means I have made some advance to already, in a negative way, by disproving the popular notion of its being the term for the Christian Sabbath. I now proceed with the investigation.

1. And, first, as throwing some light on it, I refer my readers to 1 Cor. iii. We here find that a party spirit had crept into the Church, at Corinth, and that with this mischief, Apollos, who had succeeded Paul in his ministrations there, had had something to do. The Apostle accordingly, in a strain admonitory to all ministers, is led to expatiate on the nature and solemn responsibility of the pastoral office. On himself, when at Corinth, it had devolved, he says, carrying out the metaphor of a building by which he had described the Church—to lay "the foundation," even Christ. Others, who followed, e. g. Apollos, were to "take heed how they built thereupon." This naturally leads to the mention of different kinds of superstructure. "Gold, silver, and precious stones," to which he compares true converts, were the right materials to be incorporated in the edifice. But by hasty superficial workmen, intent upon the quantity rather than the quality of their work, there might be included, "wood, hay, stubble," i. e., spurious converts; therefore he adds that the fire should "try every man's work" inasmuch as "THE DAY" to be "revealed, (literally *apocalypsed*) by fire" would be sure to consume the latter, hypocrites and false professors—thus depriving of his crowns of rejoicing, the minister having complacency in them; whilst the former, namely genuine converts, like the fire-proof jewel, would pass through the ordeal unscathed, and be found to praise and honour and glory. This is the substance of the Apostle's argument. Of course, it will be admitted, that "THE DAY" here spoken of, is the day of the Lord's coming, called emphatically both in the Old and New Testament "THE DAY OF THE LORD." Indeed, it is plainly identified as the same in the context (see ch. iv. 5); and the sense here is obvious—a time of Divine discrimination and retribution. Does not this of itself indicate the meaning of "*the Lord's day?*" And, as occurring in the introduction of a book, entitled, "the *Apocalypse* of Jesus Christ, how coincident is such explanation of the phrase with our Lord's own allusion in the Gospel, "the day when the Son of Man is "revealed—i. e., *apocalypsed*"?—ἡμέρᾳ ὁ υἱὸς τῶν ἀνθρώπου ἀποκαλυπτεται. (Luke xvii. 30.)

2. But, again, this phrase, is further susceptible of interpretation from a remarkable verse in the following chapter, to which I now hasten: "With me," says the Apostle, "it is a very small thing that I should be judged of you or of man's judgment." (verse 3.) Now the word here rendered "judgment," is literally *day*, antithetical to the former day. (ch. iii. 13.) But our translators, although they have acted as expositors so far, in putting the thing for the time of its transaction, have yet happily expressed the mind of the Spirit; for "MAN'S DAY," runs parallel with this whole dispensation, being the period of God's forbearance and long-suffering, wherein he "keeps silence," a silence misconstrued by the world, and is therefore obviously equivalent to the day of man's erring "*judgment*." This I submit cannot be controverted. Why, then, I ask, should not the exactly analogous phrase "the *Lord's* day," in the Apocalypse, be similarly expounded to mean *the day* of HIS *judgment?* The reader will, I hope, observe the double force of the evidence here adduced. First we have

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our position directly proved by 1 Cor. iii., where we meet with an exposition of the term "day" as it relates to *the Lord*. And then we have it confirmed by the antithetical exposition of the same term as relating to *man*. Surely to a plain unsophisticated mind, this consideration must commend itself, as settling the point in debate.

3. This is not all. In 1 Cor. iv. 3, the expression "*man's day*," synonimous, we have seen, with *man's judgment*, is given in the original thus, ἀνθρωπινη ἡμερα—the possessive adjective is used instead of two substantives, of which the English idiom consists. And this, be it observed, is the very form of words which occurs in Rev. i. 10., κυριακη ἡμερα. I pray the reader's attention to this parallelism of expression as very important; because, from the peculiarity just noticed of the adjective form of the word *Lord* being used in Rev. i. 10, Mr. Elliott, among others, contends for a meaning to be attached to it, *essentially* different from that which he allows to the ordinary phrase, "the day of the Lord," ἡ ἡμερα του κυριου. Now the futility of this position is at once apparent, when we refer to the passage in 1 Cor. iv. 3. For between ἀνθρωπινη ἡμερα "*Man's day*," which we find there, and ἡμερα του ανθρωπου, there cannot be said to be any essential difference.* Why then should there be such between the exactly analogous expressions κυριακη ἡμερα and ἡμερα του κυριου? The fact is, the assertion of an essential difference in the case is purely arbitrary. There is no authority for it, nor has any been advanced.

But still there is *a* difference between the import of κυριακη ἡμερα and ημερα του κυριου. And I put it to the Greek scholar whether it consists not in this—that the former expression, according to the law of the possessive adjective, makes "the Lord's day" *in some sense*, to have already come; whereas the latter expression is indefinite. At all events this supposition harmonizes with the fact, for in *vision* the scene of the "*day of the Lord*," lay stretched out before John, when he was "in the Spirit." And it is remarkable that in the only other place where the adjective form of the word "Lord" is used, there is the same correspondence of fact with theory. I refer to 1 Cor. xi. 20. Here "the Lord's supper," is expressed by κυριακον δεῖπνον not δειπνον του κυριου; and in regard to this ordinance let us remember that not only was the Lord *present* at its institution, but the realizing His *presence* still—"*discerning the Lord's body*," belongs to the right participation of it.

Now, without going at all into details, if this determination of the meaning of "*the Lord's day*" be correct, and thus the *terminus à quo* of the Apocalypse be yet future, what is to be thought of Mr. Elliott's exposition, which makes so much of it past history? Surely it is not unlike the elaborate astronomical treatises of old which were written on the principle of the sun revolving round the earth, instead of the earth on its own axis! And the sooner it is utterly exploded as these have been, the better for the cause of truth.

Earnestly longing, I confess, for such consummation, but also that Mr. Elliott himself, may live to rejoice at it, as caring more for the vindication of the Divine wisdom than for his own credit and discernment as an author,

I am,

Yours, &c.,

J. K.

August, 1847.

* It is remarkable that in Luke xvii., the expression ἡμέρα αὐτοῦ is used as synonymous with ἡμεραι τοῦ υιού τοῦ ἀνθρωπου—compare v. 22 and 24.

THE BENI-ISRAEL.

(*Concluded from page* 233.)

The annual religious festivals and fasts of the Beni-Israel, I shall mention according to the order of the months, beginning with the commencement of the ecclesiastical year, which takes place about the vernal equinox.

1. *Abib* or *Nisan*. The great Jewish festival of the Passover commences on the fourteenth of this month. It is a curious fact, that the Beni-Israel allow, that their fathers in India, even till a late period, were entirely ignorant of the objects for which it was originally instituted, and that the only regard which they paid to it was on the eighth day from its commencement, when they indulged themselves in eating and drinking. At present, particularly in Bombay, about one-third of their number imitate, on a small scale, the mode of observance of the Arabian Jews, paying special regard to the two first and two last days.

The twenty-third of this month, the Beni-Israel denominate *Isru-Hág* ("bind the festival-sacrifice," as in Psalm cxviii. 27); but for what reason they do not know. It is spent nearly universally by them as a day of rejoicing.

2. *Jyar* or *Zif*. In this month falls the second passover of the Jews (Numbers ix. 10, 11), observed by those who cannot attend to the first passover. It is never regarded by the Beni-Israel.

3. *Sivan*. The feast of weeks, or Pentecost, commences on the sixth of this month. They partially observe it for two days, as a season of rejoicing, remaining awake at the masjid during the intervening night, and spending the time principally in reading and praying. They have no ceremonies connected with the produce of their fields, though a few of them use the prayers of the Jews which refer to them. They have no acquaintance with the Rabbinical legends associated with the festival.

4. *Thammuz*. The Jews observe the seventeenth of this month as a day of fasting, in remembrance of the breaking of the Tables of the Law, and the ceasing of the regular sacrifice; and the Beni-Israel have begun to be their imitators.

5. *Ab*. On the ninth of this month, the Jews fast, because it is said that the temple was first burnt on it by the Chaldees, and afterwards by the Romans, and because on it God declared, in the time of Moses, that none of those who came out of Egypt should enter into the promised land. Some of the Jews of London, who lately opened a correspondence with the Beni-Israel, have exhorted them strictly to observe it, to which for many years they had not been disinclined, having been admonished to the same effect by the Cochin Jews.

6. *Elul*. The Beni-Israel observe some customs during this month, and the nine days of the following one preceding the day of the Atonement, which, as far as I am aware, are peculiar to themselves. Except on the *Rosh Hodesh*, and the weekly Sabbath, they professedly fast with great strictness during the time that the sun is above the horizon. Numbers of them attend the masjid for prayer long before sunrise.

7. *Tisri*. The civil year of the Jews commences on the first of this month. The Beni-Israel devote to feasting and rejoicing the whole day, with the exception of a few hours, during which some of them attend the masjid, for the purpose of offering up prayers, and blowing horns and trumpets. Like the Jews, they use honey and sweetmeats at their evening meal. The second day of the year they spend in the same manner as the first. About three o'clock in the afternoon, some of them repair to the shore, and worship toward the ocean.

On the third of Tisri, the fast of Gedaliah, the son of Ahikam, whose murder is mentioned in the last chapter of 2 Kings, is generally observed by the Beni-Israel, as well as by the Jews.

The fast of the day of Atonement on the tenth day is strictly regarded by the Beni-Israel. A few families, in deference to some Rabbinical legend which they have heard from the Arabian or Cochin Jews, sacrifice a cock, to which they give the name of the *kappárah*, or expiation, on the preceding evening. They spend much time, both during the night and day, in confessing their sins, and supplicating the Divine mercy, agreeably to the forms of the liturgy. In the course of the night they offer up prayers to God for the Sovereign of Britain, the Governor of Bombay, and all the authorities of the country. The day following, the Kippur is distinguished for the exercise of hospitality and charity.

On the fifteenth day of this month, the feast of Tabernacles is celebrated by the Beni-Israel for nine days, being two in excess of the time prescribed in the Old Testament. A booth covered with the branches of the palm, and ornamented with flowers and fruit, is erected in every village near the masjid, in which the people assemble for the purpose of sing-

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ing psalms, and receiving the cup of blessing; but their prayers are recited in the usual place. The eighth night, those who attend the tabernacle devote to watching. The two first and the two last days of the festival are those which are most regarded, and during them little secular work is performed.

8. *Bul*, or *Marchesvan*. In this month the Beni-Israel observe neither fast nor festival.

9. *Chisleu*. On the twenty-fifth day commences the festival of the Purification of the Temple, which lasts for eight days. Few, or none, of the Beni-Israel illuminate their houses like the Jews. They keep lights burning, however, at the masjid, whither, morning and evening, they partially repair for worship. A few of them have some knowledge of the godly zeal of Judas Maccabæus, which the Jews celebrate at this season.

10. *Thebeth*. On the tenth day a few of the Beni-Israel fast, in commemoration of the siege of Jerusalem by Nebuchadnezzar the king of Babylon.

11. *Shabath*. This month is not distinguished by any holiday.

12. *Adar*. On the fourteenth day the Beni-Israel fast, preparatory to the feast of *Purim*, or Lots, which takes place on the following day, and which they partially observe, in imitation of the Arabian and Cochin Jews, as a festival commemorative of the great deliverance wrought through the instrumentality of Esther. They do not, like the Jews, repeat the feast of Lots, when the intercalary month *Ve-Adar* happens to occur.

The Beni-Israel practise occasional voluntary fasts, particularly when they are inclined to make vows. They observe no Jubilee.

The brief survey which we have now made of the observances of the Beni-Israel, might appear to warrant the conclusion that they are *Jews*, unconnected with the descendants of the Reubenites and Gadites, and the half-tribe of Manasseh, who were carried captive to Halah, and Habor, and Hara, and Nahor-Gozan (1 Chron. v. 26), by Pul, king of Assyria, and Tiglath-pelneser, king of Assyria, and unconnected also with the descendants of the ten tribes, who were carried captive to the same and neighbouring places, by Shalmanezer, after the fall of Samaria, in the reign of Hosea (2 Kings xvi. 6); for they commemorate events with which it is difficult to see how these exiles could be connected, and some of which occurred posterior to the return of the Jews to their own land from Babylon, to which they were removed by Nebuchadnezzar. It is only at first sight, however, that such an inference seems to be authorized. The Beni-Israel most readily admit, that to this adoption of their present practices, they have been led by the example and precepts of the Arabian and Cochin Jews, who from time to time have come to visit them, or to reside in their neighbourhood. The very fact that they required to be instructed by foreigners in the most solemn and interesting ordinances of their religion, as well as in other customs universally observed by the Jews throughout the world, is a presumption that they have been established for many ages in this country, and really belong to the long exiled sons of Israel. The Jews of Cochin, who say that they came to India immediately after the destruction of the second temple, or according to their own historical notices, in the sixty-eighth year of the Christian era,* have all along considered themselves distinct from the Beni-Israel of Bombay, of whose circumstances they have from time immemorial been well aware; and the black Jews of Cochin, descendants of proselytes from among the Hindús and the Jewish families which mixed with them, informed the late Dr. Claudius Buchanan, when he was making inquiries about the ten tribes, that it was "commonly believed among them that the great body of the Israelites is to be found in Chaldea;" but "that some few families had migrated into regions more remote, as to Cochin, and *Rajapur* in India." † The last-mentioned place is the district of country bordering on the Nágotná creek, in which many of the Beni-Israel are even at present settled. The want of a MS. *Sepher-Torah*, or Book of the Law, among the Beni-Israel places them in a situation in which we do not see any congregation of Jews throughout the world. The repudiation, to this day nearly universal among them, of the designation *Jew*, of which, no doubt, they would have been proud, had they merited it; and the distinctive appellation of "Beni-Israel," which they take for themselves; the non-occurrence among them of the favourite Jewish names Judah and Esther; and the predominance of the names principally connected with the early history of God's highly-favoured people, appear to me to be circumstances strongly corroborative of the opinion that they are indeed Israelites, a remnant of the posterity of the tribes, which were removed from their homes by the Assyrian kings.

In the view which we have been led to take of the Beni-Israel, they must be considered as possessed of peculiar interest, even among the seed of Abraham, connected with whose destinies the most wonderful providences, noticed either by sacred or profane history, have been developed. Amongst Christians, they must be "beloved for the fathers' sakes;" and it must be our desire and endeavour, that "through our mercy, they may obtain mercy." Their situation, if properly explained to the Hindús among whom they dwell, might facilitate the illustration of the historical testimony to the truth of the Scriptures, which the general ignorance of events which have occurred beyond the bounds of this country, renders it a matter of difficulty for many to understand. They have never, as a body, proved averse to Christian education; and they have always been ready to receive and peruse the Bible.

About twenty years ago, the American Missionaries took several of the Beni-Israel into their employment as Maráthí teachers; and from about 100 to 140 of their pupils were of the children of that community, and till 1836 instructed in reading, writing, and accounts. About thirty individuals began the study of Hebrew at Alibág in 1829, but they did not long persevere.*

Mr. Sargon, a converted Cochin Jew, instituted for the Madras Jews' Society, six schools for their benefit in 1826, which at one time were attended by 165 scholars. They continued in operation for about four years.

The Church [of England] Missionary Society has a Hebrew and Maráthí school in Bombay, which a few months ago was attended by about seventy or eighty scholars, from which more than the half, however, have been withdrawn, in consequence of some misunderstanding in the Beni-Israel community.

The Mission of the General Assembly of the Church of Scotland, under arrangements proposed by myself, commenced the work of Christian education among the Beni-Israel in 1837; and 210 pupils —159 boys, and 51 girls—are now receiving instruction in connexion with its schools. Of these, nineteen youth have entered on a course of superior study in the English Institution in Bombay. The others, with the exception of fourteen girls of this place, belong to the villages of Panwel, Alibág, Revadandá, and Ambepur.

The education of the Beni-Israel, the dissemination among them of the Scriptures, and the addresses of missionaries, are producing visible effects throughout their community. They have already nearly banished from it the idolatry and divination which were formerly practised, and they have done much to awaken in it a spirit of liberal inquiry. I have heard several individuals declare that they could not show reason for refusing to acknowledge that Jesus is indeed the Messiah.—*The Lands of the Bible visited and described.* By JOHN WILSON, D.D. Vol. ii. 667—677.

* See "Oriental Christian Spectator," September and October, 1839.

† "Christian Researches," p. 212.

* A good number of youth in Bombay, and in some of the villages on the neighbouring coast, read Hebrew fluently, without, however, being able to understand the meaning. As a help to their studies, I composed and published, in 1832, the "Rudiments of Hebrew Grammar in Maráthí," a little work which they gratefully purchased.

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EFFECTS OF DIVINE REVELATION.

The following interesting extract from "Lucilla, on the Reading of the Bible,"* affords us an opportunity of introducing to the notice of our readers a gem which we fear may be overlooked by many persons. Its title suggests the idea of some tale for youth; instead of which, it is one of the most powerful works on Christian evidences, and evangelical truth, that has appeared in modern or ancient times. The scattered arguments on these subjects are brought into one bright focus.

EDITOR.

"Look at the Jews, among whom reason had done comparatively nothing. Look at the Greeks, among whom it had worked prodigies. How is it, that while the first possessed the most sublime views of religion, the other had only vague conjectures among their philosophers, and superstitions among the multitude? Whilst a few Galilean fishermen trace the only picture of perfect holiness that the world ever saw; whilst they announce *one* God, just, wise, and merciful; whilst they reveal a blissful eternity, and show the way by which it may be attained; all is confused, abandoned, and disordered in Rome and Greece. Let us go back to the Old Testament. We must retrograde six hundred years, to reach the last of the Jewish prophecies. For the Old Testament is the most ancient of books, and Jewish history is several centuries in advance of that of Greece and Rome. The very time when the prophets Malachi, Haggai, Daniel, Ezekiel, Jeremiah, Isaiah, Hosea,† were preaching this glorious doctrine to the Jews, "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "Holy, holy, holy, is the Lord of hosts." "Cease to do evil; learn to do well." "Rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful." (Isa. xliii. 10, 11, 25; vi. 3; i. 16, 17; Joel ii. 13.) This very time corresponds with that of the seven sages, when philosophy timidly essayed its first steps; when Thales drew the world from water, and Pythagoras taught the metempsychosis; Anaxagoras had hardly appeared, and Socrates was not yet born. At this time David celebrated the creation, providence, and grace, in strains which, from age to age, give pure and exquisite delight to every pious mind, when, confessing his sin, as an act of rebellion against God, but, at the same time, confiding in the loving-kindness of Him whom he had offended, he wrote these words, which have no counterpart in the whole of profane antiquity: "I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." (Psa. li. 3, 4, 7.) This period preceded that in which Homer and Hesiod, by their beautiful, but vain fables, excited the admiration of their countrymen. Moses, who published the Decalogue, that everlasting code of the purest morality, the foundation of all laws and of all society, was contemporary with Orpheus; and the Greeks wept over the adventures of Eurydice, while the Jews listened with terror to the proclamation of the law from Mount Sinai. Abraham, who understood the value of faith, and the necessity of implicit obedience to the commands of God — Joseph, who, when pressed to commit an action which was regarded as a trivial fault among the heathen, cried, "How can I do this great wickedness, and sin against God?"—correspond to Inachus, Cadmus, and Cecrops—to the most profound moral darkness. So strong a light on the one hand, such total obscurity on the other; and the light among a people deemed barbarous, and the darkness among the most civilized; who can explain this, if the Bible be not the book of God? How wonderful a people are the Jews! Before the coming of Christ, and when they alone read the prophetic writings, they were, in their knowledge of God, unequalled among the nations of the earth; and hardly had the gospel extended to the Greeks and Romans, than these same Jews fell as much below as they had formerly surpassed them! And yet, men cannot perceive that they owed their former superiority to their possession of the Old Testament, and their subsequent inferiority to their rejection of the New!

* By the Rev. Adolphe Monod. Religious Tract Society. 24mo. pp. 331.

† From five to eight hundred years before Christ.

R. SAADIAS GAON ON THE FINAL REDEMPTION OF ISRAEL.

[R. Saadias Gaon flourished in the latter part of the ninth and beginning of the tenth century. He was principal of the college at Sora, in Chaldea, and eminent among those who were designated גאונים *Geonim*, i.e. excellentes. His writings procured him great renown in the age in which he lived, and he is still considered as one of the most celebrated of Jewish authors. The following is a translation of a part of the *eighth* section of his ספר האמונות *Sepher Aemunoth.*]

Our God has assured us by his prophets, that he will redeem us, of the congregation of Israel, from the iniquities wherewith we have provoked him; and that, gathering together all those of us who are dispersed from the east to the west, he will bring us again to our holy city, and fix our habitation there, that we may be his peculiar possession and inheritance. Thus, he himself has promised, "Behold, I will save my people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem." (Zech. viii. 7. 8.) This most weighty and important matter his prophets have discoursed of so largely, as to occupy several whole books with the subject. Nor is this blessing spoken of only by the latter prophets; Moses himself, our great master, the first of all the prophets, has recorded this promise in his law, saying, "And the Lord thy God shall bring back thy captivity, and have mercy on thee," (Deut. xxx. 3.); and onward to the end of that *Parascha.* They also confirmed what they had delivered on this head by many wonders and miracles, the account of which has been delivered down unto us. I have also made some rational inquiries into this matter, and I find it so plain, that there is no need of any more than ordinary subtilty and acuteness to discover or confirm its truth. And therefore I shall only briefly consider and explain our argument in this discourse.

The foundation upon which this doctrine of our future redemption is built is strengthened and established by various reasons, 1. By the miracles of Moses, which he first foretold and wrought, as also by the wonders which Isaiah and the other prophets performed, which they before-hand assured the people they would work, and which God, who sent them, did always most infallibly fulfil and accomplish, as he saith of himself; "Who fulfilleth the word of his servant, and accomplisheth the declarations of his messegers." (Isa. xliv. 26.) 2. Because it is inconsistent with the justice of God that he should act unreasonably towards his people. And therefore, inasmuch as he has brought this captivity upon the people of Israel, under which they groan to this day, there can be no doubt, that it was decreed by God, partly for their just punishment, and partly for their probation and trial. But he has determined a certain duration for both of these, it being impossible they should last for ever. Now when that appointed term shall be expired, it necessarily follows, that then the nations of Israel shall be delivered from all their afflictions, and receive a reward from the hand of God, for the trial they have passed through. * This is plain from what he

* There is no such idea as this, either expressed or implied, in the account which is given by Moses, of the present condition and future restoration of Israel. (See Deut. chapters xxviii., xxix., xxx.) He declares, that "*when they shall return to the Lord their God, and shall obey his voice,*" &c., that then he will turn their captivity, and have compassion upon them, and gather them from all the nations whither they have been scattered, and restore them to the land of their fathers, and do them good, and multiply them above their fathers; but it is nowhere said, that the blessings which shall at that time be conferred on them, shall be given as "a reward from the hand of God, for the trial they have passed through." As if to divest the mind of all idea of merit or reward, the Lord declares by the mouth of the prophet Ezekiel, "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." (Chapter xxxiv. 22.)—*Editor.*

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himself saith; "For her iniquity is pardoned, for she hath received of the Lord's hand double of all her sins." (Isa. xl. 2.) 3. Because God's faithfulness requires that he should fulfil the words he has spoken, and establish what he has commanded, as Isaiah says: "For the grass withereth, the flower fadeth; but the word of our God shall stand for ever." (Ch. xl. 8.) 4. Because we compare all these promises with that which he made first of all, while we were yet in Egypt; for he then promised that he would judge our oppressors, and those who had brought us into a state of slavery, and that he would bestow upon us great riches; and that he only promised. "And also," saith he, "that nation whom they shall serve, will I judge, and afterwards shall they come out with great substance." (Gen. xv. 4.) And we have seen with our own eyes what he did for us, in dividing the red sea, in raining the manna, and sending the quails, in his appearance on mount Sinai, his causing the sun to stand still, and in innumerable instances. How much more infallibly may we conclude that those things shall come to pass, which are contained in those great and glorious promises, wherein he declares his determination to bestow upon us happiness, greatness, victory, and glory, in a double proportion to all the afflictions and sorrows which he has brought upon us? Thus he says, "For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double." (Isa. lxi. 7.) He compares those sorrows which have passed over us with a small moment, but the reward which he will bestow, he calleth his great mercies. "For a small moment have I forsaken thee, but with great mercies will I gather thee." (Isa. liv. 7.) For our trial and probation, which are past, he will perform doubly those things which he hath promised; which favours he will also multiply till they become innumerable. Thus Moses...."And he will do thee good, and multiply thee above thy fathers." (Deut. xxx. 5.) And this is the reason why he so frequently reminds us in the law, of our deliverance from Egypt, and commands us to remember those things which we have seen. And if there are any things which he did for us in our Egyptian captivity, which he does not particularly remind us of when he speaks of this redemption, yet they are generally comprehended in these words, "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things." (Mic. vii. 15.)

Wherefore we bear up in patience, in the expectation of those things which he has promised, and do not grow weary, nor give up ourselves to sorrow and discontent, but rather improve in our courage and constancy, according to that command, "Be of good courage, and he shall strengthen your heart, all ye that trust in the Lord." (Ps. xxxi. 24.) It is true, that if any person consider our present condition, he might justly wonder at what he would call our madness, not having experienced, nor believing those things which we have experienced, and which we receive as articles of our faith; as a man who had never beheld the sowing of corn, if he should accidentally see a husbandman scattering his wheat upon the earth, would doubtless imagine him to be a fool, and would not be convinced of his own mistake, but by the sight of the harvest crowning the husbandman's labours with a vast increase. The Scripture itself makes use of this comparison, telling us, "that they who have sown with tears shall reap with joy." (Ps. cxxvi. 5.) Or, as one who had never seen the education of children, would laugh at a man whom he should find busying himself very much, and taking incredible pains, and undergoing a great deal of fatigue in educating his son, as one who spent his time to no purpose: but after the child is grown up, and having attained to a perfect acquaintance with all the parts of learning, is raised to command on a throne, or in an army, this person would be sufficiently convinced, that his judgment he formerly passed, was rash and ridiculous. This might also be illustrated by the time when we expect the birth of a child, of which Isaiah thus speaks, "Before she travailed, she brought forth, before her pain came, she was delivered of a man child." (lxvi. 7.)

I say, therefore, he who has measured the heavens with a span, must, without the least difficulty, be able to send us a revelation of his will from thence. He, who has measured the waters in the hollow of his hand, may, with the greatest ease, gather together our dispersed nation, though it were from the very bottom of them. Cannot he who comprehends the dust of the earth in a measure, as an inconsiderable thing, most easily bring back his people from the ends of the earth, unto which they have been scattered! And shall not he, who weighs the mountains in scales, be able with the greatest imaginable ease, to rebuild his most holy mountain? And hence it is that Isaiah thus begins the comforting things which he saith unto us: "He who hath measured the waters in the hollow of his hand" (Ch. xl. 12), to whom the nations are as a drop of a bucket, and are as the small dust in the balance, how shall not he easily humble and reduce them before us? As he thus saith, "Behold, the nations are as a drop of a bucket, and are counted as the small dust in the balance." (v. 15.) He can do this, who can shake the wicked out of the earth when he pleaseth, as when we gather up the corners of a sack and shake it; according to what is written, "That he might take hold of the ends of the earth, that the wicked may be shaken out of it." (Job xxxviii. 13.)

All this which I have delivered on this head, is nothing but what I have received from God, who created this world out of nothing; and the arguments are such as I might with sufficient authority produce, since God has used them before me. And it is impossible for us to imagine that God does not know what we are in comparison with him, and that he cannot revenge himself of us; as, on the other hand, that he is not inclined to be merciful towards us, and that as he has corrected and afflicted us, according to that, "Why sayest thou, O Jacob, and speakest, O Israel, my way is hidden from the Lord?" &c. (Isa. xl. 27), so he cannot save us and hear our prayers, as Isaiah telleth us, "Behold, the hand of the Lord is not shortened that he cannot save," &c., but that he has repented, and forsaken us, since he himself has told us, "For the Lord thy God is a merciful God, and will never leave thee nor forsake thee."

We firmly and constantly believe that God has divided the determined time of our slavery into two parts—the one of which is the time appointed for our conversion, and the other is the term or end. And whenever the former of these times is completed, the latter immediately takes place. And, if we were already converted, we should immediately expect our redemption, and the accomplishment of that prophecy of the law; "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, . . . and thou shalt return unto the Lord thy God . . . that the Lord thy God shall turn thy captivity," &c. (Deut. xxx. 1—10.) But if our conversion be not complete and perfect, then we must remain in our present condition to the accomplishment of the term. And, in the meantime, a part of us must be punished, as if generally known, for our trial, by the sword and famine, and all kinds of evils. That part of our nation must be punished by these evils, and part of them proved by trials, is plain from the history of the flood; for it cannot be doubted, that infants and little ones were proved by that trial, and then received their reward. And besides, I make no question that our forefathers in Egypt, were, by a vast majority, righteous men, and yet they remained under that probation until the appointed term was completed. And, therefore, let no person object,—that if there were any good and righteous men amongst us, our redemption would have been brought about long ago; for even Moses and Aaron, and Mirian, remained in slavery fourscore years, until the time was accomplished; and the same is to be said of other righteous men.

I think it may be worth my while to make some inquiry into the duration of this appointed time. I say, therefore, that the blessed God showed unto Daniel three angels, one of whom stood upon the waters of Hiddekel or Tigris, and the other two, one on each bank of the river, and asked him who stood upon the waters when our redemption should come to pass? For, thus saith the Scripture, "I, Daniel, looked, and behold, there stood other two, the one on this side of the bank of the

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river, and the other on that side of the bank of the river." (Dan. xii. 5.) Then began the angel who stood on the waters of the river, and swear concerning the time which God had appointed, although neither of the others had desired him to swear. Daniel thus goes on: "And I heard the man, clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it should be for a time, times, and a half." (v. 8.) And when the two angels heard these words, "For a time, times," &c., they were satisfied, as well knowing the meaning thereof; but Daniel, who did not understand these words, "A time, times, and a half," asked the angel who stood upon the waters, to explain them to him, as he tells us: "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" (v. 8.) Then the angel began again, and first tells him the reason why the things were kept secret and hidden, before he explains it to him; the reason of which was, as he saith, lest it should be known to simple and foolish men, in whom it would cause grief and vexation, as being a thing which they do not in the least desire; for they dread and fear that which wise men most earnestly desire; that is to say, they fear the recompense of the future life, which is an eternal duration. Whereas, wise men most earnestly breathe after the heavenly kingdom and its glory, and vehemently desire its speedy appearance. And, therefore, wise men shall attain to the knowledge of this secret: thus, the angel, "Go thy way, Daniel, for the words are closed up, and sealed, &c. Many shall be purified, and made white, and tried." (v. 9, 10.) Then follows his explication of his words, i. e., that they signify a thousand three hundred and thirty-five years: "Blessed is he that waiteth and cometh to the thousand three hundred and thirty-five days." (v. 12.) The word ימים *Days*, signifies תקון פת שנה, the revolution of a year, as in the law; "Within a year may he redeem it. And if it be not redeemed within the space of a full year, &c." (Lev. xxv. 29, 30.) And we find, that wherever the Scriptures fix the term of any war between nations, in such places not days, but years are to be understood. And, indeed, there are some passages in the other Prophets, where years are expressly mentioned; as Isa. xxiii. 17: "And it shall come to pass after the end of seventy years, that the Lord shall visit Tyre;" and Ezek. xxix. 13: "At the end of forty years will I gather the Egyptians." There are also other places in which *days* are mentioned, and used to signify *years;* as when God speaks to Ezekiel, "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days. (Ezek. iv. 5.) In which place, the word שנים *years*, is joined with יום *a day*, to show, that by days, years are to be understood; and, accordingly, is this place to be taken. Then Daniel, when he understood what was the meaning of these words, a *time, times*, and *half a time*, that they stood for *a thousand three hundred and thirty-five years*, put an end to his inquiries.

We now, therefore, come to make a more exact inquiry into the meaning of these words, a *Time, times, and half a time*, it being plain, that they are the same in signification with these others, *a thousand three hundred and thirty-five years*. When he says למועד, the only use of this word is, that it serves to denote the things themselves; as, when we say, at the appointed time of the month *Abib*, &c.; but the substance of the things themselves is contained in these words מועדים וחצי, *times and half a time*, which words I have, therefore, more attentively examined, and upon inquiry, find it to have been the design of the angel, that by מועדים *times*, should be understood the years of the kingdom of Israel. And so the term here spoken of, is undoubtedly equal to that of the duration of the Israelitish monarchy, and half as many years more will exceed the duration of the Israelitish monarchy by one half. The complete duration of that monarchy was eight hundred and ninety years, of which, four hundred and eighty years expired before the building of the temple, which stood four hundred and ten years. The half of this period is four hundred forty and five years, which being added to the other eight hundred and ninety, amounts exactly to the term spoken of by Daniel, i.e. a thousand three hundred and thirty-five years.*

When he saith, "And from the time when the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety days (Dan. xii. 11), he means the time of the destruction of the second temple. First of all, it is to be rebuilt forty-five years after the time of which the angel here speaks in his discourse with Daniel. And then in the next place, when he says, (Dan. viii. 14.) "Unto two thousand three hundred days then shall the sanctuary be cleansed." (*Heb., unto two thousand three hundred evenings and mornings.*) We must subtract from that number one half, because we must make up a period of entire days, consisting of day and night .... and so the number will be reduced to one thousand one hundred and fifty. And, moreover, we must add a term of one hundred and eighty-five years to that time spoken of in this discourse to Daniel; and so, by the addition of these three numbers together, we shall make up the complete sum of a thousand two hundred and ninety years.

* According to the author's calculation, the deliverance of Israel should have happened at the expiration of 1335 years from the destruction of the temple by the Romans, i.e. in the year 1405, common reckoning.—*Editor.*

THE GRECIAN, THE THIRD EMPIRE.

To the Editor of the "Voice of Israel."

Rev. Sir,—In compliance with the request of your correspondent J. U. H., "The explicit testimony of Scripture," shall be brought to prove that the Greek dominion (and not the Roman as he affirms) is the *third* in order: (Dan. ii.) where the "third kingdom (typified by brass) is afterwards explained as the subverter and supplanter of the Medio-Persian (symbolised by the *arms* and breast of silver) as also by the two *horns* of the ram which was overcome by the rough goat, *the king of Grecia.*" In both these symbolic descriptions of the same event, the Macedonian power is declared third in order of succession, and is identified as Alexander, past all doubt, by the fact of his four generals having divided his conquered territory among them, while it is equally clear that "in the latter time of *their* kingdom, transgressors having come to the full," this kingdom shall again revive, and be headed by the man of transgression. The fourth domination (characterized by iron), is not named as Rome, there being good reasons for withholding the name, however clearly the character may be given.

When our Lord premonished his disciples of what was to take place under the then existing power (to whom he with his people was tributary), he undoubtedly meant the Roman, and that only. He informs them that at *his departure* from Jerusalem, the prince of this present constitution of things, should come, and that "*the people* of this ruler should destroy the city and the sanctuary." *Who* were these if not the Romans? This is matter of history, therefore there is no need to enter into proofs. In thus, with all the unreserved confidence of a friend who keeps nothing back which may in anywise strengthen the hands and encourage the hearts of his beloved followers, our Lord only follows up to them, his devoted friends, what he had confided more than 500 years before to the man greatly beloved. To whom he had intimated that the prince or ruler of the Persian dominion had hindered for twenty-one days, the notwithstanding blessed result of his prayer; and moreover, that the resistance of this adversary having been overcome, the no less hostile prince or ruler of Greece had to be met. "When I am gone forth, lo, *the prince of Grecia shall come:*" how striking compared with his declaration respecting the ruler of the existing constitution of the world—"*The prince of this world cometh* and hath nothing in me." Mark, it was of the third worldly power which he spoke in Dan. x. 20; while it was of its *immediate successor*, the fourth in order, that he admonished his disciples as being that by which their city and sanctuary should be destroyed. (John xiv. 30.) *At the end,*

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when Jerusalem shall have become the arena of "the last end of the indignation" under the immediate and personal tyranny of the man of transgression, the compound image shall doubtless stand up in its combined character of atheism; for also, we are told, that there will be a unity manifesting forth the will and works of the adversary, which has never glorified the name of the just one, in order that it may be (at once) utterly destroyed.

We perfectly agree that "the context should regulate the sense:" had Pergamos attended to this rule he could not have mistaken the anointed, *who was cut off, but not for himself*," for "the man of transgression, who shall be permitted to act as a rod of iron," but not *in his own power*. We also most cordially agree that nothing can be more fatal to truth itself, than the prevailing error of pressing all scripture into fulfilment at the first coming of Christ. But we fear this besetting delusion must continue to confound and disfigure until, instead of being "taught the fear of God by the precept of man," masses of men and women awaken to the privilege and duty of *individual responsibility* when searching the scripture is concerned, and where the mind and will of God is the object to be attained. If one expositor's affirmation that "the new heavens and earth *wherein dwelleth righteouness* came to pass at the calling of the Gentiles," is now so substantially contradicted by the evidence of men's senses, as to be treated as the dream of a dotard who calls "evil good," and mistakes darkness for light; and if another in our own day sets at nought the expectation of that kingdom upon earth, for which we pray (under the derisive epithet of a "rabbinical fancy"), nay if he maintains that the risen Lord's revelation of things which must speedily come to pass is "a book not fully inspired," and quotes Cyril, as rejecting it from his list of canonical compositions, it is high time for such as are endowed with reason to cease from man, and be taught of the Lord, by means of his WORD (which is the record of his truth) and of his SPIRIT (whose office it is to lead unto all truth and show things to come). Could those who are "ever learning and never able to come to the knowledge of the truth," take such lessons as analogy supplies, they would soon find, to their comfortable experience, that by means of a *new power* they can happily reach home and its enjoyment, and that on a new road, which leaves far behind mile stones, posts, and hostelries. That yourself and all your readers may be taught of the Lord is the earnest desire of

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J. U. H. asks who is the anointed Cherub? (Ezek, xxviii.) The context informs us that the Prince of Tyrus is that *perverter* of good. The whole description is that of *future history*.

REVIEW.

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My hope is in Him, seeing He blesses my labours to the conversion of many souls; I dare not doubt nor fear, but He will also enable me, in due time, to get rid of the debt and difficulty.

May the Lord, who spared not his only Son, bless and reward those who have so generously sympathized with me in this undertaking, and may He incline the hearts of His children to continue their aid, is the sincere prayer of

Yours in the bonds of peace and love,

RIDLEY H. HERSCHELL.

Newnham-street, Edgeware-road,
July, 1847.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6

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TO OUR READERS.

We feel it right to communicate to our readers a resolution which we have come to with much regret and reluctance, that of discontinuing the *Voice of Israel* at the close of the present volume in December. Though there has been a gradual increase of the circulation, yet it has never reached that point that would have enabled the Editor (who is at once Editor and sole proprietor), to carry it on with ease and efficiency. The labour and anxiety which fell on him from this circumstance, he bore cheerfully, while they did not interfere with the discharge of his other duties; but a wider sphere of action, and increasing calls on his time and attention, make him feel that the lesser duty must yield to the greater. Happy should we be if any of our brethren could enter into our labours, and continue what we have begun; but from the peculiar circumstances of converted Jews, most of whom have either ceased entirely to be Jews, or, if they still consider themselves such, have lost the power of independent action, we fear this is not likely to be the case.

WHAT WAS THE MESSIAH TO DO?—No. XIV.

The restoration of the Jews, and their re-establishment in their own land, is closely interwoven with all the prophecies; but this is so especially the case with the prophecies of Ezekiel, that it is impossible to avoid making this the prominent subject in commenting on the book of Ezekiel.

Ezekiel began to prophesy a few years before Jeremiah ceased to exercise the prophetic office. Like him, he was a priest as well as a prophet. But while Jeremiah prophesied amid the stirring and exciting scenes that preceded and accompanied the invasion of the land of Israel, and siege of Jerusalem, Ezekiel delivered his prophecies amid the mournful stillness of the captive colony, which had been established by Nebuchadnezzar "by the River of Chebar." He was one of those who wept by the rivers of Babylon The early portion of his prophecy is occupied with denunciations against the wickedness of Jerusalem, and declarations of her speedy downfall; occasionally interspersed with those intimations of her future prosperity that are more largely dwelt upon in the latter portion of the book.

On a cursory view of the prophecies relating to the restoration of the Jews to their own land, their conversion to the faith of Christ appears a contemporaneous event; but a more careful examination clearly shows, that there must be at least a partial restoration of the Jews in their unconverted state. The first hint we get of this is in Ps cvii., which contains a history of God's dealings with Israel; brief, indeed, but sufficiently distinct when compared with other Scriptures. In verses 34, 35, the Psalmist states that God "turneth rivers into a wilderness, and the watersprings into dry ground: a fruitful land into barrenness, for the wickedness of them that dwell therein." This has been accomplished, and is an exact description of the present condition of Palestine. In the following verse he predicts what has not yet occurred. "He turneth the wilderness into standing water and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease." After this account of Israel's prosperity, the following remarkable hint of a reverse is given "Again they are minished and brought low, through oppression, affliction, and sorrow." The cause of this "bringing low" we learn in the thirty-eight chapter of Ezekiel, in which we find the restored Israelites mentioned in terms precisely similar to those we have just cited. They are represented as dwelling in Palestine in some such agricultural colonies as modern philanthropists have recently planned for them. Of the enemy who disturbs them, we shall speak more particularly hereafter. The prophet is desired to prophesy against "Gog, the chief prince of Meshech and Tubal," and to say unto him: "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste; but it is brought forth out of the nations and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God, it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say: I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ezek. xxxviii. 8–16) While the agricultural population, dwelling in their unwalled villages, are thus

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attacked, the city of Jerusalem does not escape. For this we shall refer to Zechariah. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled." The enemy, however, has but a short triumph. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." (Zech. xiv. 1—3.) This final attack on Israel, and the direct interposition of God on their behalf, is spoken of in various other parts of scripture. In another chapter of this same prophecy of Zechariah, it is said: "Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about on the right hand and on the left. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them shall be as David, &c." (Zech. xii. 2—8). The same final combat and deliverance are alluded to by Isaiah: "Like as the lion and the young lion roaring on his prey, so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof; as birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it." (Isa. xxxi. 4, 5.) We presume no one will venture to maintain that any of these passages can refer to either of the previous sieges of Jerusalem; since neither in the time of Nebuchadnezzar nor of Titus, did the Lord defend and deliver Jerusalem; but, on the contrary, gave her up into the hand of her enemies. All these predictions, therefore, refer to events yet future; refer to a time when the Jews shall be again inhabiting their own land, though not yet in the state of happiness and confirmed prosperity that forms such a marked feature in "the glory of the latter days."

In drawing these inquiries respecting the work of the Messiah to a close, we shall no longer follow the order of the books of Scripture, but pursue certain topics separately, and then show their bearings on the whole scheme of redemption. We think the passages above cited sufficiently prove that there is to be at least a partial restoration of the Jews, in a considerable number, to their own land, previous to their conversion and final establishment in peace and glory. If farther proof be wanting, it can be abundantly supplied. We shall now examine those passages that relate to the last enemy of Israel, who is destined to fall "upon the mountains of Israel;" and who, it will readily be admitted, would not go up to Palestine to fight against Jews that were still scattered and dispersed amongst the nations.

It has often been made a reproach to the students of prophecy, that they press into their service events very inadequate to fulfil the predictions of which they would make them the accomplishment. We do not deny that many mistakes of this kind have been made; and that the various fulfilments of the same prediction, adopted by different expositors, have thrown an air of uncertainty over the whole subject. But though we readily admit that more caution should have been exercised before such events as the Reformation, the French revolution, and other such marked epochs, were adopted as being the very event predicted by a certain prophet, yet we must remind those who make such mistakes a reason for doubting the possibility of ever coming to a clear understanding of the prophetic Scriptures, that in many cases the error was only one of *time;* and that it is probable the event really intended by the prophet, may be one very similar to that which the expositors erroneously considered the event prophesied of. All the vicissitudes that occur in human society consist of events that have often occurred before, merely modified by attendant circumstances. The great features in any given war, famine, pestilence, and revolution; are identical with those in all wars, famines, pestilences, and revolutions; it is therefore not to be wondered at, that plausible fulfilments should be found to suit the theories of each expositor of prophecy; and one, or all of them, fixing upon a wrong event, has no tendency whatever to impede the discovery of the right one by some subsequent expositor.

We have always considered it a great error to expect in the prophetic Scriptures, that minute chronological detail, that consecutive history of the world, which some expositors imagine they find in it. Some commentators on the Apocalypse, for example, discover therein a complete history of Europe from the Christian era to the millenium. But this is altogether contrary to the method of prophecy. The vision of the seer was not a panoramic view of successive events, but the picture of a great crisis. The first objects that attracted the prophet's notice were generally some judgments impending over Israel; but as his gaze continued fixed on the vision, he saw the more awful features of "the great and terrible day of the Lord;" and then, in the sunny distance beyond, he beheld the glory of Israel and of the whole earth, when the trees of the wood rejoice, because the Lord cometh to judge the world in righteousness. (Psa. xcvi, 12. 13.) So far were the prophets from dealing in details of detached events, that they group together as one, events that are separated by centuries; because these events are part of the great scheme of the world's redemption. They do not divide the Messiah coming to "make His soul an offering for sin," from the period when He is to "divide the spoil with the strong;" (Isa. liii, 10. 12.) nor the time when he appeared as the feeble "sprout from the stem of Jesse," from that in which "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall he slay the wicked." (Isa. xi. 1, 4.) The grand, final, crisis, when every thing that exalteth and opposeth itself against the will of God, and the establishment of Christ's righteous kingdom upon earth, is to be put down, is the period ever present to the prophetic mind; and it is reiterated from time to time, to comfort the people of God, amid all their trials, with the sure and certain hope of a kingdom that cannot be moved; and to warn the wicked that, if they remain impenitent and reject the offered mercy of God in Christ, they will be shut out from this glorious kingdom.

To those who desire to study the sure word of prophecy, we strongly recommend an intimate acquaintance with the letter of Scripture. When frequent perusal has fixed the words of the various predictions in the memory, it is wonderful how much light is thrown on any given subject that may be under consideration, by the spontaneous suggestion to the mind, of similar statements in other portions of the prophetic writings. It is not until we have this intimate knowledge of the revealed word, that we are in a condition efficiently to compare scripture with scripture,—"spiritual things with spiritual." What formerly appeared detached and general denunciations against evil, or threatenings of judgment, then assume a specific character; and irresistibly impress the mind that they refer to one and the same crisis; while brief hints, that had not formerly attracted notice, are found exactly to correspond with more lengthened details in some other prediction; and thus link the whole passage in which they occur, to the events contained in this prediction.

We now proceed to consider what is revealed concerning the last great enemy of God and His people, who, by the common consent of prophetic students, is generally denominated Antichrist. There are some divines and commentators who strongly reprobate the notion of a personal Antichrist; who consider the term either as denoting an evil principle, as the enemies of truth in general, or as a succession of individual opponents of the cause of God. Those who think the notion of a personal Antichrist absurd, and who seem to consider it beneath the dignity of divine revelation to be so much occupied with one individual man, forget that in all the great movements that have ever occurred among mankind, some one man has been the chief actor, the mainspring of the whole. Whether for good or for evil, it is individual minds that have ruled the world; and when events have been brought about by design at all, it has been the design of one man, though it may have required thousands to execute it. It is therefore not inconsistent with God's providential dealings in the affairs of the world, but strictly conformable thereto, that there

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should be some prominent individual at the head of the last great confederacy "against the Lord and against his anointed." We are convinced that no attentive reader of the prophetic Scriptures can come to any other conclusion. From first to last they meet with one individual whose identity is not to be mistaken; and who cannot be recognized in any enemy of the truth who has yet appeared on the stage of the world. That many have borne a strong resemblance to him, cannot be denied; one conqueror must necessarily resemble another conqueror in many respects; and all wicked men have many things in common; but neither Antiochus Epiphanes, Buonaparte, no individual pope, nor the pope as an abstract idea, has fulfilled all that is predicated of this last enemy. We will go so far as to admit that the resemblance in some of these instances may have gone beyond a mere coincidence; that some of these enemies may have been types of that "wicked one whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming;" but none of them has been this "wicked one" himself.

Our space will only admit of citing a few of the passages where this individual is spoken of; we must therefore beg our readers carefully to peruse the whole of those portions of Scripture of which we give extracts.

One of the earliest notices of this personage is in Ps. ix. After stating that the Lord has rebuked the heathen and destroyed the wicked, it is said in v. 6.: "O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities, their memorial is perished with them." This is one of the minute hints to which we have referred, that are afterwards more largely explained. In many of the subsequent psalms, when David is speaking of his own personal enemies, he is led beyond them to this last enemy. A similar transition takes place in the prophecies of Isaiah, where, in prophesying respecting the enemy of Israel at the time being, the prophet is carried beyond him to the final enemy. This is very evident in regard to "the Assyrian" mentioned in chapters x. xiv. The passage relating to the king of Babylon, at the commencement of chapter xiv. is so striking, and so well illustrates what we have stated, that we must dwell upon it for a little.

When Hezekiah had recovered from his illness, the son of the king of Babylon "sent letters and a present" to him, congratulating him on his recovery. Hezekiah showed the messengers from Babylon "all his precious things," his silver, his gold, "and all the house of his armour;" in order, probably, to impress the minds of the strangers with his invincible power. But God will not suffer His own children to boast in an arm of flesh. The prophet Isaiah is sent to reprove him for his vainglory, and to tell him the purpose of the Lord:—"Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the Lord." (Isaiah xxxix. 1—6.) It was probably when the prophet was musing on this sad prediction, that the Spirit carried him in vision to behold the overthrow of Babylon; and comforted him with a view of Israel's final prosperity, and triumph over all his enemies. The vision contained in Isaiah xiii. begins with the judgment on Babylon, but soon gets beyond it to the final consummation. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger:—And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (v. 9. 11.) This destruction of Babylon is followed by the happy restoration of Israel; and then follows the passage to which we wish to draw our reader's attention:—"It shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shall take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the scepter of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest and is quiet; they break forth into singing." The person here spoken of under the title of "king of Babylon," is evidently no ordinary conqueror, since his fall is mentioned as an object of interest and curiosity to all the great men who have preceded him. "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations: All they shall speak and say unto thee: Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart: I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet, thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying:—Is this the man that made the earth to tremble, that did shake kingdoms? That made the world a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (Isa. xiv. 3—17.) We do not deny that several features in this picture recal the pretensions of the popedom; while other particulars resemble the exploits of Buonaparte; but neither this renowned conqueror, nor any pope, has been the counterpart of the character here delineated. Buonaparte, so far from being an enemy of Israel, was very kind to the Jews. There is, in the description of Israel's last foe, a union of the spiritual and military offices, that has never yet been exhibited in one man. The Pope, it is true, has made wars in defence of his ecclesiastical rights, but he has never assumed a military character in his own person.

JEWISH INTELLIGENCE.

THE NEW PRUSSIAN LAW CONCERNING THE JEWS.

Section 2. A Jew may hold any office under Government which is not connected with judicial, magisterial, or executive power.

Section 4. The restriction hitherto existing on the business of the native Jewish itinerant merchants are repealed.

The Jews are also permitted to carry on the trades mentioned in Sections 51, 52, 54 and 55 of the trade regulation of 17th January, 1845, provided that no magisterial or executive power be connected with any of the said trades.

Section 7. With reference to the taking and the validity of an oath, whether in civil or criminal cases, there shall henceforth be no difference between the Jews and the rest of our subjects.

Section 23. All rates and taxes which the Jews as such have now to pay to Government are revoked.

Section 33. The Jews in the Duchy of Posen are only then permitted to reside in the country when they purchase or rent a farm, and cultivate the same, when they are engaged as servants to landed proprietors, or when they act as such in the capacity of distillers or brewers. To keep public-houses in towns, but never in the country, they can only be licensed on the production of a certificate from the local authorities as to their personal qualification. They are unconditionally prohibited from being itinerant merchants. They are not permitted to change their dwelling-place from this into any other province, and for a temporary residence there they require the consent of the chief president of the province.—*A. Z. des Judenthums.*

From the GRAND DUCHY OF POSEN.—*12th July*—(private correspondence.)—A prejudice has long been entertained against the Jews of this province, that they were as incapable of appreciating the religious movements of our age, as of following, even at a distance, the bright example of other communities. A residence of several weeks in some towns of this province, has, however, convinced the writer, that here also improvement has already commenced, that here also the Jews prove how much they feel the necessity of a refor

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and how eager they are for the accomplishment of that reform. In the towns of Gnesen, Nakel, Krotoscin, Schneidemühl, and others, German preachers are already appointed either in place, or in conjunction with, the old Rabbis. Rituals and ceremonies have obtained a new colouring, and, what says a great deal here, even the choir has been introduced in some of the synagogues. Even the little town of Filchne, which is so sadly behind other communities, is beginning to redeem her character. Especially praiseworthy is the conduct of Mr. A. Hammerstein, one of the Congregational Board of that town, who, with a genuine zeal for religion, and with a correct notion of Judaism, is successfully devoting all his energies to the cause of reform. It was through him that we had the pleasure of hearing German sermons on various festivals, that a German preacher was engaged in the person of Dr. Stein, and that such changes have been effected within the synagogue as are suitable and necessary for the contemplated ritual.—*Ibid.*

KÖNIGSBERG.—*11th July*—(private correspondence.) Dr. Goldscheider has issued "An Appeal to the Jews of Prussia," in which they are called upon to refute certain views expressed in the late Diet, by declaring *collectively*, that their religious, and particularly their messianic faith, is in no wise opposed to their duties as citizens and patriots. Every one, of course, is at liberty to accede to this appeal. But we think, that where facts are speaking, there can be no necessity for words and declarations. We live in this country and among this nation. We are desirous of participating in all its movements, works, and duties, and have always evinced our readiness, conscientiously to fulfil the honorary offices which have been intrusted to us. Many of us are serving under the banners of Prussia, many have fought in her battles, and cheerfully followed the call of our king and country. Our children are not reared as if they were destined for the land of Judea, but in such a manner as to become useful members of society in this country. Nor can the strictest investigation prove us guilty of any neglect of patriotic duties. The dogmatic messianic promises of Judaism have all reference to an ideal future—when civilization will, perhaps, have returned to the flourishing territories of Asia, whence it proceeded thousands of years ago—when the hundreds of heathenish nations will be civilized, and "the earth shall be full of the knowledge of the Lord as the waters cover the sea"—when "*all* nations shall flow unto the mountain of the Lord," "beat their swords into ploughshares," and cease "to learn war,"—when the whole world will be one union of love,—when "the wolf also shall dwell with the lamb, and the sucking child shall play on the hole of the asp." (Isa. ii. 2, &c.; xi. 6, &c. comp. with Rom. xi. 13, &c.) The promises are essentially the same as the yet unfulfilled *messianic promises of Christianity*. The latter are almost more of a political nature, when we consider the temporal reign of Christ during *the millennium*. (Rev. xx. 4; v. 9, 10; Matth. xix. 27, 28; xvi. 27, 28; xxvi. 27—29; xxiv. 29, &c.) But it is doubtless unnecessary to declare, that no rational Christian or Jew will neglect his present duties through a near expectation of those wonderful and enigmatical phenomena which are quite foreign to the natural course of events.—*Ibid.*

KÖNIGSBERG, *3rd July*.—No answer has yet been given by Government to the complaint of the Jewish community about the prohibition of the projected Sunday-service; the Supreme Court of Censure has, however, permitted the publication of the whole proceeding, which had formerly been rejected by the censor of the district.

In this place, also, they contemplate sending a *monster-address* against the expressions of the Minister de Thile, about the oriental sympathies of the modern Jews. Yet many Jews will sign neither this nor the Berlin address, because they deem it unnecessary emphatically to announce self-evident things, just because they are despised by a minister.—*Ibid.*

ROME, *12th July*.—Yesterday we witnessed a second grand entertainment, or rather a second popular meeting, near Torre de Quinto. This meeting was attended by about 5000 individuals, and among them was a considerable number of Jews, with whom a reconciliation has been effected already at the first meeting. For the present the Jews have given up all hopes of being removed from their Ghetto into a healthier locality. In consequence of the late disturbances, and the continued threats of the mob to destroy the new Jewish quarter, they deemed it most prudent to thank the Pope at present for his benevolent intentions towards them, and to remain in the Ghetto, which they have occupied for so many centuries. Pope Pius IX. has, however, granted them some other favours, namely, an annual contribution of 300 scudi towards the maintenance of their poor, and a pension of sixty scudi for life to every Jewish couple, whose marriage has been productive of twelve children. The same pension has hitherto been granted only to Christian parents.—*Ibid.*

From the DANUBE, *July*.—(Private Correspondence.)—To judge from the turbulent movements within our communities one might really imagine that the petrified masses had at last become animated, and that the uproar was indicative of the near approach of something good. But on looking a little deeper into the affair it will soon be seen that it is only the rumbling noise of hard substances, that are constantly clashing against one another.

The pious and amulet-bearing congregation of Ujhello disgraced their Rabbi because he is a *Chasid*, and the liberal-minded Szegedin dismissed her Rabbi in consequence of a rumour that he had written a pamphlet savouring of Rationalism. Czakathurn rejects her Rabbi because he was too indulgent towards a rich man, who returned from his travels rather late on a Friday evening; and the orthodox congregation of Körmend stopped these three months already the salary of their orthodox Rabbi, in order that he might be induced to—go away. Neusatx, where several orthodox Rabbis have already become martyrs, has elected a German preacher; but he also has already received a formal notice to leave, and only maintains his post a few weeks longer by an order of Government.

The people of Palota, who, six months ago, declared that no Rabbi should be engaged that had not the approbation of the Presburg and Bonyhard Rabbis, have now elected a Rabbi from the University, Mr. Peter Singer, by whom they must expect to be edified with Hungarian sermons!!!—and the town of Papa, which sustained the most fearful struggles under the rigorous Paul Horwitz, is at present carrying on a lawsuit against the celebrated Löw. In Rechnitz, where the Rabbi made a solemn declaration that it was quite unlawful to move the reading-desk, they are now building schools for profane studies; and in Pesth, which has all the trivial customs and all the great vices of Paris, an association is formed for the study of the Talmud, and the people are strenuously opposed to the introduction of a choir. Irreligious individuals are the correspondents of the orthodox journals; and disciples of Rabbi Sopher give encouragement to apostacy!—*Ibid.*

KÖNIGSBERG, *5th July*.—It is rumoured that the Jews of this place are about to protest against the use of the synagogue for the German Sunday-service, and that the second service which was fixed on next Sunday will no longer be performed in the synagogues. The Reform party are looking out for another place of worship, and it is reported that they have been offered the use of one by the Independents. The first Sunday-service was performed under the protection of four police officers.—*Ibid.*

MÜNICH, *6th August*.—There is *no* truth in the report that the Bavarian Rabbis have obtained the permission of Government to attend the Assembly of Rabbis, which will take place this year at Mannheim, and that the Rabbi of this place had gone thither for that purpose.—*Ibid.*

MANNHEIM.—After hesitating for a long time, the Minister of the interior has at last declared, "that there is no legal impediment in the way of holding an assembly of Rabbis in the Grand Duchy, but that the selection of any particular place requires the sanction of the local authorities." The necessary sanction has hitherto been refused by the corporation of Mannheim.—*Zion's Wächter.*

MANNHEIM—"In spite of the *Zion's Wächter*, we shall yet have this year an

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assembly of Rabbis," said the very reverend Committee. Poor generation! Art thou indeed fallen so low that the noblest, yea, the only motive of thy assembling consists in a silly and mean defiance? Is it vanished, that faith in you, and in your high-sounding phrases of reforming and elevating Judaism? It is vanished, indeed! You are judged, we will not exult. But we must correct the erroneous idea, that we would be grieved by your being permitted to hold an assembly! We are perfectly indifferent to the same; you are no longer capable of injuring our religion. Not a word more, Mr. President, *in hopes* of the fourth assembly.—*Ibid.*

Résumé.—An important and eventful year, unparalleled in the historical records of the Jews of the empire, is just expiring. The year has been important, not only for what has been achieved, but also for what it has failed to realize; not only for what it has accomplished, but also for what it has left undone. Whilst in a political point of view it has carried us forward with rapid strides, with a speed which we could scarcely have anticipated, it leaves us entirely stationary in the development of our internal affairs; so stationary, indeed, that we may consider our state as one of stagnation. "He that does not progress, retrogrades," was declared centuries ago, by one of our sages; and truly he that remains stationary, while round him all advance, is retrograding. Let us first speak of hope protracted, and then consider what has been done. We had hoped in the course of the year to see opened, somewhere in the west end of the town, a house of worship, consecrated to the God of Israel. But, alas! our hope has been frustrated. Have the leaders of the community considered the effects of this procrastination? They themselves, having been brought up in the city, and having in the early part of their lives held an almost exclusive intercourse with their brothers in faith, having frequently participated in the practice of those religious rites which are so well suited forcibly to impress the juvenile mind, and, lastly having continually been reminded of their duties and vocation as Israelites, and habituated to their discharge by the constant sight of and contact with objects associated with sacred ideas—the leaders themselves, no doubt, feel a strong interest in the welfare of the community, and the preservation of its institutions. But will this also be the case with their children, who are growing up in a different atmosphere, and whose feelings must be entirely estranged from institutions, of the salutary workings of which they know so little, from objects so rarely placed before their eyes, from rites so little practised before their sight, and the edifying effects of which they have so little experienced? It cannot be expected that the wealthier classes will return to to the localities consecrated by the synagogues, they must therefore consecrate, by a synagogue, the localities they now inhabit, and that too as soon as possible, since every day loosens more and more the bonds which tie the rising generation to the city synagogues.

We were in hopes of seeing at least some steps taken towards the realisation of a long contemplated and much desired object. We were in hopes of seeing a beginning made (however slender) towards the establishment of a college for the training of a Jewish ministry. But again we are disappointed. The apathy with which this subject is treated, is as injurious to the community as it is painful to its well-wishers; and one begins almost to doubt the existence of that shrewdness said to be characteristic in Israel, when it is considered that those very persons who would unhesitatingly pronounce him unfit for the skilful performance of some mean manual labour who had not served his prescribed apprenticeship, would not hesitate to entrust the most important task — that of guiding them in their path to salvation to a man who could have but a few opportunities of preparing himself for the efficient discharge of his sacred duties.

Let those who plead in excuse of their apathy that the small number of situations to be desposed of renders such an establishment unnecessary, look over our advertisement sheet of this year, and they will discover their mistake. At the sight of such culpable negligence, one feels tempted to exclaim, "O that they were wise, that they understood this, that they would consider their latter end."—*Voice of Jacob.*

Condition of the Jews in Rome.—Within the last few days the public prints have recorded one more of the glories that illustrate the reign of Pius IX.; the measure of toleration by which the Israelite community has ceased to be a proscribed race, confined within the circle of a miserable and unwholesomely overcrowded quarter, and received permission to settle amongst their Christian neighbours, when the necessity or propriety of that translocation can be proved.

The Israelite community of Rome has been attested to possess many civil virtues, and to have been singularly free from the vices that most disturb society. Their conduct is pacific, their temper sober and submissive, their habits industrious. We have been informed that their English co-religionist, Sir Moses Montefiore, made inquiries into the statistics of their moral condition in this city, and gathered proofs that the crimes amenable to the laws are of remarkably rare occurrence amongst them. It is not to be forgotten that, though of late years they have suffered restrictions at Rome removed in other cities, their enfranchisement originated in this capital of Christendom, and it was under the Pontiffs that they first received the paternal protection denied in the stormy periods of the middle ages, by both feudal and royal authorities.

They settled first in Rome at a period not now to be exactly determined, and under the emperors inhabited the region of Trastevere, where they had a synagogue; they continued in the same location under the popes, though at liberty to reside in other parts, till the time of Paul IV., who, by a bull issued in 1555, obliged them to settle at this side the Tiber, within a given circuit, thus originating the enclosure called the *Ghetto*. Their numbers were allowed to increase under Leo XII. and their quarter was enlarged.

The question of the era of their first establishment in Rome was discussed at a re-union of the Roman academy of Archæology, reported in No. 28 of this journal. The professor of Hebrew in the Roman university, opposed, on that occasion, the opinion that the Jews had been first located in Trastevere by Augustus, or that Pompey had conducted them in slavery to Rome after his capture of Jerusalem. He maintained the probability, that at least a portion of the colony in Rome had been conducted hither from Asia Minor in the time of the republic; finding support for this opinion from the use of the Greek language in some ancient sepulchral inscriptions belonging to this nation in Rome. He observed, that the number settled here at the time of Caligula, amounted to about 25,000. So numerous were they at the time of Augustus that, according to Josephus, 8000 residents accompanied the ambassadors arrived from Jerusalem to the imperial palace. Their burial place was discovered by Bosio outside the Porta Portese, in 1602, with several tombs, on one of which was the seven-branching candlestick, on another the Greek inscription ΟΥΝΑΓΩΓ, proving that their synagogue had existed in that quarter.

The present population of the Ghetto was computed at 3,800 five years ago, the number of families, 800; but the contemporary press now raises the number of inhabitants to 3,900. Amongst these, 2000 are paupers; 1000 support themselves by various trades, chiefly that in articles of dress; and the rest, in easy circumstances, have made their fortunes by merchandise. It is much to their honour, that the poor, to whom the rich are so disproportionate in number, are entirely supported by the alms of their co-religionists; and the sick, though admission is open to them alike with Christians, in any hospital of Rome, are provided with every attainable comfort, medicine, and advice from Jewish doctors, without leaving the Ghetto. The chief practitioner of the medical profession (which they are only allowed to exercise among themselves, nor can it consequently be any road to distinction or affluence) is the high priest, who every morning goes his rounds to the houses of the sick, after attending the daily devotions in the synagogue. We have met this functionary, attended by a servant in a Turkish dress, and received with marks of profound reverence as he passes on his medical

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progress; his imposing and majestic appearance, with a turban, a flowing beard, and long vestment, added much to the oriental character the scene already possessed from *al fresco* habits of living, and peculiar physiognomies of the inhabitants. The high priest (or more properly, *capo-Rabbino*) has lately arrived here to fill the place of his deceased predecessor, from Jerusalem, where, we have been informed, seven dignitaries of this rank preside over a college supported by the subsidies of the Hebrew communities, scattered over the world, for the education of Rabbi; and with this central synod, the community of Rome is in regular correspondence. Subordinate to him are six or seven pro-rabbi; to perform the usual service in the synagogue, here called the *Scuola*.

It is another circumstance, much to the honour of the Roman Israelites, that their children of both sexes are almost all educated at the expense of the community; the wealthier parents contribute to the support of the teachers; but the children of others are received at the schools without any exaction of payment, and thus all among the inhabitants receive the same degree of instruction. There are five spacious class rooms, in a rambling and outwardly dismal-looking mansion; the expenses, over and above what the slight assistance received from the wealthier covers, are defrayed by a contribution made on the simple method of carrying a money-box every day through the streets. At about five years of age, the children begin their studies with the Hebrew language, which precedes the Italian, and are to a degree masters of this, before even learning the letters of the latter. The religious studies, taken entirely from the Old Testament, occupy the early part of the day; then follow the profane, consisting of writing, accounts, ancient history, Greek and Roman, in the Italian, and, for the higher classes, a course of logic, the author used for which is Soave, a writer once in more general repute than at present.

We regret that there is still so much in the condition of this people at Rome, imperatively calling for amelioration, before it can be said that they have been dealt with in the spirit of Christian justice. The confinement within a given space (exactly tending to confirm national failings, keep alive whatever prejudicies, whatever narrowness of ideas may possibly exist, and widen the alienation from those whose intercourse might be of healthful consequences) has hitherto prevented them from leaving their quarter after sunset, when the gates are shut, or settling in any other part of the city, however unexceptionable be their character or station, leaving only the privilege of depositing wares for merchandise in buildings without the enclosure. This evil has been, in its principle at least, abolished by the beneficent sovereign, but there are others, which a deputation of Israelites has submitted to his clemency and judgment—as the inhibition against the exercise of liberal professions, of all occupations coming within the category of *arts*, thus confining industrial energies to a narrow and least intellectually inciting or materially profitable circle. These are grievances which we trust cannot long continue to be felt, by any, of whatever persuasion among the subjects of Pius IX. —*Roman Advertiser.*

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—I find from the perusal of your monthly periodical, that there are persons who hold very different and opposite views respecting the resurrection and rapture of the saints at the coming of the Lord; the *one class* believes that the church remains on earth, *through* the tribulation of Antichrist, until the coming or epiphany of the Lord—*the other*, that the church is taken up from the earth, together with the risen saints, *previous* to that severe trial, and tarry with the Lord in the air until *He* comes for the purpose of destroying Antichrist. Now, I would just put the following questions to those who hold the latter opinion, and I should feel greatly obliged to any one that will give them a satisfactory answer:—

1st. Is not the *appearing* of Christ *the* hope of the church?

Titus ii. 13. "Looking for that blessed hope and the glorious *appearing* of the great God and our Saviour the Lord Jesus Christ."

2nd. Is not the *appearing* of Christ the period of the resurrection of the saints and the church's glory?

1 John iii. 2. "And it doth not yet appear what we shall be, but we know that when he shall *appear*, we shall be like him, for we shall see him as he is."

Col. iii. 4. "When Christ who is our life shall *appear*, then shall we *appear* with him in glory."

3rd. Is not the *appearing* of Christ, the time when the saints receive their appropriate reward?

1 Pet. v. 4. "And when the Chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."

4th. Is not the *appearing* of Christ the termination of Antichrist's reign, and the period of his destruction?

2 Thess. ii. 8. "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the *brightness* (or *epiphany*) of his coming." And, consequently, if it be so—if the *appearing* of the Lord Jesus Christ be the hope of the church, the consummation of its glory, and the time when Antichrist is destroyed—does it not follow that the church is *upon the earth* during the tribulation? or can it be shown from Scripture that these events take place *before* his appearing?

I am, Dear Sir,
Yours in the Lord,
Sept. 3, 1847. C. U.

NOTICES TO CORRESPONDENTS.

Received: Beta; C.; H. S. E.; C. U.; Christianos.

We cannot insert the communication of H. S. E. Excellent as the object for which he pleads is, it is quite foreign to the subjects of our journal; and there are many more appropriate channels through which he can make the same appeal.

We strongly recommend to Beta the perusal of Dick's "Christian Philosopher." Crude notions like those of Beta, give to the better instructed infidel a great advantage.

BOOKS RECEIVED.

Sparks from the Anvil. By ELIHU BURRITT, A.M. GILPIN.

The Law of Offerings. By ANDREW JUKES. NISBET & Co.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

Vol. I. of the VOICE OF ISRAEL is complete, and may be obtained of any Bookseller, bound in cloth, price 7s.

THE VOICE OF ISRAEL,

FRIDAY, OCTOBER 1, 1847.

THE JEWISH INQUIRER.—No. IX.

The following account of the conversion of Shalome, notwithstanding its faults of style, and occasionally injudicious mode of expression, is both interesting and instructive. It is unlike all the other cases of conversion we have brought under the notice of our readers; and it illustrates statements we have made at different times. Our Jewish brethren will observe that it occurred more than a hundred years before "conversion societies" were thought of. It is also an instance of the fact we have often stated, that the conviction of the understanding is not necessarily followed by the surrender of the heart to God; and that neither Jew nor Gentile is made a Christian merely by being baptized. And, while disclaiming all intention of setting up a standard of Christian experience, we would affectionately intreat those of our baptized brethren who seem to have found it a very easy matter to embrace Christianity; who, as they have themselves told us, consider having "got through the *Catechismus*," a sufficient preparation for baptism, to study the mental conflicts of poor Shalome: and to be assured, that though it may not be needful they should suffer all his terrors, yet that they know nothing of true Christianity, if they do not understand somewhat of his self-abasement, and deep conviction of sin.—*Ed.*

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SHALOME.

Mr. Humphrey, the minister of the church in Rosemary-lane, observes respecting the subject of the following narrative, "I have had a considerable acquaintance with Mr. Shalome, and I must needs say, I think he hath given as uncontrollable a proof of God's dealings with his soul by way of conversion as any one I have conversed with since I came into the ministry. I have observed a true strain of faith to run through his discourse, and he hath given me sufficient reason to conclude that he is a stronger believer than most of us Gentiles. The conversion of this individual is an encouraging presage of the happy re-ingrafture of the Jews into their own olive tree; an event witnessed by the Word of God, and confirmed to us by this unusual act. By the one he has declared what he will do, and by the other what he can do. And as the word of promise may encourage us to pray, so this instance of divine power to hope, that God will cause breath to enter into those dry bones, that they may live."

A Narrative of the conversion of *Shalome Ben Shalomoh*, given to the church of Christ, assembled at their meeting-house, in Rosemary-lane, September 29th, 1699. [The church in Rosemary-lane was a *Congregational Church.*]

I hope, men and brethren, that what I am about to say may prove as effectual as the sermon which Peter preached to the men of Judea and Jerusalem, at the hearing of which there was a universal crying out, "Men and brethren, what shall we do?" (Acts ii. 37.) If that be your inquiry, take Peter's answer, "You must believe and be baptized, that the Holy Ghost may come upon you." (ver. 38.)

I, Shalome Ben Shalomoh, was born of Jewish parents, my father's name Shalomoh, my mother's Leah; was circumcised the eighth day in Pusnouny, in Poland, where I lived till I was twelve years of age; at which time it pleased God (who works all things for the good of his elect) that all our family, myself alone excepted, died from a great plague, which had universally spread itself through that land. Being left thus destitute, I had an inclination to travel, and in my travels, a boy, who was in the Duke of Brandenburg's army, came and said to me, "Why do you not turn a Christian?" "A Christian," said I, "why, think you I will worship images?"—for such was my ignorance, that I thought all Christians were Papists, there being none but Papists who were called Christians in the country where I was born—"Do you," said I, "believe the Bible, the Old Testament, the five books of Moses, the Psalms of David, and the Song of Solomon?" "Yes," said he, "we have all these." "Do you," said I, "worship images?" "There are," said he, "two sorts of Christians, Protestants, and Papists; we believe no other Saviour but Jesus Christ alone." "Well," said I, "carry me to a minister." He accordingly brought me to the Duke of Brandenburg's minister, who opened to me something concerning Jesus Christ, from the five books of Moses; as, first, that in Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;" which appeared to me, when God opened my eyes (for I could not see it before), a lively representation of the death and resurrection of Jesus Christ; as also from that in Num. xxi. 9, when God commanded Moses to lift up a brazen serpent on a pole, that every bitten Israelite, looking thereto, might be healed, did I learn that Jesus Christ was the true brazen serpent, by believing on whom alone it was that I could obtain salvation and eternal life. He also endeavoured to show me how that many of the Psalms were prophetical of Jesus Christ, particularly Ps. ii. 7, "Thou art my Son, this day have I begotten thee." And Ps. cx. 1, "The Lord said unto my Lord, Sit thou at my right hand," &c. And Ps. xxii. 16, 17, 18, "The assembly of the wicked have enclosed me, they pierced my hands and my feet, I may tell all my bones, they look and stare upon me, they part my garments among them, and cast lots upon my vesture;" which did to me clear up something of what Jesus Christ underwent as he stood surety for his elect. From Isa. ix. 6, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," I learned something of the human nature of Jesus Christ. He also endeavoured, from Gen. i. 2, ורוחאלהים מרחפת עליפני המים "And the Spirit of God moved upon the face of the waters," to evince to me the being of the Holy Ghost. The notion of a Trinity I took in from Gen. i. 26, "Let us make man;" and from Gen. xi. 7, when God, coming down to see the city and tower which the children of men had built, saith, "Go to, let us go down and confound their language." From Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come," &c. I saw that Jesus Christ was the true Messiah, in which I was satisfied; and though as yet I had nothing more than the notion of things, yet, as the eunuch said to Philip (Acts viii. 36), so said I, "What hinders me to be baptized?" And baptized I was, in Berlign, in Brandenburg, and the Duke stood my godfather. I became not a Christian for silver or gold, but was constrained thereto by the mighty power of Jesus Christ. I was beholden to none, but to the almighty power of God. After this I was recommended to a minister in the city of Ryneburg, on the Rhine, by whom I was further notionally confirmed in the Christian faith; and from that time I had a mind to travel into England; where, under the denomination of a Christian, I lived a great while, revelling in all manner of wickedness, committing iniquity with greediness. As I grew elder, I thought it was high time to reform, knowing I must give an account of deeds done in the body. I then resolved to lead a new life, and venture on the mercy of Christ, which, though I prayed for night and day, yet I could not find it. I made many resolutions to live better, and broke them as fast, knowing nothing of the person of Jesus Christ; at length, I was, by continued prayer, very solicitous for repentance; yet, thought I, should I repent, it will not avail me unless I could forsake my sins; to prayer I went, and in an agony I was, I flung up mine eyes and heart to heaven. "Lord Jesus Christ," said I, though thou wilt not show mercy to me, though I must perish, yet will I trust thee still." Terrors of conscience still pursued me, so that I often thought, through want of ease in my conscience, though I should trust in Jesus Christ, yet I should be damned. I thought many times, as I passed over the fields, that I saw the Lord Jesus Christ coming in the clouds; upon which, when I began to consider my own condition, I passed judgment on myself as one that deserved hell and damnation. I found, as I thought, the devil binding me in chains, which made me cry out, as Rom. vii. 23, 24, "I am carried into captivity to the law of sin which is in my members; O wretched man that I am, who shall deliver me from the body of this death?" The terrors of hell took hold of me, I thought I saw the pit of hell ready to receive me. How to get peace of conscience I knew not; nothing but hell and damnation sounded in mine ears. I thought I must be damned if I turned not to Jesus Christ. In these agonies of spirit I read once and again the book of one Baxter, which I thought would have been a great means of my salvation. But, alas! that drove me more into hell; I thought I should by it have sunk into utter despair. I could find nothing in it for my consolation. What course to take I knew not. I desired the Lord Jesus to do a miracle upon me, in breathing the breath of life into my soul, which was dead in sin, as he formerly raised those who were naturally dead from their graves. I pleaded his power, as he in Matt. viii. 2, "Lord, if thou wilt, thou canst make me clean;" and cleansing I stood in need of, for I saw my sin so black, that I abhorred myself in dust; I thought I was not worthy to roll myself on Jesus Christ; yet I resolved to venture, I knew I could but be rejected, as 2 Kings vii. 4, "If we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we shall die also; now, therefore, come, and let us fall into the host of the Syrians, if they save us alive, we shall live, and if they kill us, we shall but die." I always concluded prayer after this manner, "Lord, though thou wilt not hear me, yet will I trust to thee." I prayed (as one sensible of my own insufficiency) that God would by his Spirit teach me to pray. There was yet a secret hope in me that God would call me.

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However, I resolved to lean on the Lord Jesus, praying that he would give me the spirit of him that raised Jesus Christ from the dead, to raise me from the death of sin; such was my affection to Jesus Christ, that I often wished myself in a cave, so that I might enjoy him, though I endured the greatest hardship.

In these conflicts of spirit the devil set in upon me, told me, "it was impossible for me to be saved;" "for," said he, "your parents have wished a curse upon you;" and insinuated, as if I was by that curse bound over to eternal damnation. "How," said he, "can you believe that the Son of God should be born of the Virgin Mary? or that he who was born of her, should be the Saviour of your soul? Know you not what a *fellow* (which word went through my soul) God knows he was?" "It is impossible," said he, "that he should ever save you." To whom I answered, and said, "Satan, get thee behind me: God," said I, "and the Lord Jesus Christ are both one; God at first created the world out of nothing, created man out of the dust, and of a rib taken out of Adam made he a woman; yea, Christ himself was overshadowed by the Holy Ghost in the womb of the Virgin Mary: and now, O devil, what is too hard for such an almighty power which has done all this? Thou hast no power over him, nor can'st thou disannul what he hath done." After this, my inclination stood bent to frequent the assembly of God's people; though whither to go I was at a loss. I heard there were many churches; one cried, "Here is Christ;" another cried, "Here is Christ!" I knew there was but one Christ, however; and I thought I would associate myself with a sober people; at length I went among the Quakers, but alas! there I found nothing to my satisfaction, so that I was at a loss again; and so continued for many years, going nowhere, but lived without Christ, an alien from the commonwealth of Israel, a stranger to the covenants of promise, without God in the world. At last my heart began to burn within me; whither, thought I, shall I go? I prayed that the Lord, if he had any love to me, would show himself to me in Jesus Christ (for I always did, even when I lived in the flesh, as many nominal Christians do, look for God in the face of Jesus Christ), and point me out a way. At length I came to Whitechapel, where my apprehensions concerning my state were dreadful. I went one night to bed, and there thought I heard a voice, distinctly saying, "Arise, arise; if you look not about you, and repent not, you must certainly be damned." This was a sad sermon preached to me, which, from a slavish fear and dread, drove me to worship God, not from a sense of his love, but, as I said, from a fearful looking for of judgment and fiery indignation; my very heart trembled within me! "Lord!" thought I, "it is high time to repent; what shall I do?" Meeting a young man, I told him my sad condition. He told me, "Unless I was born again of the Spirit, I could not enter into the kingdom of God." This new birth was altogether a mystery to me. "What shall I do, then?" said I. I fell to weeping. "Pray," said I, "help me to a minister—a good gospel minister." I prayed many times that God would direct me to a right church, though with never so much affliction, the Head whereof is Christ. I have often seen, as I thought, Jesus Christ perfectly at the right hand of God. He brought me to a gospel minister, to whom I declared my mind, who went evangelically to work with me; he went far beyond Baxter. Baxter drove me back; but this gentleman told me there was free grace for all that came to Jesus Christ. This proved a happy day to my soul: he told me the Lord accepts Jew and Gentile, as in Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Jesus Christ." After some discourse with Mr. Humphrey, who made some discovery to me of God's way of salvation by free grace, of the way of the work of the Spirit of God on the spirit of a man, in raising him up from the death of sin, I read in a book in which I found the citation of that Scripture, John xvii. 26, "Father, I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." And, thought I, now there is an open door to come to God through Jesus Christ: it came on my soul with such power, that it appeared to me as if a door had been set open for any to enter in who will, how abominably vile and filthy soever they be. I thought I saw Jesus Christ, yea, the very Godhead shining round about me, through the manhood of Jesus, for in him dwells the fullness of the Godhead bodily. (Col. ii. 9.) And now I am persuaded, whether I direct my prayer to God the First Person in the Trinity, or to Jesus Christ the Second, it is the same; they being the same in essence, equal in power and glory. As I was reading the book referred to above, it pleased God to dart in a beam of divine love in Jesus Christ on my soul; though, for about an hour and a half, my bed shook under me. I quivered and trembled, and thought my very heart was broken within me. "Lord," thought I, "what shall I do to be saved?" But it was soon cleared up to me by the Spirit of the Lord, that I should be saved by Jesus Christ, and him alone; and I am sure there is salvation in no other than in Jesus Christ; no, there is not. And now I would give my body to be burned; yea, had I a thousand lives, I would lay them all down, rather than be an unbelieving Jew; for, saith Christ, "If ye believe not that I am he (*i. e.* the Messiah), ye shall die in your sins,—and whither I go ye cannot come." (John viii. 21, 24.) This is a miserable sentence to all unbelievers. I often wondered when I heard ministers pray for unbelieving Gentiles; surely, thought I, the Gentiles all believe in Jesus Christ. But, alas! believing is quite another thing than I took it to be, a thing of far greater difficulty than most are aware of: he that comes to God must believe that he is every way such as the Scripture declares him to be. (Heb. xi. 6.) He must believe that all his attributes are highly exalted, and infinitely advanced in our salvation; that the law is much more highly magnified and made honourable (Isa. xlii. 21), by the obedience of Jesus Christ, God and man, than it could possibly have been by the perfect obedience of sinless Adam; he must believe, that what Christ has done and suffered for us, as our surety, in our room and stead, is the only righteousness whereby we are justified before God, and accepted with him; and that this very righteousness becomes ours, pleadable by us by virtue of God's divine act of imputation, Jesus Christ being all and in all. (Col. iii. 11.) But, alas! by how few are these gospel mysteries really and truly believed? I am one in whom the Covenant of Abraham is fulfilled, as it is in all those who believe in Jesus Christ. But if you do not believe, you must die in your sins. I am afraid that my forefathers (though I must judge as charitably of them as I have warrant for), yet I fear lest many of them are gone down to the pit of eternal destruction; and yet I am "a brand plucked out of the fire." (Zach. iii. 2.) Now if God saved not his own covenant children, his own spouse, those who were naturally in the root, what will become of those who are grafted in, and yet believe not that Jesus is the Christ? (1 John ii. 22.) But I know, and am persuaded, "That Jesus Christ loved me, and gave himself for me" (Gal. ii. 20), which is the main point; and that by his death and resurrection my soul is saved.

I see that Jesus Christ, as he is God, is my Father; but as man, he is my elder brother. It hath pleased God to discover to me something of the glory of that covenant that he made with Abraham.* (Gen. xvii.) I am assured it is a

* Inattention to the nature of the Abrahamic Covenant has been an occasion of much error respecting the state of the people of God under the Old Testament dispensation. Those of the ancient Hebrews who were taught of God, could see through the temporal economy of the Law, and distinguish those eternal rewards of faith, which were promised to the Patriarchs before the civil establishment of their nation in the land of Canaan, when the favourites of God were led about from place to place, as pilgrims and strangers upon earth.

If by the *Laws of Moses* we understand the whole revelation contained in the Pentateuch, it certainly presents us with *two different forms* of theological polity; under the *former* of which, the servants of God were trained up to a spiritual life of faith and hope, through a course of peregrination and persecution: but under the *latter*, they were exercised with a temporal settlement, and a ceremonial ritual. The former law of faith, as is argued (Gal. iii. 17), could not, however, be

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covenant of grace, ratified and confirmed in the blood of Jesus. God hath given himself to me in absolute covenant made with Abraham, and to my seed as a part of me. When I take the Lord's supper in faith, I see that, as really as the bread is broken, and the wine poured forth, the body of Christ was broken, and his blood poured forth for the remission of my sins. When I recollect my former state, that when I lay in my blood, and was led captive by sin—when I thought not on Jesus Christ; yea, before I was born, Jesus Christ thought of me, and laid down his life for me, and made satisfaction for my sin; when, I say, I consider these things, I am made to pray for the spirit of praise, that I may glorify God for ever, who by the riches of his grace hath brought me in, as the first-fruits of that great harvest of the Jews; when a nation shall be born in a day.

FORM OF A JEWISH LICENSE TO KILL MEAT.

In the name of God, Amen. I, the underwritten, do testify for the young man, Rabbi Joseph Solomon, son of Rabbi Ephraim Ottolenghe, whom God preserve, one of the sons of our congregation, whom the Lord hath moved by his Spirit to draw near to the work, even the work of God; to exercise his hands in killing of fowls; and he inclined his mind to learn before me the rites of killing, till he knew them perfectly, and particularly in the sense of feeling [the knife]; he feels all the defects or flaws of the knife, though ever so small; and also, he hath killed before me many times fowls of various sorts, both great and small, till I gave him license to kill both for himself and for others (even though he did it alone by himself), so that *all Israel* may lawfully eat of his killing. And, as at this time he is about to take a journey into a far country, I will not refuse to do him justice, but will, under my hand, testify for him according to truth and justice, and will be an advocate for him, of his being in the fear of the Lord from his youth to this very time. And, therefore, it shall be lawful for him to kill in every place where he shall go; and lawful for all Israel to eat what he kills; only with this condition, that he will always continue to study the rites of killing, at least four times a-year, that he may be certain of them, and may always have the fear of the Lord before his face, and be very cautious as to any doubts that may arise about his killing.

Casal.—This is the Statute of the Law, in the year of the Creation, 5492. Sampson Eleazer, in the name of the Rev. Doctor, my Lord and Father, our Teacher,

RABBI MEIR BAHI.

made of none effect by the law of ceremonies which came after: and the Jew who did not understand both, and think himself bound to follow both, had no right to call himself a disciple of Moses.—ED.

PROPHECIES OF THE LATTER TIMES.—LETTER XII.

REVELATION VIII. 2.—XI.

MR. EDITOR,—The vision of the seven trumpets occupies nearly the same time, as the preceding vision of the sealed book; the sounding of the trumpets being a symbol of the extensive preaching of the gospel, which will immediately follow the unsealing of the Old Testament. This series of visions describes the signs of Christ's coming under new emblems, and adds many circumstances not included in the preceding series. Our Lord, in his discourse on the Mount of Olives, has mentioned several remarkable events as contemporary with the great persecution; particularly, the appearance of false Messiahs and false prophets, Jerusalem encompassed with armies, the abomination of desolation standing in the holy place, the sudden inspiration of some of the converts, the flight to the mountains, the preaching of the gospel among all nations. These things have not been brought before us in the visions of the sealed book; but they occupy a prominent place in those parts of the book of Revelation, which we have yet to notice, namely—the trumpets and vials, and the visions supplementary to each of them.

The construction of the vision of the trumpets is similar to that of the sealed book. In that former vision, the general subject having been first announced, namely—a book sealed with seven seals, which the Lamb undertakes to open, an act of worship is introduced preparatory to the actual opening of the seals themselves. (V. 8—14.) So here, the general subject is first stated, seven angels to whom are given seven trumpets (viii. 2); then an act of worship intervenes; then, at verse 6, the seven angels prepare themselves to sound. Moreover, the worship is the same in both the visions. In the former, "golden vials full of incense, which are the prayers of saints" (v. 8.); here, "a golden censer, and much incense offered with the prayers of all saints" (viii. 3). The effect, also, or consequence of the vision is also shown by anticipation, in both instances. In the former, "every creature in heaven, and on earth, and under the earth," is introduced, giving praise to God and the Lamb for ever (v. 13); here the censer is filled with the consecrated fire and cast upon the earth (viii. 5), intimating that the whole earth will henceforth offer to the God of heaven a pure and acceptable worship.

The plagues, which follow the sounding of the first four trumpets, are the same as those which follow the opening of the second, third, and fourth seals of the sealed book. The wars, of which the red horse was the symbol, are here represented by the word "blood." They are now described more circumstantially, wars by land (ver. 7) and wars by sea (vers. 8, 9). The famine, represented by the black horse, is here traced to its origin, a bitterness affecting the fountains and rivers of waters (vers. 10, 11). The pestilence, or burning fever, represented by the pale horse, is here shown to be caused by some change in the sun and other heavenly bodies (ver. 12). The preceding plagues are described by our Lord as "the beginning of sorrows;" and the same thing is intimated here; they are light when compared with the "woes" which are to follow them (vers. 13).

The first woe, introduced by the sounding of the fifth trumpet, opens a new scene not noticed in the visions of the sealed book, but foretold by our Lord as contemporary with the great persecution: "There shall arise false Christs and false prophets" (Matt. xxiv. 24). Before we can interpret this vision, it is necessary to settle the meaning of the several terms employed. First, a star from heaven which had fallen to the earth. Now a star, according to our Lord's own explanation, means the angel, or messenger of a church (i. 20). The star, therefore, in this vision is the sheliach-tsibbur of a Jewish church, who has fallen from the worship of God into apostacy. Next, the bottomless pit, or pit of the abyss, is hades, the abode of the dead; therefore the ascent of any person or thing from the bottomless pit, means the revival of that person or thing from a state of death. Consequently, the key of the abyss given to the fallen star, and his opening the abyss, intimates that he calls up some person or thing from a state of death. Thirdly, that which he brings forth from the abyss is smoke. Now true religion is generally expressed in scripture by the word "light," and false or idolatrous worship by the word "darkness;" therefore the smoke means some system of false religion. This being the sense of the terms used, the meaning of the whole vision is clear. A fallen star opens the abyss, and brings forth smoke; that is, an apostate sheliach tsibbur *revives*, or recalls from a state of death, some ancient form of false idolatrous worship. The locusts, which come out of the smoke, are the disciples of this apostate, who acknowledge him as their head or king. What will be the nature of this revived idolatry, we have been already informed, that of Balaam and the Nicolaitanes (2 Pet. ii. 15; Jude 11; Rev. ii. 6; 14, 15, 20). The apostate, who is the subject of this vision, is not the false Messiah, but the person mentioned by St. Paul as "the wicked one" (2 Thess. ii. 8), by St. John as "the liar" (1 John ii. 22), "the deceiver" 2 John 7), and described in the following parts of the Revelation as "the two-horned beast" (xiii. 11), "the false prophet" (xvi. 13; xix. 20).

The second woe, which follows the sounding of the sixth trumpet, is described more fully than the events which precede it. Its general subject is the invasion of Judea, and the overthrow of Jerusalem, and the great persecution, as foretold by

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our Lord (Matt. xxiv. 9—28; Mark xiii. 9—25; Luke xxi. 12—24). I will briefly notice the distinct parts of the vision. First, four angels who were bound by the river Euphrates, are, at a precise year, and month, and day, and hour let loose from that bondage. For this expression does not mark the duration of the woe, but the exact time of its beginning. These angels, or messengers of God's wrath, are evidently, from the next verses, the kings or generals of an immense army, who are mustered on the left or eastern bank of the Euphrates, but whose further progress is stopped by that impassable barrier: they are "bound by the river." These are the armies of the future sovereign of Pergamos, returning from the conquest of the east, the ancient Babylonian empire, to claim the homage of the Jews as their long expected Messiah, the armies of the Antichrist. Their progress is impeded by the river Euphrates; but at an appointed year and month, yea, at an appointed day and hour, the obstacle is removed. In what manner it will be removed, we are not here told; but removed it is, and the destroying angels advance unimpeded to Jerusalem. Second, the vision, having introduced the invaders, leaves them to pursue their march, and describes another contemporary event, the opening of one of the seals of the sealed book. The book brought down from heaven, as described in chap. x., is not "an open book," as expressed in our translation, but "a book opened," a book which had been previously sealed, but is now unsealed or opened. It is, therefore, one of the seven portions of that sealed book, the Old Testament, whose unsealing was the subject of the former series of visions. What portion of the sealed book in the former vision corresponds with this little book is not difficult to determine. For our Saviour marks the invasion of Judea as the signal of the great persecution, and in the former vision the persecution followed the opening of the fifth seal; therefore the portion of the book then opened is the little book now before us. This vision, therefore, marks the exact time when the fifth seal will be opened, namely, after the invading armies have passed the Euphrates, but before they reach Jerusalem. Third, after this digression the apostle returns to the main subject of the vision, the invading army. Jerusalem is given up to the Gentiles, "and the holy city shall they tread under foot forty and two months" (xi. 2). This event corresponds, in point of time, with the last of Daniel's seventy weeks: when "Messiah the Prince," the idol Messiah, "makes a covenant with many, one week," and then causes the sacrifice and oblation to cease, places in the temple the abomination which maketh desolate, and enters upon his idolatrous reign of 1260 days, or three times and a half. This event also corresponds with the two signs given by our Lord — "Jerusalem compassed with armies," and "the abomination of desolation standing in the holy place;" the signals of the impending persecution.

During the forty and two months, or 1260 days, that the armies of the idol Messiah remain in possession of Jerusalem, two remarkable prophets will arise, empowered to work miracles. These two witnesses will, I think, be two real men; and every thing foretold concerning them must be understood literally, except the circumstance of fire proceeding out of their mouth and devouring their enemies. This image may describe their preaching as in the words of God to the prophet Jeremiah: "I will make my words in thy mouth fire, and this people wood, and it shall devour them." (Jer, v. 14.) Every thing else may be literally fulfilled; the two witnesses will prophesy and work miracles for 1260 days; at the end of that time they will be put to death by the idol Messiah; they will lie unburied in the street of Jerusalem for three days and a half, and the gentiles, who are "treading the holy city under foot," will triumph in their fall; after those three days and a half they will rise again from the dead, and ascend visibly up to heaven.

"The second woe is past; and, behold, the third woe cometh quickly" (ver. 14). This announcement exactly corresponds with our Saviour's words: "Immediately after the tribulation of those days shall the sun be darkened" (Matt. xxiv. 29). And the seventh trumpet corresponds with the opening of the sixth seal of the sealed book; "the coming of the Son of man in the clouds of heaven with power and great glory."

I am, Mr. Editor,

Your obedient servant,

PERGAMOS.

RESTORATION OF BABYLON.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—I think it would be well if some of your correspondents who favour the idea of the restoration of literal Babylon, would consider first what Scripture they have in support of it, or rather the Scriptures in direct opposition to it, and they would, I am sure, express themselves a little more cautiously on the subject.

Where is to be found the "direct scriptural authority" which "testifies that Babylon, literal Babylon — revivified Babylon, is destined to be the head of Gentile greatness once again?" Is it this?—"The wild beasts of the desert with the wild beasts of the island shall dwell there, and the owls shall dwell therein; and it shall be *no more inhabited for ever*, neither shall it be dwelt in from generation to generation." (Jer. l. 30.) "And they *shall not take of thee a stone for a corner, nor a stone for a foundation*; but thou shalt be desolate for ever, saith the Lord." (Jer. li. 26.) And as a stone cast into the Euphrates, "thus shall Babylon *sink*, and shall not rise from the evil that I will bring upon her" (ver. 63, 64.) I ask not the latter question ironically, for fear of being thought ungracious, but to put the former more forcibly. Let "J. U. H." answer, and let your readers judge.

I agree with "W. H.," as to scriptural interpretations, that "I would notice no hypothesis by argument, but meet assertion with the Word of God;" but to say shortly afterwards, in the face of "direct scriptural authority" to the contrary, "that literal Babylon, or Babylon restored, may be the future seat of Gentile greatness," is not consistent; perhaps "W. H." will reconsider this.

Again where is to be found "direct scriptural authority," for the notion of Pergamos becoming the seat of the fourth beast? There is none; it is a mere assumption from the words, "where Satan's seat is," which no careful reader of the Scriptures will be satisfied with. *En passant*; in his attempted exposition of Dan. ix. is "Pergamos" really serious when he proposes to his readers that Jerusalem (including the temple, of course, for Jewish worship, and the "wall") is to be built and "finished" in sixty-two literal weeks—say one and a quarter years?—seventy literal weeks exactly from the "commandment," for the Jews to return, to build, to finish, to settle, and to establish their daily worship, to the final upsetting of all! Is it creditable? How mushroom-like.

I think it a pity that Christian men should write so confidently upon the mere hypothesis of the restoration of Babylon, for which, I conceive, there is no foundation in the Word of God; nay, more, I think it sinful, since the Lord has spoken directly to the contrary. Jerusalem and the land of Judea, with the cities thereof, have been desolated; but there is promise upon promise, easily to be understood by all who read carefully, of *their* restoration; and therefore we confidently assert, that the Lord in his good time will "create Jerusalem a rejoicing and her people a joy." Ancient Babylon is utterly desolate, without inhabitant, except "the wild beasts of the desert and the owls," and other "doleful creatures;" a dead mass of ruins; where is the promise that she shall be "revivified?" As if palpably to contradict the very thought of such being the case, and as if to prevent the application of that mysterious city, "Babylon the Great," of Rev. to her, according to the accounts of travellers, the Lord has literally brought upon her the judgments written in the prophets, not one of which is coupled with a promise that she shall be "restored;"—no, on the contrary, a heap of ruins she lies, but "not a stone of her shall be taken for a corner, nor a stone for a foundation." She shall never be rebuilt.

The notion of the restoration of either Pergamos or Babylon places the church in an unscriptural position. The Christian must not be so foolish as to expect,

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and to watch and pray for, the Lord's return, since it *cannot* be before events have transpired, which, in the natural course of things, will take centuries to bring to pass. To watch and to expect, under such circumstances, would be folly indeed! And so the church joins with the world; the one saith, "My Lord delayeth his coming," Babylon is not rebuilt; and the other saith, "Where is the promise of his coming?" and so both are at ease, the church asleep, and the world at peace; a sorry condition to be in. But so it is, and so it has happened from the fancied interpretations of one, and the unscriptural notions of another.

It is high time to awake out of sleep, for thus saith the Lord, "Take ye heed, watch and pray, for ye know not when the time is — watch ye therefore, for ye know not when the master of the house cometh, at *even*, or at *midnight*, or at the *cock-crowing*, or in the *morning*, lest coming suddenly he finds you *sleeping*. And what I say unto *you* I say to *all*, watch." (Mark xiii. 33—37.) I conceive the term "sleeping" has an especial reference to the sinful neglect of an habitual preparedness for the Lord's Second Advent, the Lord knowing that if his disciples ceased to "watch," and "wait," and "pray" for that, the Church and the world would soon be one in profession; and so Paul, in reference to that day, says, "Therefore let us not *sleep* as do *others*, but let us watch and be sober." (1 Thess. v. 6.) The Lord compares the time of his absence to a night which he divides into four periods, at any of which — at any hour they knew not, he led his disciples to believe he might come: hence the duty of watchfulness. But to make the event of his return to depend upon the rebuilding and rising into greatness of a certain city, concerning which he said not a word, and of which the *sign* of its continued and increasing desolation speaks to the contrary, sets aside the necessity of the Lord's injunction to watch, and is a fancy which the Church, for eighteen centuries, amidst her profoundest reveries, never entertained, so as to alledge it as an excuse for unwatchfulness.

May the Lord hasten his appearing and his kingdom. Then shall darkness flee away, for the Sun of Righteousness will arise with healing under his wings!

I am, dear sir,
Yours in Christian bonds,
Χριστιανος.

P.S. In writing the above, I have desired to express myself none otherwise than plainly and honestly; for I consider the views which I have endeavoured to controvert, of serious import and full of evil. They completely, as I think, take off the mind of the Christian from contemplating the present signs of the times, and the aspect of affairs in the world, in reference to the coming of the Son of Man, and fix it upon a far distant object, I would say, *beyond hope*.

X.

To the Editor of the "Voice of Israel."

Sir,—In Dr. T. Coke's Commentary, I find the following remark on Numb. vi. 24—26:—"Dr. Beaumont observes, that in this blessing the name of Jehovah is thrice repeated, to show the mystery of the Trinity in the Godhead, as the apostle has evangelically explained it to us (2 Cor. xiii. 14); and, indeed, the Rabbis confess, that, as the name of Jehovah is differently pointed each time in this blessing, some mystery unknown to them is couched under it." Also, the Rev. Wm. Jones, in his work on the "Doctrine of the Trinity," part iii., No. 14, on this text remarks, "even the unconverted Jews, according to Bechai, one of their Rabbis, have a tradition, that when the High Priest pronounced this blessing over the people —'elevatione manum sic digitos composuit ut *Triada* exprimerent'—(he lifted up his hands, and disposed his fingers into such a form as to express a Trinity). All the foundation there is for this in Scripture, is Levit. ix. 22. As for the rest, be it matter of fact or not, yet, if we consider whence it comes, there is something very remarkable in it." Can you, or any of your readers tell whether these facts referred to by Dr. Coke and Mr. Jones are true or not?

I am, Sir, your obedient Servant,
Aug. 17, 1847. C. H. D.

ON THE MYSTICAL NUMBER OF "THE BEAST."

To the Editor of the "Voice of Israel."

Sir,—I doubt not that among your readers there are some who have occasionally occupied themselves in speculations concerning that curious enigma which divine wisdom has propounded to the sagacity of man: the number of the name of the apocalyptic beast. "Let him that hath understanding count the number of the Beast; for it is the number of a man, and his number is six hundred three score and six." (Rev. xiii. 18.) The elucidation of this name offered in the numeral powers of the letters of the well known words *Lateinos* and *Romiith*—the one Greek, the other Hebrew—and the only words, I believe, of any account that have been suggested in reference to this matter, are very pertinent and striking, conveying, as they do, though in different languages, the same signification — the *Roman*; but I have been accustomed to think that there yet remained to be discovered a word containing this number that should embody the moral features of this mystical being, this man-beast, which the other words do not; and it seemed to me that if such a word was to be found, it must be one expressive in the highest degree of abhorrence and contempt. And since nearly all the mystically-allusive words that occur in the book of Revelations are of Hebrew extraction, it was natural to suppose that the word in question must be of that language also. In the course of my researches in this way, which have been rather laborious, I have ascertained, not without some surprise, that the number 666 is found in the letters of that dark and fearful word, *Sodom*, סדם with the particle ב prefixed thus, ב ס ד ם (600 4 60 2). This word, with the prefix, will identify the Beast, whose number it expresses, as *of*, *in*, or *at* Sodom (and Sodom, we shall find, answers in a mystical sense to *Rome*). Here is an example of the same word from Gen. xiv. 12, "They took Lot, who dwelt בסדם in Sodom." We have here, then, a word that not only has the rare peculiarity of containing the identical number of the Beast, but of expressing besides the most tremendous ideas of guilt and perdition; a coincidence not to be found, I suppose, in any other word in any language under the sun. How peculiarly adapted, then, does such a word seem to be to mark out that living impersonation of the great "Mystery of Iniquity," the Apocalyptic Beast! And it is remarkable that the word suggested does not displace or discredit the other words, Lateinos and Romiith; on the contrary, the three words mutually support and illustrate each other, the mystical meaning of the one answering to the literal meaning of the other, and denoting, when combined, not only *who* the character in question is, but *what* he is, and *where* he is. It is worthy of especial attention, and the Romanist, methinks, might ponder upon it to the opening of his eyes, that throughout the entire book of Revelations, containing, as it does, the prophetic history of the church of Christ to the end of time, Rome, the seat and centre of the Papal power, "the eternal city" is not once mentioned or referred to in plain and direct terms. Frequent, indeed, and unmistakable are the allusions which the sacred writer makes to this city of cities; but they are all of the oblique, shadowy, enigmatical order. She is spoken of as "Babylon," "Egypt," "the city," "a queen," "seven mountains," the seat of the beast," "that great city," "that mighty city," "that great city which reigneth over the kings of the earth," by whose "sorceries all nations were deceived." She is also called ("spiritually" as St. John phrases it) "*Sodom*," "the city where our Lord was crucified" (Rev. xi. 8), a form of speech which we know full well how to apply to persecuting Rome. "I am Jesus whom thou persecutest." (Acts ix. 5.) "And in her [Rome] was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. xviii. 24.) A visionary amplification, doubtless; but what rivers of human blood the satannic pride, hypocrisy, and tyranny of her ruling priesthood have caused to flow, history can amply testify. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Yes, Sodom is her name; dark, inexplicable, debauched; and Sodom's doom awaits her; "and she shall be utterly burned with fire; for strong is

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the Lord God who judgeth her" (xviii. 8). "The man of Rome," then, and "the man of Sodom," in an apocalyptic sense, are *one*. The Beast again is represented as exercising imperial power; he is a *crowned* Beast. "And the dragon (the infernal genius of Rome Pagan) gave him his power, and his seat, and great authority" (xiii. 7). He is, therefore, a temporal sovereign, as well as a spiritual despot. He is a priest-royal. While the number of his name then identifies him with Sodom, his regal title, which enters, of course, into his general style and description, stamps him *king* of Sodom. Thus he is at once the secular and spiritual head of the mystical city, Sodom; in other words, and in a literal and real sense, *Sovereign Pontiff of Rome.*

I submit these remarks for your careful consideration, and if you think them worthy of a place in the *Voice of Israel*, they are at your service.

Bath, July 3, 1847. LAICUS.

CABBALAH.

(Continued from No. XXXVII. p. 216.)

These ten Sephiroth form at the same time four worlds in various gradations. They influence these worlds from the upper to the lower, but in a diminishing degree, and are conceived as so many degrees of spirit, light, and life, in a gradescending coarser covering, or corporification. These worlds are called, in the course of their descension, *Azilah* (אצילה), *Beriah*, (בריאה), *Jezirah*, (יצירה) and *Assiah* (עשיה).

The *Azilah*, or emanated world, as the next to the divinity, contains the ten Sephiroth in their greatest potence; and is, therefore, directly adjacent to the incomprehensible Being of the Godhead, and immediately emanated from him. It is the highest and most perfect manifestation of God, without defect, alteration, and change, but ever remaining the same, and is therefore called *Azilah*, because it is the noblest, and because the beings contained therein are the immediate emanations from the Adam Kadmon, or the Logos, and therefore of the same nature with him.

The *Beriah*, or created world, is the next emanation from the *Azilah* world. Though this contains likewise ten Sephiroth, but they are not of so great a potence as those of the other, and is, therefore, lower and more confined than the other. The substances, however, which it contains are yet without matter of a pure spiritual kind. And as they have the Azilah-world as their source, so they are, in their turn, a source to the the inferior worlds.

The *Jezirah*, or fashioned world, is the next emanation from the Beriah world. Its substances, though already subject to individuality, do yet not consist of matter. This is, then, the world of angels—i. e, the intelligent and yet incorporeal beings who are enveloped in a lucid covering, who, when they appear to man, adopt a still coarser matter.

The *Assiah*, or formed world, consists of the grosser parts of the three upper worlds, which, on account of their materiality and weight, are sunk down to this lower world. Its substances consist of a matter confined to space, which are perceptible to the grosser senses under various shapes, and are subject to an unceasing change, and a continual mutableness of existence and decay, of increase and decrease, and gradual transformation. They, therefore, call this world a world of seemingness and illusion. For in it there is nothing simple and indivisible, but mere composition, which, at every moment, changes form internally and externally.

To each of these four worlds, say the Cabbalists, belongs a special and peculiar system of Sephiroth, which emanates from the Adam Kadmon, or the Logos, and and there are as many decades of Sephiroth as there are worlds. Of all these, the Adam Kadmon is the *Monas*, and those various emanations are rays of light which flow from his brain, his eyes and ears, his nose and breast, and his mouth and beard.

The system of these four worlds the Cabbalists build upon the vision which the prophet Ezekiel describes at the beginning of his book; or rather they find a proof for their opinion in that prophetical representation. The highest glory which this prophet represents of the Godhead, is the divine human figure, and this the Cabbalists consider the world of the emanation *Azilah*, the chariot that of *Beriah*, the four beasts that of *Jezirah*, and finally the wheels that of *Assiah*. In the general distinction of these four worlds the Cabbalists are unanimous; they differ, however, with respect to the manner in which they establish the ideas of the emanation, creation, formation, and construction, whereby they distinguish the existence and formation of the worlds. Nor was a strict definition possible here.

Thus they shift about the idea of matter in various subtilities, without this idea becoming legitimate and planner in itself in its relation to the universal principles, which they otherwise adopt. On the one side they deny matter its reality, and declare it a privation of all perfection, which emanated from the Highest Being. Then on account of its imperfection, formlessness, and mutability, matter contradicts the Being of the Godhead, and could, therefore, not emanate from him. On the other hand, is matter not to be a nothing, but to consist of a condensation or an attenuation of the rays of light, life, and spirit, of the Godhead; so that nothing remains but a dark matter, like a coal, from the divine substance, in which there is no longer any light. If then, according to the statement of the Cabbalists, we look upon matter as matter, it is, as emanated from God, the Godhead, who, after the withdrawal of his rays of light, and in the greatest remoteness, left an obscure object behind, or an eclipsed Godhead. But if we look upon matter as a *privation* of all perfectness, it is in fact, a nothingness."

We have thus far followed our author, in his account of the doctrines and philosophy of the Cabbalah, and in conclusion simply remark, that we cannot go so far with him as to believe, that the whole of it is an adoption of Greek philosophy contrived to be established upon Jewish Scripture,—though we admit, that it is much tainted with that philosophy—but that it is connected with much of true tradition of doctrines early held in the Jewish Church, but much obscured by human imagination and infirmity—as the intelligent reader must have noticed. Should an opportunity be afforded me I may yet (D V) offer a summary of the articles given in this periodical, on this head. Yours, very respectfully,

B. D.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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TO ALL SOCIETIES FOR THE CONVERSION OF THE JEWS, IN GREAT BRITAIN AND ELSEWHERE.

RESPECTED BRETHREN—I know what it is to meddle with Societies. To declare that they are acting wrong draws down a storm of persecution on the unhappy being who has thus dared to doubt the infallibility of a corporate body; nay, even to hint that they have made a mistake, brings instant chastisement upon the offender. On the present occasion, however, I expect to be listened to more patiently; because the evils of which I complain I believe to be deeply felt by you all; and that you would gladly remedy them by any course of conduct that appeared to you expedient and practicable.

In Numbers 25 and 26 of the *Voice of Israel*, I have stated at considerable length the condition of baptized Jews. Since then nearly a year and a half has elapsed, and nothing has been done by any Society to ameliorate any of the evils complained of; while the evils themselves have gone on extending and multiplying. Jews are baptized, turned adrift on the wide world, quickly passed from hand to hand in order to be got rid of, and, in a great number of cases, are finally thrown upon me, to sink, or swim, or drag me to the bottom along with them, as the case may be. God is my witness, I have borne this while it was bearable; for many years I spent a considerable portion of my time in running hither and thither, to beg help for my poor brethren from my friends and the Christian public; and through their liberality, some have been efficiently aided, and others snatched, for a time at least, from the horrors of want. Now, however, that the Lord has placed me in a sphere of labour requiring all my energies of mind and body, I cannot go from place to place to collect such supplies; I have therefore no means of relief but what is obtained in the circle of my personal friends, and this is but as a single drop of water to quench the thirst of a multitude. Yet, with these diminished means, the applications made to me are much more than doubled. The old applicants are as fresh and vigorous in their demands as ever; and every year the operations of the various Societies in England, Scotland, and on the continent, send an influx of additional paupers to swell the melancholy band. Within the last six months, persons have been sent to me from Constantinople, Bucharest, Berlin, and Basle, wholly, or nearly penniless; besides the crowds who find their way to me without being sent. This life of a parish officer, burdened with the additional duty of finding the funds for relief, I am able to endure no longer; health, energy, and spiritual usefulness, must sink under it, if longer continued; and I hereby give this public notice to those missionaries at home and abroad, who have sent the converts of their respective Societies to me, that they must do so no longer, as I am quite unable to help them; those Jews with whom I am brought in contact within the sphere of my own operations, being more than I am able to provide for.

I am aware that it would be absurd to expect that Societies can provide for the future maintenance of all their converts. But I have mentioned in my paper on the condition of baptized Jews, two remedies for existing evils, which I must here briefly repeat. The first is, greatly to diminish the number of professed converts, by baptizing none but such as give unequivocal proofs of being really converted men. Awful is the responsibility of those who expose a man to a Christian's trials, without a Christian's faith; who place a mere natural and unregenerate man, in circumstances of "hunger and nakedness, and the want of all things," before which an experienced Christian would quail. The second remedy is, that Jews should be introduced by baptism, not to the Church universal, merely, but also as members of particular churches; to be by these churches received, and cherished, and aided. Why should not the converts baptized in Palestine-place, for example, become members of the churches in Whitechapel, St. John's, Bedford-row, or St. George's, Bloomsbury? And why should not the converts of the British Jews' Society become members of Craven Chapel or the Weigh-house? If they are not fit for church members, do not baptize them at all; if they are fit, do not turn them adrift because they are poor. Surely, in such churches as I have mentioned, and many more, persons would be found able and willing to exert themselves in getting some permanent occupation for a poor Jewish brother, whom they were accustomed to see every Lord's-day worshipping God with them, and who every month commemorated with them the dying love of Jesus. Surely this is worth trying, to see whether it may, in some measure, stay an enormous evil, which will be propagated every year in an accelerating ratio, the number of baptized Jews yearly increasing, while that of their friends and supporters, in too many cases, weary, disgusted, and deceived, will diminish with equal rapidity.

I am aware that the London Society for promoting Christianity among the Jews, has a temporal relief fund; which I consider much to their credit; but they know as well as I do, that this palliative is very limited in its operations, and can hardly affect the general mass of poverty and distress. Mere eleemosynary aid, though absolutely necessary at present, will never meet the difficulty.

To you, respected friends, who form the Committees of Jews' Societies, and to all the friends of the Jews generally, I submit the above suggestions, and am,

Your sincere well-wisher,

RIDLEY H. HERSCHELL.

WHAT WAS THE MESSIAH TO DO?—No. XV.

Whoever the king of Tyre may have been, who was the immediate subject of Ezekiel's prophecy in ch. xxviii., it is difficult to resist the conviction that the last great enemy is the person intended in the latter part of it; the particulars stated being too remarkable to apply

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to any historical personage who has passed away and been forgotten. Like the king of Babylon above-mentioned, he sits "upon the holy mountain of God," and like him he is "brought down to the pit." We do not enter into a particular examination of this prophecy, because it is attended with considerable difficulty, and contains statements which probably the event only will elucidate We allude especially to verses 12—15, which we commend to the attention of the advanced student.

We pass on to a prophecy in which it is distinctly stated that this last enemy is meant. We have already spoken of the condition of Israel as narrated in Ezek. xxxviii. xxxix.; we shall now speak of the adversary who is there designated "Gog, the chief prince of Meshach and Tubal,"* He, as we have seen, "ascends, and comes like a storm" upon the Israelites, while dwelling securely in "unwalled villages." This expedition of his "to take a spoil and to take a prey," to turn his hand "upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations," has a design and a termination very different from what he expects. In the determinate counsel and foreknowledge of God, this expedition is designed, that the heathen may know the Lord, when He is sanctified in Gog before their eyes. (Ezek. xxxviii. 16.) After this statement there follows the remarkable declaration, that this individual has been the subject of all previous prophecies relating to Israel in the latter days; thereby, one would think, settling the question as to whether Antichrist is a person or not. "Thus saith the Lord God, art thou he of whom I have spoken in old time by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" (v. 17.) This invasion is the signal for that direct interposition of God for Israel's deliverance, that is so frequently alluded to. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; and I will call for a sword against him throughout all my mountains, saith the Lord God." This extremity of Israel, which is to call forth a special manifestation of Jehovah's power, was indeed "spoken of in old time," for it was revealed unto Moses, and announced in the song he taught the children of Israel shortly before his death. After mentioning the rejection of Israel,—"they have moved me to jealousy with that which is not God, and I will move them to jealousy with those who are not a people,"—the song goes on to narrate Israel's oppression by the Gentiles, and then declares the overthrow of these oppressors: "Their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left." This last act of vengeance on the enemies of God and of Israel, is then announced with the awful sanction of an oath: "I lift up my hand to heaven and say: I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance on mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh: and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." (Deut. xxxii. 21—43.) This is no mere general declaration that God will take vengeance on those that oppose him; it relates to a specific period, when there is to be such a deliverance of Israel, that all nations shall be called upon to rejoice with God's chosen people.

In Ezek. xxxix. 4, it is said to this last great enemy: "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee." This is directly stated in several other parts of Scripture. It is said of the "king of Assyria," that "the stretching out of his wings shall fill the breadth of thy land, O Immanuel;" (Isa. viii. 8.) then, and there, to be broken: "I will break the Assyrian in my land, and upon my mountains tread him under foot." (Isa. xiv. 25.) And of the wilful king of Daniel it is stated, that "he shall plant the tabernacles of his palaces between the seas ('the Mediterranean and the Dead Sea,') in the glorious holy mountain; yet he shall come to his end, and none shall help him." (Dan. xi. 45.) All these events are coupled with the deliverance of Israel. In exact accordance with this is the remarkable prophecy of Joel, in which the last great struggle of the nations against the Lord and His people is stated to take place in the valley of Jehoshaphat. This valley, as our readers are aware, is close to Jerusalem, lying between the city and the Mount of Olives.

The writings of the minor prophets are very little studied by Christians, except by those who have devoted themselves to the study of prophecy. At this we are not surprised. Without the key which the right understanding of the greater prophets affords, the writings of the minor prophets are unintelligible, and therefore comparatively uninteresting. Most of them are denunciations of judgment, and, like the greater prophets, they often pass, by very abrupt transitions, from the impending judgment to the final day of terror; and like them, are led, by the contemplation of some nearer deliverance, to that last great deliverance of Israel, when "Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's." (Obadiah 21.)

The prophecy of Joel deserves the diligent study of the prophetical student. In it he will find the last great conflict predominating over the nearer visitations of "the locust and the palmer-worm;" until at length these are quite lost sight of, and the awful events of "the great and terrible day of the Lord" are detailed in the usual manner. In the second chapter, the enemy is spoken of as an individual, in terms precisely similar to those used in speaking of Gog and the wilful king. After exhorting the Jews to turn to the Lord with all their heart, to fast, and humble themselves before Him, it is said: "Then will the Lord be jealous for his land, and pity his people;—and I will remove far off from you the northern one; ('Gog is to come from his place out of the north parts:'" Ezek. xxxviii. 15.) "and will drive him into a land barren and desolate, with his face towards the east sea, and his hinder part towards the utmost sea; ('between the seas, where the encampment of the wilful king is to be;') and his stink shall come up, and his ill-savour shall come up, (Ezek. xxxix. 11.) because he hath done great things." (Joel ii. 18. 20.)

Connected with the expedition of the last enemy there is a circumstance mentioned, that to some persons may appear a comparatively slight and trivial coincidence, but will not be without its weight to those who know the value of minutely comparing "scripture with scripture." Amongst the "great army" that is to come up with Gog, "Ethiopia and Lybia" are specially mentioned. (Ezek. xxxviii. 5.) And of the wilful king of Daniel it is said: "The Lybians and the Ethiopians shall be at his steps." (Dan. xi. 43.) In a former vision of Ezekiel, the same conjunction is spoken of in connexion with the day of the Lord: "Thus saith the Lord God: howl ye, woe worth the day! For the day is near, even the day of the Lord is near: a cloudy day: it shall be the time of the heathen: and the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Lybia, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword." (Ezek. xxx. 2—5.)

We do not expect our readers to form anything like a distinct idea of this important prophetic personage, from our brief notice and scanty quotations; we must entreat them to peruse the whole of the passages from which we have made short extracts. We feel convinced that they cannot do so without coming to the

* Some read "prince of Rosh, Meshach, and Tubal, and conceive רֹאשׁ *Rosh*, to mean the Russian empire.

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conviction, that the person spoken of under the various names of the Assyrian, the king of Babylon, the king who shall do according to his own will, &c., are one and the same person. Those who imagine that the world is to be Christianised by a gradual process, carry their notions of regular progression with them to the study of every portion of the prophetic scriptures. They must find out, in a prophecy of Daniel, for example, something analagous to every historical event that has happened from the time the vision commences unto its termination. This notion, we conceive, throws obscurity alike into the historical and prophetical parts of Scripture. So much of the history of the world was given, as bore upon the destiny of the Jews; so much of prophetic history is given, as bears upon that great crisis, the accomplishment of Messiah's work, when "all kings shall fall down before him, and all nations shall serve him." (Psa. lxxii. 11.) When this view is adopted, the scanty details, the abrupt transitions, and other difficulties that attend the style of the sacred writers, vanish at once. The holy prophets keenly felt the wickedness prevailing around them; and the Lord comforted them with a view, not of Israel's deliverance and blessedness only, but of the renovation of the whole earth, the glory of the latter days. And this time of glory is, in their visions, invariably preceded by a "time of trouble." When this is duly considered, the objections to the notion of a personal Antichrist have but little foundation; since if there is to be a grand crisis, "a time of trouble such as never was since there was a nation, even to that same time," (Dan. xii. 1.) all historical analogy would lead us to expect that some prominent individual was connected with such a crisis.

We strongly deprecate the hazarding of premature conjectures respecting this Antichrist. Previous to the death of Buonaparte, some students of prophecy were confident he was the individual meant; a recent writer is so bent upon this idea, that he will have him raised from the dead in order to complete his work. Others supposed it was the son of Napoleon, until his death also settled the question. These hasty guesses have no effect but that of pouring contempt upon the inquiry, and deterring Christians from the study of unfulfilled prophecy. We think the subject is only beginning to be understood, and believe that the diligent and waiting students of God's word will, year by year, receive more light upon it.

We have observed three marked features in the Old Testament accounts of this personage—kingly dominion, military prowess, and spiritual assumption. The same conjunction occurs in the beast of Rev. xiii., under which figure, we cannot doubt, this same personage is intended. Shorter, but equally significant notices of him, are given by Paul, in his epistles to the Thessalonians and Timothy. The king of Babylon said: "I will exalt my throne above the stars of God, I will be like the Most High:" the prince of Tyrus "set his heart as the heart of God:" the wilful king of Daniel shall "exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." Who can doubt that it is this same person of whom Paul says that he "opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God"? In exact correspondence with this, it is said of the beast of Rev. xiii., that "he opened his mouth in blasphemy against God, to blaspheme his name;—and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (v. 6, 8.) The beast of Rev. xvii. we believe to be the same person; the false prophet that is connected with the beast in the latter vision, answering to the beast that "had two horns like a lamb," in ch. xiii. There is a point of resemblance in the two visions of Daniel and John that we do not remember to have seen noticed by any of the numerous expositors of these visions. In Rev. xiii. there is an *image* made to the beast; "and as many as would not worship the image of the beast should be killed;" the beast has an image which is made an object of worship; the wilful king of Daniel does not regard any God, but magnifies himself above all; yet he too has a "strange god" whom his fathers knew not, whom he honours "with gold, and silver, and precious stones,—whom he shall acknowledge and increase with glory." He exalts himself above all gods, yet has a god whom he makes glorious; this seems to agree with an image which others were compelled to worship, while he paid homage to none.

The fall of this personage is, in the Old Testament, always connected with the final prosperity of Israel. The people of Israel are to take up their proverb against the king of Babylon, when the Lord shall give them rest from their sorrow and their fear. (Isa. xiv. 4.) After the fall of the prince of Tyrus, "there shall be no more a pricking brier to the house of Israel, nor any grieving thorn of all that are round about them." (Ezek. xxviii. 24.) When the yoke of the Assyrian is broken, as detailed in Isa. x., the glory of the latter day to Israel and to the whole earth, follows immediately in ch. xi. xii. And when the wilful king of Daniel "comes to his end," Michael shall stand up, the great prince that standeth for Daniel's people; and at that time they shall be delivered. (Dan. xi. 45, xii. 1.) In accordance with this, it is at the destruction of the beast and false prophet that the glorious reign of Christ and his saints commences. We throw out these hints chiefly with the view of induciug our readers diligently to study the subject in the Scriptures of truth.

Some students of prophecy entertain the opinion that the prophetic denunciations against Babylon, contained in various parts of Scripture, are to be fulfilled on the literal Babylon, which is again to be raised into a mighty kingdom. We do not think this at all probable. If we had no example of the name of one country being used for another, when the latter resembled the former in its sins or its judgments, we might have more hesitation in saying that the name of Babylon may be applied to some other country; but as the prophet Isaiah applies the names of Sodom and Gomorrah to Israel (ch. i. 10), and we are told in Rev. xi. 8, of a city that is "spiritually called Sodom and Egypt," this is sufficient proof that it is conformable to the practice of Scripture to apply the names of countries, whose history and peculiarities are well known, as epithets to distinguish the moral or spiritual state of a people or nation that resembles them. And when we consider the origin, as well as the history of Babylon, no designation could be more appropriate to designate the spiritual rebellion, and wide-extended dominion, that are to characterise the dominant power of the latter day.

A short consideration of the origin of Babylon will make this more evident. We believe it is a mistake to suppose that the whole of mankind were engaged in the building of Babel, recorded in Gen. xi. Noah was then alive; and we cannot suppose that he was engaged in such an evil work. From what we learn in Scripture of patriarchal religion and government, we must suppose that he was at that time the priest and ruler of his descendants. It is therefore more natural to suppose, that the persons spoken of in this chapter, were some portion of his descendants, who rebelled against his authority, and set up an independent kingdom. The prophecy uttered by him, denouncing judgment on the posterity of Ham, and putting them in subjection to the posterity of his other sons, would necessarily sow the seeds of disunion among the descendants of Noah, and would naturally dispose the descendants of Ham to be jealous in asserting their independence. Accordingly we find, that Nimrod, the grandson of Ham, was the chief leader in the building of Babel* (Gen. x. 10), the event being, according to a method very common in Scripture narration, briefly hinted at in chapt. x., and more largely detailed in chapt. xi. The sin of building this city and tower must have consisted in some such separation from the true worship of God, and attempt at universal sovereignty. That

* It is probable that some of the descendants of Shem were also engaged in this rebellious movement, Terah having dwelt in "Ur of the Chaldees." The instance of Melchizedek, "the priest of the most High God," shows that the true religion was not then extinct. Some Jewish writers suppose Melchizedek to have been Shem.

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the enterprise then miraculously interrupted, was afterwards resumed, and to a certain extent completed, is attested alike by sacred and profane history; and Babylon afterwards played a prominent part in the oppression of God's people. It is therefore not surprising that the name Babylon should be employed to denote, "spiritually," a power that should aim "to reach unto heaven," and at the same time persecute the saints of God.

Although we by no means agree with those who think, that the Papal power is the last great Antichrist, we cannot doubt, that Rome is in some way closely connected with this last form of evil. We think this conclusion is inevitable from Rev. xvii. The distinct allusion to a city situated on seven hills (Rev, xvii. 9. 18), applies exactly to Rome, and not at all to literal Babylon, which is situated on a dead level. We pretend to no complete understanding of the book of Revelation, and do not believe that such understanding of it has yet been vouchsafed to the church; but viewing its predictions in connexion with those of the Old Testament, we think it not improbable that the Antichrist will obtain the sovereignty of what was once the Roman empire; that in attaining to this sovereignty he may avail himself of the help of the Papal power; that having attained it, he and those who act with him will be the instruments of God's vengeance on her (Rev. xvii. 16, 17); and he and his followers will afterwards be destroyed at the coming of the Lord (Rev. xix. 11—21). But while we think that the woman who rides on the beast may mean popery, we are disposed to think great Babylon, whose fall is related in ch. xviii., means something more than the Papacy, and includes the whole European empire of Antichrist, of which Rome may be the capital And the reason why the beast, who is the eighth head of this empire, is not destroyed along with his dominions, may be, that he has at that very time gone up against "the land, that is brought back from the sword, even the mountains of Israel," where it has all along been prophesied that he is to fall. We by no means give this as a settled interpretation of these passages, but merely as appearing to us probable conjectures, from the measure of light we at present possess. We doubt not, that as the time draws near, more and more light on the subject will be obtained.

JEWISH INTELLIGENCE.

NEUSTETTIN.—*July* 18—(Private Correspondence.) A want of correspondents is doubtless the cause of our finding, in your journal, so few notices concerning Pomerania; nevertheless, there is no want of efforts for the reformation of the Jewish Divine service. For here also something is done, though it is not always noised abroad. Considering all circumstances I may say, that we are making a steady progress, and as the improvements effected in Stolpe and Köslin with regard to public worship are already too well known, I shall only add, that Dr. Klein and Dr. Jolowicz, the Rabbis of those towns, continue to exert themselves as much as ever, in behalf of the good cause. But their example has also a good effect upon other and smaller towns, so that even *here*, there is already a Rabbi who has received a college-education and who preaches in a truly edifying manner before a congregation of scarcely forty families.—The form of worship is still the old one, but externally so well regulated by our Rabbi Victor (a Bavarian), and so interwoven with German prayer, that even strangers feel satisfied on departing from our synagogue.—*A. Z. des Judenthums*

OFFENBACH.—*July* 21.—After rejecting every well-meaning advice and attempt at reconciliation the leaders of the opposition to divine service on Sunday, succeeded, with considerable difficulty, in inducing a small minority (only sixty-one out of more than 250 members) to sign a petition, in which the county-court was requested, "that the Sunday service might, by compulsory measures, be transferred to Saturday afternoon, and the synagogue be closed during Sunday for *that* service." The petitioners had either forgotten or not been aware, that the Rabbi had already long since been authorized by the supreme court to the performance of that service. These individuals were also modest enough to require the synagogue for their worship no less than fifteen times a week, but wished it to be closed for the single service of the more enlightened majority. Their petition had, however, the merit of showing most clearly, how much the very petitioners were in need of a religious instruction, which, in the absence of all confessional ceremonies and formulas, enlightens the understandings, touches the heart, and conveys a knowledge of practical religion The result was such as might have been foreseen—; on hearing the opinion of the Rabbi and the wardens, the petition was rejected by Government.—*Ibid.*

BINGEN. (Grand Duchy of Hessen.)—*August* 20—The great festival which the citizens of Bingen gave on the 25th of July, in honour of their liberal-minded deputy, Mr. de Steinherr, afforded us another proof, that the basis of Judaism is getting firmer and firmer, internally as well as externally, through the spread of light and the daily increase of civilisation

About 250 gentlemen, and among them several Israelites of this town, participated in this entertainment; the political solemnity of which was still heightened by the presence of the very liberal-minded Representatives of Rhein-Hessen, Baron de Gagern, and Messrs. Wunder and Brunck We had some excellent and liberal speeches, but not a trace of confessional distinction Mr Solomon Nathan, a highly respected merchant of this town, delivered a short but energetic speech on the happy result, which crowned the deputies' efforts for the repeal of the equally degrading and obnoxious imperial decrees, and correctly remarked, that the removal of a long endured evil was but the satisfaction of a *just demand*.—*Ibid.*

PRESBURG.—*Aug.* 15—(Private Correspondence.) The principal topics of conversation in our community are: the arrival of the Moravian Chief-Rabbi Hirsch, the personality of the Rev. Hirsch, and the object and efficiency of the Rev. Hirsch!

While some people cannot sufficiently express their surprise, that a Moravian Chief Rabbi should make his appearance not only without a sable cap and silk gown, but even in an ordinary coat and pantaloons—that he should assume and fill the office of Chief Rabbi without announcing any talmudical law, (*Halachah Thosphoth*), without entering into any talmudical differences (*Chilluk*), and even without delivering the customary mystical sermons (*Megidoth drashah*)—while some are extremely astonished that without turning up his eyes, or riveting them to the ground, and without interlarding every sentence with some talmudical phrase, he should make profane historical events the favourite topics of his discourse, and devote some of his leisure hours to the noble art of music (!!)—while some people are utterly amazed that the Rev. Mr Hirsch should read the marriage service *within* the synagogue, notwithstanding the loud protestations of his godly predecessors—a great many others regard the whole conduct of Mr. Hirsch as one of the most favourable prognostics, that the shallow talmudical disputations, together with the misanthropic manners of their former Rabbis and their panic dread of civilisation and worldly employments will at last disappear from the kingdom of Moravia.—*Ibid.*

BERLIN.—*Sept.* 1.—(Private Correspondence.) The Jews of this place are so closely connected with all ages, convictions, and customs, that it is almost impossible to give a clear idea of their present circumstances. Come who will to Berlin, and he is sure to find his equals. For Berlin is the North-America of the Prussian and the neighbouring Jews. The unfortunate and the man of property, the merchant and the man of ambition, the adventurer and the pleasure-hunter, in short from the hungry student to the speculator in millions—all desert the provinces, remove to Berlin, and thus the Jewry of that town becomes an immense Babel. How far these new comers succeed and have their wishes gratified? how many of them are speedily longing to depart again, but have not the means to do so? and how many of them are ruined here by losing all which they have brought with them? are questions, to which it would be useless to give any answers, inasmuch as these would never stop the arrival of new comers. This has already been proved by history more than once. In an age, in which solidity, moderation, patriarchal manners, and civil restrictions have dis-

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appeared, in which every thing fluctuates and all are ruled by a restless desire for riches and pleasure; people will flock to the principal towns, forsake the peace and quietness of the country, in order "to make their fortune" in over-crowded capitals—until some great revolution occurs which once more teaches mankind the necessity of dispersion. But as we do not possess the gift of prophecy, and are unable to recognize the prognostics of such a revolution, we can do nothing but witness the continual increase of the Jewish community of Berlin.—*Ibid.*

ROME.—*Aug.* 28.—On the 21st inst. the Rev. Genesaret Moses Israel Razzan was installed into the office of Chief-Rabbi, which has been vacant since the demise of Rabbi Beer, now a period of twelve years. The new Chief-Rabbi is a native of Jerusalem, and descends from an illustrious family, which stood pre-eminent for sixteen centuries in men of extraordinary genius. After the introduction of the Chief-Rabbi to the congregation, Mr. Salvator Scala, private secretary of the community, read the act of installation, which was followed by a suitable address from Mr. Samuel Alerti. The assembly was then addressed by the Chief Rabbi, and the solemnity closed with a prayer for the Pope Pius, and a blessing on the congregation. The Psalm and prayer for the Pope, which the Chief-Rabbi composed for this occasion, are given at full length in the *Contemporaneo*, and a translation of the same into Italian has been furnished by Mr. Crescenzo Alatri, a student in the talmudical college.—*Ibid.*

In reading a Biography of Columbus, the discoverer of the new world, I was forcibly struck with the following passage. Among the learned geographers and philosophers in the service of Juan II., the king of Portugal, there was also a Jew, named José Judio. The latter, with Mr. Rodrigo, and the German, Martin Behaim, received the royal command to discover a method for sailing by the altitude of the sun. The investigations of these men had the important result, that the Astrolabe was improved and employed in connexion with the compass, so that the distance of any place from the equator could at any time be ascertained from the position of the sun. And now the navigator could boldly enter upon unknown seas, without apprehending his inability to retrace his course.—*Ibid.*

NEW YORK.—*Aug.* 31.—(Private correspondence.)—A change is now taking place in the life of the Jews in America, which will, doubtless, be productive of many and great advantages. Hitherto the immigrants settled themselves, immediately after their arrival, in the principal towns, and especially in New York, so that the latter contains already about 15,000 Jews. But, as most of them come hither without any means, and are therefore unable to carry on a regular business, tradespeople excepted, most of them became pedlars, and hawked about in the country like the native Yankee. The disadvantage of such a mode of life was, that the men were absent from their families for six months at a time, that half their earnings was wasted in useless journeys, that the other half was spent in rioting during the short period of the holidays, and that, as soon as these were past, they had always to recommence the same career. It is true, that most of them returned to town in order to attend the synagogue, and be members of a Jewish community. But how much better, had several families settled down in some country place, and thus formed a community, which might be considerably increased in the course of time. The consequence of such a plan not having been adopted, was, that great numbers of indigent families were assembled in the principal towns, became a heavy burden to the new congregations and benevolent societies, and thus greatly retarded their development. But God be praised, this state of things changes now, numbers of families remove from the towns into the country, and on all sides we behold the formation of small communities. Pettersen, Herdfort, Detroit, and Buffalo have already organized themselves into congregations; Rochester, Chicago, and others, are on the point of doing so, and divine service will, for the first time, be performed in Clarborne and Montgomery on the approaching day of New Year. —*Ibid.*

FURTH, *Sept.* 10.—The Jewish community of this place, the greatest in the whole of Bavaria, has, for a number of years, been divided into two parties. Many attempts at reconciliation have already been made, but they were all frustrated by the obstinacy of those, who cling to obsolete forms, and reject every appeal to reason. This party, called the black, has ever entertained an ill-will against the Rabbi of this place, because he is known to be favourably inclined towards certain reforms. In order to effect his dismissal and the appointment of an orthodox Rabbi, they have taken every opportunity to calumniate him before the higher courts, but the investigations which were thus occasioned were not attended with any satisfactory results. The denunciation of an old woman, that she had seen the Rabbi in the act of plucking off a rose on the Sabbath, formed another charge against him, and found a willing ear in a quarter, where such petty malice ought not to have been listened to. The greatest of all offences was given to this black party by the barrister, Mr. G—, (the only Jewish lawyer admitted to the bar in Bavaria in the time of King Maximilian), who kept the body of his deceased child for forty-eight hours. This unheard of case, the first in Bavaria and Germany, greatly excited all the orthodox Jews. Those who manage all interments were almost beside themselves, and were long deliberating on an event which upset a host of faithfully preserved prejudices. But all their efforts were in vain. Mr. G— remained firm, and they had to yield in a case that could not be altered. Long established usages, partly protected by Government, are obstacles in the way of the more enlightened Jews of Bavaria, which it is extremely difficult to surmount; the attempt of forcibly removing them will produce better results than all the disputes with their consequent endless lawsuits.—*Ibid.*

BERLIN.—We are enabled to refute the report circulated in several papers, that Zunz, Stern, and some others, have already been appointed as professors extraordinary in the university of this town. So far from any such appointments having taken place, we have been assured, that it is the opinion of the academic senate, that, according to the letter of the new law, Jewish professors can only be attached to the university of Berlin, but to no other. How far this opinion will be acted on, the future will show; for the present, however, there will be no appointment of any Jewish professors.—*Zion's Wächter.*

MECKLENBURG SCHWERIN.—The chain, wherewith an unjustifiable coercion was to be practised towards the faithful adherents of the religion of their fathers, having once been broken, the town of Hagenow followed the noble example of Schwerin and Grevesmühlen, and obtained the dispensation, which the word of a noble prince has promised to every one who entertained any conscientious scruples against the new regulation of the synagogue. This will sufficiently contradict the erroneous opinion of some people, that the effected decrees of Government were applicable only to Grevesmühlen. There is no doubt now, but that the other fourteen communities of Mecklenburg will equally avail themselves of the benefit of this dispensation, we shall convince our new Chief-Rabbi, that we are fully bent on the maintenance and preservation of our religion, and that we are, will, and may remain, Jews under the protection of a noble ruler.—*Ibid.*

FRANKFORT-ON-MAIN.—A scandalous confusion took place on the New Year's day among the members of the Assembly of Rabbis, with reference to the sounding of the horn on the Sabbath. The greater majority of the congregation would not permit the horn to be sounded on that day, however much the Rabbis and preachers wished it for consistency sake. Our Rabbi, Hein, was equally frustrated in his endeavours to sound the horn on that day. Mr. Adler succeeded in proving himself an apostate, a fame which he has already sufficiently acquired. But the scenes which occurred, as we are informed, in a well-known "Temple," in the north of Germany, would exceed all belief, and we wonder whether the fluent preacher there will still continue his ironical remarks upon the Polish synagogues, where it may truly be said, there never happened such scenes as among the highly enlightened moderns.—*Ibid.*

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DEATH OF GRACE AGUILAR.

[The death of this talented daughter of Israel is an event too deeply painful for us to dwell on. Our readers will understand why we prefer simply to copy the notice of her contained in two consecutive Numbers of the *Jewish Chronicle*.]

To communicate evil tidings privately is one of the most painful tasks we have to perform in the course of our lives. But to be the medium of announcing to the public a heavy national loss is a duty so sad and heart-rending, the extent of which can only be felt by the messenger of the mournful event. Such, we lament to say, is our duty this day, in recording the death of Miss Grace Aguilar, at the age of thirty-two. We do not in the least degree exaggerate the loss in calling it a *national* one, as the numerous literary productions of that lady were not only appreciated in England, but also in America, Germany, and France. Indeed, we may go so far as to state, that her works were much more appreciated by the Jews on the continent than by those in this country. Her "Women of Israel," a work every page of which is stamped with the most ardent zeal and fervent piety—in every line of which breathes that national sense and true patriotism which is the great characteristic of all of her writings; her "Women of Israel," which are teeming with powerful lessons to her own sex, and eloquent exhortations to the opposite one—parts of that work have been translated into the German, propagated by her true friend, the Rev. Mr. Leeser, of Philadelphia, on the other side of the Atlantic; but, alas, our Jewish brethren in England have not appreciated its value. Had it not been for the kindness of an excommunicated philanthropist, her works would hardly have become known, much less disseminated, among the Jews of England. Her "Spirit of Judaism," "Jewish Faith," &c, are likewise works of great merit, and full of that pious fervour and filial affection which carries the reader along with her alike in sympathy with the writer and conviction of the argument. The "Jewish Faith" betrays signs of no mean acquaintance with Jewish and Christian philosophers and divines, and its logical reasoning is far from betraying the sex of the author.

The obituary in our last number contained a short notice of the works written by the lamented Miss Aguilar, the value of which we there and then stated, and now repeat, was not in the least appreciated by our Jewish brothers and sisters in general. A testimonial, it is true, was presented to her, previous to leaving England for Germany, on account of her declining health (vide No. 22, vol. iii.), by a few, but respectable, ladies of our persuasion. When inserting the account of that interesting ceremony, we looked in vain for the names of the Ladies Montefiore, Rothschild, Goldsmid, Cohen, Mocatta, &c.; not that the worth of the pious authoress would have risen a grain higher in our estimation, and in that of any rational man, if the names of these ladies "of distinction" had appeared in the list; but that we were anxious to ascertain if these great ladies at all knew of a Miss Aguilar and her works; and, if they did, whether they were able to appreciate them.

Remembering, however, afterwards, that Miss Aguilar was not rich, we easily accounted for her not being known by the wealthy; and, recollecting also, that she was a Jewess, we immediately explained the want of appreciation by her Jewish sisters of distinction. Poor Jewish authors! Whilst the late "orthodox" editor and proprietor of the self-styled *Anglo-Jewish Press*, coquetted in his "Voice" with an avowed conversionist (Charlotte Elizabeth), he always found out something in the pious Miss Aguilar's works, which to him proved her not to be strictly orthodox.

Let us return from this digression to the character of Miss Aguilar. With all her abilities, which were of no ordinary range, she was humble and unassuming, kind to everybody, and truly affectionate to her parents. Her ambition was neither wealth, nor reputation, nor distinction, but the pure consciousness of elevating the literary and religious character of the Jewish nation, and of her sex in particular. She laboured hard—so hard that her health was impaired, and gradually declined—not to increase her purse, but the mental prosperity of her own people. She was an affectionate daughter, a true Jewess, and a kind woman. She sacrificed her health on the shrine of her sacred faith, which she loved so truly, and into the depth of which she entered so fully, that her spirit could not rest till she publicly taught it to her sisters and brothers in Israel. She understood the "Spirit of Judaism," and disseminated it; she would elevate the character of the "Women of Israel;" and she ably propagated her sound ideas of "the Jewish Faith." She has departed this life, but her memory, engrafted on every page of her works, will be as immortal as the spirit which animated it.—*Jewish Chronicle.*

A CURIOUS MANUSCRIPT OF THE HEBREW BIBLE. — There is in the Royal Library a curious manuscript containing the whole Hebrew Bible, which belonged to a synagogue in Jerusalem. A very celebrated Rabbi, who was born in Spain in the year 1194, built a synagogue at Jerusalem, and in that synagogue it was preserved with the utmost veneration, till that city was taken by the Emperor Selim, in 1517. The manuscript was then seized by a Turkish officer who carried it to Aleppo, where, in 1683, it came into the hands of the celebrated D'Arvieux, and it was afterwards purchased by an English gentleman, who brought it home to enrich his own country. In this manuscript, the *Psalms* and *Proverbs* are written in hemistics, as the Hebrew poetry should be. Though it has suffered by rasures, it has still many various readings, and several of consequence; in particular, it has two verses in one place which are clearly genuine, though the Masora has pronounced them spurious.

NOTICES TO CORRESPONDENTS.

Received—E. H.; F. R.; J. B.; J. U. H.; J. S.; C. H. D; Beta.

We do not know any such periodical as E. H. requests us to recommend.

Would F. R. send us for publication in our concluding No. the substance of his private note; or shall we publish it, divested of one or two passages not suitable for publication? It appears to us to contain "a word for the times."

We thank J. B. sincerely for his kind suggestion; but we could not carry on the "Voice" by the aid of friends only; it would require a much more general support from the public than it appears likely it would ever gain, to enable us to obtain an efficient sub-editor. Whoever undertook this office would require to possess a knowledge of Hebrew, Greek, German, and French; the time of a person so qualified would be valuable, and of course would require a corresponding remuneration.

We cannot discuss astronomical questions with Beta. We merely ask him, at parting, the following question: If the theories of modern astronomers be as false as Beta imagines them, how are they able to calculate eclipses exactly to a moment?

אמן. C. H. D., and other articles, are in type, but omitted this month for want of room.

BOOK RECEIVED.

Two Lectures on the Life and Writings of Maimonides. By Dr. A. BENISCH.

In the Press, and will be ready early in December, royal 18mo., cloth.

JEWISH WITNESSES THAT JESUS IS THE CHRIST. Edited by RIDLEY H. HERSCHELL.

"We have found him, of whom Moses in the Law, and the Prophets, did write."—JOHN i. 45.

The entire profits of this work will be devoted towards liquidating the debt on Trinity Chapel, John Street, Edgeware Road.

London: AYLOTT and JONES, 8, Paternoster Row.

THE VOICE OF ISRAEL,

MONDAY, NOVEMBER 1, 1847.

THE JEWISH INQUIRER.—No. X.

The following address labours under the disadvantage of being given in detached extracts, forming together not more than a fourth part of the original volume. Part of the omitted portion consists of a line of argument that has already been much more ably handled in this work by the Rev. Mr. Highton; and the remaining part consists of those erroneous views of the future destiny of Israel and of the earth, which the author learnt from his Gentile instructors. The book is dedicated to the then Archbishop of York; (in 1709) and prefaced by an attestation to the respectability of the author by seven London merchants, and another by the learned Dr. Allix. The dedication we omit; but retain the two quaint certificates. Would that our baptized brethren could always produce such satisfactory credentials!

"We, whose names are underwritten, merchants trading into Barbary in Africa, do hereby certify, all whom it may concern, that we, each of us, having formerly lived for several years in those parts, did then, as we do now, personally know Jonah Ben Jacob Xeres, who was born in Saphia, a sea-port town on that coast. His parents, being Hebrews, were reputed to be honest and substantial people; who employed much care in educating this their son, Jonah, in the Jewish religion, and no less

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expense in instructing him in the Hebrew, Arabic, and Chaldean tongues. He the said Jonah lived in that country a professed Jew, till the age of five and twenty, or thereabouts, and always behaved himself sober in his conversation, and no less just in his dealing, as some of us have experienced, having had occasion to employ him on several accounts, whereby, amongst other conversation, he had an opportunity of discoursing with some of our factory about matters of religion; and, as he now informs us, was thereby possessed with some notion, that the Messiah was already come; whereby, being uneasy under such a weighty doubt, he came thence for England about eighteen months ago, in order to acquire a full satisfaction. After some time here, he applied himself to some of us to recommend him to some learned Divine for information; whereupon he was sent to the Rev. Dr. Allix, on whom some of us have since waited, who, requesting of us a character of the said Jonah, is the occasion of this paper, which we do in all respects believe to be true, and have a very good opinion of the probity and sincerity of the above-mentioned Jonah, and which, we trust, upon his examination, he will prove to the judgment of the most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and all other pious Christians, to whom we recommend him, &c.

"Done at London, this eight and twentieth day of May, one thousand seven hundred and nine.

"PETER FLEURIOT,
SAMUEL ROBINSON,
JOHN LODINGTON,
JOHN ADAMS,
VAL. NORTON,
ROBERT COLMORE,
THOMAS COLEMAN.

"These are to certify, that upon several discourses had with the afore-mentioned Jonah Ben Jacob Xeres, I have found him very well acquainted with the Holy Scriptures of the Old Testament, and all other Jewish (particularly the Talmudic) learning; so that he was very ready, upon the chief objections the Jews make to the doctrine, divinity, and office of our Saviour. But, as he is endowed with very good natural and acquired parts, I was the more able to satisfy and convince him of the truth; so that, after having examined by Scripture all the most material controversies, he hath freely declared to myself, and his other friends, his desire to renounce the errors and prejudices of his education in the Jewish religion, and to embrace and profess the Christian faith.

"Witness my hand this 30th day of July, 1709.

"PETER ALLIX, D.D.

AN ADDRESS TO THE JEWS, BY JOHN XERES.

I should not be a true disciple of my Saviour Jesus Christ, if I had not a tender affection for you, and an ardent desire of procuring your salvation. On his cross he prayed for those very persons who had crucified him. (Luke xxiii. 24.) It is therefore my duty, after his example, to offer up my prayers to God, that his anger being at length appeased, he would please to convert you. I think myself more particularly obliged to this duty, because during the time I have conversed with you, which has been above a year, you have not only been extremely civil, but have by all possible ways, expressed your love and affection for me.

I am descended of a family which has been settled at Saphia, a sea-port town of Barbary in Africa, ever since the Jews were driven out of Spain. And I was born there of a father so zealous for his religion, that, being able to support the charge of such an education, he designed to make me a Rabbin. Accordingly, I have been brought up under the most famous of our doctors, and, though I have not yet been raised to that degree, many of you have had the opportunity of knowing that I have applied myself to study with some diligence, and that I have made no small progress in all those parts of learning which are necessary to qualify a person for that honourable title. I have been very well versed in the Scriptures from my earliest youth; and, for several years, have been engaged in the study of the Talmuds, and of the Gemara, and I am sufficient master of that learning, to pass a true judgment upon it. I have for as long time been disturbed with several difficulties, and having had in my own country opportunities of conversing with Papists of Spain, and with Protestants of the Church of England, I have been desirous of learning from both of them their opinions, with respect to those doubts which perplexed me. I have been twice in Spain, and three times in Portugal, but the inquisition, under the protection of which I have been, was such a method of convincing and satisfying the mind as I could never approve of. The severity of that tribunal was, in my mind, directly opposite to the spirit of religion; and I could not see but that those doctors allow as little liberty of examination to the mind, as our Rabbins, who require their scholars to pay so blind, but entire a respect to their word and authority, as to believe their right hand is their left, if they please to affirm it.

The barbarous proceedings of the inquisition being so unfit to work upon my mind, I came over into England, hoping I might here meet with satisfaction with respect to the great difficulties which disturbed my mind. And by the kind help of some of my friends, who have known me almost from infancy, and who are able to give an account of my manners and conduct, as they have been pleased to do, by the certificate that is prefixed to this address; I have been directed to a Divine of this Church, from whom I have happily received a resolution of those doubts, and an explication of those difficulties, which, for so many years, had taken up my mind. One thing, which in a very particular manner engaged my attention to him, was, that having been always offended with this maxim of our masters,—My son, have more regard to the words of the Rabbins than to the words of the law, he began with an exhortation to use my own judgment, and to consider seriously the force of those objections we make to the Christians, and to weigh impartially the answers which he proposed. For this purpose, he spent near four hours, in convincing me of the absurdity of the pretended oral law, which is so much talked of by our Rabbins, and confuted those persons who have deprived our nation of their right of using a discretionary judgment in matters of religion, by talking of a great Sanhedrin which sat from Moses till the second destruction of Jerusalem; and by maintaining that the two Talmuds contain the decisions of that assembly, to which we ought to submit blindly, as to the greatest and most Divine authority which was then in the world.

All the arguments which you alledge in vindication of this opinion, turn upon some passages of the Sacred Writings, which you wrest miserably, to answer your end and purpose. I shall insist upon one or two of them, and effectually expose the weakness of your reasonings.

The first you usually insist upon is taken out of Exodus,* Write thou these words, כי על פי הדברים האלה, *Ki al pi hedavarim haelle*, that is, For after the tenor of these words I have made, &c. From whence you infer that the oral law is meant, because God saith, על פי הדברים, *al pe hadevarim*, that is, in your way of interpreting it תורה שבעל פה, *tora shebaal pe*, to make a covenant according to the oral law. Another place to the same purpose is in Deuteronomy,† על פיה התורה, *al pe hatora*.

But the first place is so far from establishing the authority of the oral law, that it proves the direct contrary; for the ה, *he*, which is twice repeated, and the אלה, *elle*, restrains the covenant to the words that are written, as any novice will easily perceive, who has the least smattering in the original. And, indeed, Onkelos and Jonathan met with no such thing in the text, for they have translated it after the tenor, as it is in the English translation; for it must be confessed that the פה, *pe*, often redounds in the Hebrew, as appears, upon examination, from many passages of Scripture.

Nay, you yourselves, must confess that the particles על פה, *al pe*, כפה, *kepe*, and לפה, *lepe*, signify only according to, and never denote mouth. Add to this, that the particle כי, *ki*, foreshows the reason why Moses was commanded by God to write those words—viz., For after the tenor of these words I have made a covenant with thee and with Israel. Whereas no reason can be assigned why Moses was

* Ch. xxxiv. 27. † Ch. vii. 9, 10, &c.

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to write them, if he had been to make the covenant according to the oral law. As for that passage in Deuteronomy, there seems not the least difficulty in it, this of Exodus being first explained. For the Levites, or the judge that should be in those days, upon the people seeking to them, were to show them the sentence of judgment, as it was written in the book of the law, and they were obliged to abide by that determination.

Upon the entrance into the promised land, it was foretold the people of Israel, that they should have, in future time, a king set over them, as well as all the nations round about them had; and that after he should be fixed upon the throne, he was enjoined to write a copy of this law in a book, by which, if he steered the course of his life, he was to have great blessings to attend him; neither, as I can find, is there any injunction laid upon him, or any other of the Jews, farther than the observance of the written law.

To prove that the Talmud came in vogue since the establishment of the Mahometan religion, is no hard task, for it proves itself plainly by the word Ishmael, which they give to the followers of Mahomet's doctrine.

I have good reason to believe, that it did not arrive in Spain till the ninth century, at what time the major part of the Jews utterly rejected it, till in the days of Alphonsus, King of Castile, it was received after this manner. This prince had a physician, who was a Jew; that same Jew, who was a Talmudist, persuaded his Majesty to spare the lives of those Jews who were then his subjects, and had been guilty of sedition, and so sentenced to death, provided they would own and embrace the Talmud, which they did in order to save their lives. This happened at the end of the twelfth century. But it is to be observed, that a very considerable part of the Jews, who are spread in many parts of the world, disapprove of and reject the Talmud to this very day.

But to conclude this head, That the Gemara (which is only a full exposition of the Mishna) is a plain imposition—is so easy to be discovered, that there is no need I should spend many words about it. It is true, indeed, the Rabbies mentioned in it are represented as very ancient, and as men that lived many hundred years before it was compiled; for the compilers of it had just so much sense as to mention those Rabbies who had lived many ages before them, as the authors of what they were pleased to advance. And the reason of this their behaviour was—first, to avoid the persecutions, which they justly feared, from the Christians and Mahometans, who, in several places of the Gemara, were severely treated and reflected upon. Secondly, to give their people to understand that the Karaite Jews were mere Innovators in the Jewish religion.

By such arguments as these I was convinced of the great error I long laboured under, and I wish they may have the same effect upon your minds.

I was extremely pleased with three particulars in the method the Divine took, and by which I was thoroughly convinced of his sincerity.

1st. A third person, who assisted at at our Conferences, gave me, the next day after every conversation we had together, during almost three months, a short recapitulation of what had been said on both sides, that so I might carefully inquire whether I was fully satisfied with his answers, and propose afresh those difficulties which were not cleared up.

2nd. According to his promise, he made use of no argument in the dispute, but according to the original, explained by the parallel places where the same subject is handled.

3rd. He offered to supply me with all Jewish books, such as the Talmuds, the ancient Midraschim, the Jewish Commentaries on Scripture, and principally those which treat of the controversy with the Christians; such as the Chissouk Emouna and Abarbanel, who is most esteemed by our nation. And, before our conversation began, he lent me such as I desired to consult. After this, he easily convinced me that I ought to read the New Testament, which is the only rule of the Christian faith; and, that I might read it with the greater ease, he gave me a version of it in Hebrew.

I applied myself closely to the reading of the Gospel, and have found the following effects of it:—

1st. I understood the plan of the Christian religion better than I had done, from what I had heard of it in my own country,

2nd. Hereupon I found myself in a much fairer way to receive satisfaction, with repect to my difficulties, than I had been before.

3d. Hereby I found an exact conformity between the books of Moses and of the prophets, and of those of the New Testament, though your doctors, prepossessed as they are with prejudices, do all they can to make them contradict one another.

I earnestly wish you would read those books as I have done; for, I doubt not, but you would then see with admiration, that Jesus Christ, during his ministry, was taken up in the following affairs:—

1st. In reforming the corruptions which were crept in among our fathers, with respect to several parts of that moral doctrine which God had prescribed by Moses; of which corruptions several are at this time found in your Talmud authors by your doctors. And this he could not do without stirring up the fury of those persons, on whom he charged those corruptions so home. And this was, certainly, the principal cause of his death; for, he tells them plainly enough that they knew he was the Messiah; but that they were afraid they should lose their own authority, if they submitted unto his. (Mat. xxi. 33.)

2nd. In establishing such pure and perfect rules of morality and piety, as above all others are fitted to raise human nature to the highest degree of perfection.

3rd. In teaching the Jews the true sense of some prophecies respecting the Messiah; to which they had not given sufficient attention.

4th. You would find, that in his discourses, he had interwoven several illustrious prophecies concerning those things he came to suffer from the Jews; concerning what should happen to his disciples; concerning the fate of the Jews, who should crucify him; concerning the false Messiahs, who should abuse the credulity of our nation; concerning those things which, after his death, should befall his Church, which his disciples should form; concerning the persecutions it was to suffer, and its prodigious increase unto that greatness in which you see it now appear.

Can you read such relations without being moved thereby, and without concluding that since the Christian religion was opposed for several ages, both by the Jews and by the heathens, there is no more room to doubt of the miracles which were wrought by Christ and his apostles, than of those of Moses, and of the prophets that came after him?

Whatsoever your Talmudist doctors have objected against the miracles of Christ and of his apostles, is frivolous cavil, and may, with equal ease, be turned by an heathen against Moses.

In pursuance of what I am about, I shall consider some few passages in the Prophets, which, according to you and us, have an undeniable relation to the coming of the Messiah promised to our nation, in sundry places of the sacred pages.

God's design, in separating Abraham with the rest of the patriarchs, and afterwards the Jewish nation, from the other part of mankind, was, that it might be known that the Messiah, according to the flesh, arose from that people, and because Jacob was the first who restrained that promise to the family of Judah, I shall therefore make choice of this first prophecy, to prove that the Messiah is already come.

Jacob, upon his death-bed, ordered all his sons to gather themselves together, and, according to the unerring Spirit, he was filled withal, foretold to all his children, what should be their lot in the land of Canaan, whether their state and condition should be prosperous or unfortunate; and, among the rest, when he comes to Judah, he says,* "Judah, thou art he, whom thy brethren shall praise; thy hand, &c. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." These last words afford us a threefold consideration: 1st. That the שבט, *Shebet*, sceptre should be in Judah. 2nd. That in process of time, there should be a מחוקק, *Mekokek*, that is, a law-giver, a

* Gen. xlix. 8, 9, 10.

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dignity inferior to that of kings. And in the third place, that שילה, *Shiloh* should come before the departure of the שבט, *Sceptre*, and מחקק, *Mekokek*, out of Judah.

Now, this prophecy of Jacob did not begin to take place till David was made king, and then it received part of its accomplishment. And this sceptre שבט, *Shebet*, (or kingly power, as you, yourselves, confess; see Rashi, Aben Ezra, Kimchi, and the Targum has translated that word by kings), continued to the days of Zedekiah. After the destruction of Jerusalem, the מחקק, *Mekokek* took footing, that is, an inferior order to kings (מחקק, *Mekokek*, a prince or law-giver: Rashi upon Ps. lx. 9). For Zerubbabel was the first מחקק, *Mekokek*, or Law-giver; and this sort of government continued for some time with some little change and alteration, even under the Maccabees, until the Romans laid waste the Holy City; since which time they have never been able to make themselves a people, or gain a possession of the land of Canaan. The שילה, *Shiloh*, that is, the Messiah, as you, yourselves, acknowledge upon that place of Gen. was to come before the departure of the שבט, *Sceptre*, and of the מחקק, *Mekokek*, out of the tribe of Judah. This is the meaning of that prophecy.

Then with respect to the time, the Christians have quite the advantage over your forefathers. Jesus Christ came in the time appointed by God, and he suffered at the time expressed by the prophets. Whereas, if the Messiah you expect should come now, you could not say he came to fulfil those prophecies that speak of him, for they fix another period for his appearance and his death—viz., before the second destruction of Jerusalem. But besides all this, if the Messiah did not come at the time which was foretold by the prophets, it follows, that you ought to reject those prophecies as absolutely false. For surely that prophecy deserves no better a character, which, instead of being fulfilled, is contradicted by the event.

Perhaps you will answer me, that the sins of your fathers have been the cause that God has not sent the Messiah at the time he had fixed for his coming.

Upon this principle your Rabbins tell you, that the appearance of the Messiah can only be hastened by your repentance; but herein, they grossly impose upon you. For—

1st. To what purpose do they trouble themselves to find out different periods for the coming of the Messiah, from those that are past, since they can signify nothing without your repentance? Yet their writings are full of computations of the periods they assign for the Messiah's appearance. I dare venture to say, that all the periods which have been fixed upon by those your doctors, are past above 150 years ago. Read R. Saadias, Ramban, Bachai, Ralbag, R. Joseph Ben Jacchia, Don Isaac Abarbanel, and other calculators, you will see that every one of them have fancied they had found out the secret notwithstanding the curse pronounced by your Talmudists, who pray that all those who shall compute the times of the Messiah, may burst asunder.

2nd. Why have they invented that ridiculous imagination, which many of your learned men have embraced, that towards the end of those terms of years which they fix, God shall raise up one or more very cruel kings, who by dreadful persecutions shall force you to repent; and, that upon this, the Messiah shall appear to deliver you? Why should God take this care towards the end of the terms, which they now gather from the mistaken sense of some prophecies, since he did not in those other periods which your doctors acknowledge to be past? You must needs see that these fancies of your Rabbins are vain and groundless.

(To be continued.)

PROPHECIES OF THE LATTER TIMES.—LETTER XIII.

REVELATION XII. XIII. XIV.

MR. EDITOR,—The visions contained in these chapters are supplementary to those of the seven trumpets, explaining more fully some of the events described in that series. They begin with a representation of the Jewish Church, suffering under "the great persecution," and a description of her three principal persecutors, the dragon, the ten-horned beast, and the two-horned beast. The visions then proceed to the preaching of the gospel among all nations; and then introduce a new subject, the destruction of Babylon: and they end, like the preceding visions, with the Son of man coming in the clouds of Heaven. The time occupied by these visions corresponds with the armies encompassing Jerusalem, the abomination of desolation standing in the Holy place, the flight of the believers to the mountains, the preaching of the gospel among all nations, Jerusalem trodden down by the Gentiles, false Christs and false prophets showing great signs and wonders;—all which are foretold by our Lord as the harbingers or accompaniments of the great persecution. This time corresponds with the fifth seal of the sealed book, and with the sixth trumpet.

The woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, represents generally the pure Jewish Church: and her child is, probably, the first company of Jewish converts, who form themselves into a distinct visible church by a public creed or body of articles. This image, of a woman travailing in childbirth, is a remarkable illustration of one word, used by our Lord in His prophecy: "All these are the beginning of sorrows," that is, of the pangs of childbirth. (Matth. xxiv. 8.) The image suggested in these words is fully and graphically exhibited in the vision before us: and this is another instance of the manner in which the visions of the Revelation expand the prophecy of our Lord.

The dragon, having seven heads and ten horns, and seven crowns upon his heads, has been already explained: he is the founder of the fourth Babylonian empire described in the visions of Daniel: his "throne" and "dwelling place" is Pergamos: his seven crowned heads are the five kings of the family of Philetærus, the Romans, and the Turks; he himself will establish a dominion at Pergamos, but not with the title of king: his ten horns are ten kings who will arise out of his empire, the ten toes of Nebuchadnezzar's image, the ten horns of Daniel's fourth beast. Thus much is clear. On the actions of the dragon, as described in the remainder of this vision, I speak with great diffidence. I conceive that "stars" and "angels" are to be interpreted according to the explanation given by our Lord: they are ministers of the Jewish Churches. Hence the image of the dragon drawing a third part of the stars of Heaven, and casting them to the earth, (xii. 3.) may mean, that he will seduce a number of these ministers into idolatry. The contest, also, between the dragon and Michael may possibly have a similar meaning. For, I conceive, that, throughout these visions, the things, which appear to the apostle to be transacted in Heaven, are "signs," or symbolical representations, of things which are hereafter really to happen upon earth. Michael, the arch-angel, then, will be the chief angel of the Church, the chief shelíach tsibbur;—"the great prince, which standeth for the children of thy people," (Dan. xii 1) and the war here described will be a controversy between those angels or ministers, who are seduced by the dragon, and those, who like Michael stand firm in the cause of God and his Messiah. The subject of this controversy is, I think, revealed to us by St. Jude; namely, some question respecting the body of Moses (Jude, 9.) The flight of the woman into the wilderness is the flight of the believers to the mountains, foretold by our Lord. (Matth. xxiv. 16.) For "the mountains" and "the wilderness" are only different names of the same part of the country the southern district of Palestine and Idumæa. In this region John the Baptist was born and brought up; and his residence is in one place called "the hill country," and in another, "the deserts." (Luke i. 39, 80.) The safety of these mountainous regions is foretold by Daniel, and has already been pointed out: "These shall escape out of his hand; even Edom, and Moab, and the chief of the children of Ammon." (Dan. xi 41.) The flood, which the dragon casts out of his mouth against the woman, may perhaps refer to false charges and reproaches and blasphemies, uttered against the believers by the dragon and his dis-

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ciples. On the period of time, during which the great prosecution will continue, twelve hundred and sixty days, forty and two months, three times and a half, I will add but one word, in addition to the remark which I have already offered. Writers on this subject, whether they interpret these days literally as days, or symbolically as years, regard the months and times merely as synonymous with the days, merely as a variety in the mode of expressing the same period. According to them, the Holy Spirit would have given us the same prophetical information, had he omitted all mention of months and times, and, wherever this period occurs, uniformly expressed it by the one phrase of twelve hundred and sixty days. I think this view of the matter unsound. Whenever these prophecies shall be fulfilled, the months will have a distinct and real existence as months, and the times as times: and this will be accomplished by the introduction of a new calendar. "He will think to change times and laws." (Dan. vii. 25)

The vision of the dragon is followed by that of the ten-horned beast. It has been already explained that this person is the eleventh horn of Daniel's fourth beast. He rises out of the sea; that is, out of a city surrounded, or nearly so, by the sea: and his seven heads are seven mountains on which that city is built. On these heads are names of blasphemy: that is, I conceive, the summit of each mountain will be the site of a synagogue, dedicated to the worship of the beast himself, the idol Messiah. To this beast the dragon gives his own throne, the throne of Pergamos. The apostle next sees, in the vision, "one of the heads of this beast, as it were, wounded to death; and his deadly wound was healed:" and this fact is twice repeated in the next vision, that of the two-horned beast; "he had a wound by a sword, and did live." The words, "as it were," show that this part of the vision is a mystery. It is not a literal head, literally wounded to death by a sword, but a symbol, which must be interpreted. If, then, the heads represent the seven hills, on which the native city of the beast is built, the wound by a sword represents the destruction by war of a fortification erected on one of those hills, which destruction threatens the entire overthrow of his power. The beast, however, recovers from the blow, and rises to universal dominion: and from that time his career of conquest and of blasphemy extends through the fatal period of forty and two months.

The third person, introduced in these visions, is the two-horned beast, who rises out of the earth, that is, out of a city on the continent of Asia. He exercises all the power of the former beast, and works miracles in defence of his idolatrous worship. Two of these miracles are specified; namely,— calling down fire from Heaven, and causing an image or statue of the former beast to speak. The mention of this image throws great light on the prophecies of the latter times: this image is "the abomination of desolation;" and it is now at last declared in plain terms, that undisguised idolatry, the worship of the former beast, the idol Messiah, and the worship of his image or statue, will be imposed upon all men on pain of death. Another point foretold is, that the subjects of this idolatrous and persecuting power will be forced to assume a visible mark or badge of their slavery; a mark on the right hand, or on the forehead, or the name of the beast, or the number of his name. Much has been written on this part of the prophecy, but with little success. The superstitions of modern Judaism afford an easy and obvious key to it. The mark on the forehead is the phylactery; the mark on the hand is also the phylactery; for, though this is at present worn on the left hand, and the mark will be worn on the right, we are told that the beast, the idol Messiah, "will change times and laws." This change in the oral law, transferring the phylactery from the left hand to the right, will, I think, accomplish this part of these prophecies. The manner, in which his name or number will be worn, appears to me equally obvious and simple: for when the Jews have been restored to national independence by the arm of a despot, whom they will acknowledge and worship as the Messiah, what act of courtly flattery can we imagine so likely to become fashionable among them, what so gratifying to their idol king, as that of wearing his name, either at full length, or in an abbreviated cypher, upon the crown of their talith? And that cypher, after being adopted as the national emblem, will be found by gematria equal to the fatal number, six hundred sixty and six.

From the three idolatrous authors of the great persecution the vision returns to the first converted Jewish Church, "the first fruits to God and the Lamb," the man child brought forth by the woman at the beginning of this series of visions. We there read, that "the child was caught up unto God, and to his throne;" and we here see the Church, represented by that child, standing with the Lamb on the mount Sion. These are they, who in our Lord's prophecy are repeatedly called "the elect." Immediately after the mention of this company, the apostle sees another symbol, intimating that the gospel will then be preached to all that dwell on the earth: and from the connection of these two visions I infer, that these elect, these hundred and forty and four thousand, will be the preachers of that gospel. Our Lord interrupts His account of the great persecution to tell us, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv, 14.) This part of his prophecy corresponds with the vision now before us. During the great persecution in Judæa; the elect, the hundred and forty and four thousand, will be dispersed over the earth to proclaim the immediate coming of the Messiah; and, after his coming, these same persons will be gathered together again from the four winds, and sealed. In the vision now before us this company are introduced before they enter upon their mission; in that of the sixth seal we witness their triumphant return, together with their converts, of all nations and kindreds and peoples and tongues.

The next visions introduce a new subject, the destruction of Babylon: they denounce the idolatrous worship of the beast and his image: they declare the blessedness of the holy martyrs, in the same words, which we have already heard addressed to them under the fifth seal: "it was said unto them, that they should rest yet for a little season;"—"that they may rest from their labours."

The concluding vision of this series represents the Son of man coming in the clouds of Heaven, and the harvest and vintage of the earth. This vision corresponds with the seventh trumpet; the harvest representing "the reward of them that fear his name;" the vintage, "the destruction of them that destroy the earth." (xi. 18.)

I am, Mr. Editor,
Your obedient servant,
PERGAMOS.

GREECE THE THIRD EMPIRE, אמן

"WHICH IS THE FOURTH EMPIRE? W. H."

DEAR SIR,—I beg to acknowledge the kindness of your correspondent אמן, and while offering my reasons for not accepting his, for placing the Grecian, third on the list of the metal kingdoms, composing Nebuchadnezza's statue, allow me also to include in my reply, a few observations on the paper of W. H., on the fourth and last of these great empires. On אמן I would again respectfully urge that I cannot, and others ought not, to accept the testimony of profane historians as to the fulfilment of prophecy. I find nothing in Scripture concerning Alexander and his four generals, having fulfilled the prophet's announcement. They are indeed historically noticed by the writer of the "Macabees," not however, as fulfilling the prophecy—while he distinctly disavows any claim to inspiration or infallibility as a historian. It is therefore nothing to the purpose, that "*history* speaks of such events as matters of fact," that may be quite true, without its being necessarily the fulfilment of prophecy, for the word of wisdom teaches, that "the thing that hath been, it is that which shall be, and there is no new thing under the sun." Ask nineteen out of twenty bible students why they are satisfied with the correctness of the application of the Old Testament prophecies, quoted in Matthew ii., and they will tell you that they receive the interpretation on the authority of the inspired evangelist. אמן may be the twentieth, who *knows why* the evanelist

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so applies them, but even though he does, he will admit that the generality of readers have no other reason, and it is sufficient for them; while, on the other hand, Jews for instance, who do not bow to such authority, are only sensible of the obscurity, without being able to penetrate it, wanting the lamp and "the key of David." Again, I would distinctly affirm that the prophet Daniel *does not* declare the visions of the latter chapter to belong to the THIRD kingdom — he *does* say that they are concerning Greece, and that they shall have their fulfilment at the time of the end: which is quite in keeping with our view of the re-organization of these kingdoms in the latter day. I have earnestly sought and I believe found, the principle by which *we* Gentiles can Scripturally ascertain the accomplishment of prophecy, as well as the interpretation of symbols, and can rest on the simple fact and that only, that "interpretations belong to God." And wherever his testimony is wanting, the most plausible explanations are of as little weight as those of Elliott or Cyril.*

The fact, that no Gentile history is recorded in Scripture, except when connected with Jewish affairs, shows plainly that while the latter are scattered we are not to look for any continuous history of the nations of the earth, and this accounts for the interregnum between the third and fourth kingdoms, from the casting out of the Jews until their future restoration, during which time the gathering of the first fruits into the heavenlies is the only recognized portion of the work of redemption now progressing in the world. I would therefore submit to the consideration of W. H. and others, that the long period of about fifty years, which elapsed between the former and the latter visions concerning these kingdoms, (ch. ii and vii) should not be overlooked. The consecutive order of events, as expounded by the prophet to the king of Babylon, (ch. ii.) is wound up in ch. vii, by a recapitulation of similar and concentrated oppression of the Jewish people, *in the latter days;* but these revelations Daniel himself was not given to fathom, being indebted for the interpretation to one of those who stand before the throne of the Son of man. Still the "*truth* of the fourth kingdom" is withheld from Daniel for three years longer, when he was further taught that the LATTER DAY fulfilment of these prophecies should commence with the wars between the kings of Media, Persia and Greece, and it is too plain to need proving that at that time the "bone of contention" will be the pleasant land (ch. viii. 9 to 14 compare Matt. xxiv. 6), but the end is not yet. I may remark in passing, that if the book of the Revelation were acknowledged to be, as some have urged that it was, one of the *earliest* written books of the New Testament, and placed before, instead of after the epistles of Paul, it could scarcely fail to be observed that many incidental allusions throughout these could only have been understood, by those who were previously instructed in the GREAT EPISTLE of the Lord Jesus Christ.

It is therefore from Greece, *not* Rome, that the abomination which maketh desolate will proceed; and it is from this yet future *event*, that the seventy weeks (so called) are to be reckoned, according to the testimony of the man Gabriel, who came for that purpose, once, twice, thrice, to show what would befall Daniel's people *in the latter days*. (ch. x. 14.) How many times is it repeated again, and yet again, that there are prophecies which are to have their accomplishment "*at the time of the end,*" and lest any doubt should remain, we have it distinctly stated, that at the same time that "the great tribulation" shall come to pass (ch. xii.), the resurrection of many of *his* people should synchronize with the other judgments which are connected with the coming of the Son of Man (ch vii. 11, 14) to overturn the throne of Antichrist, and to establish his own in righteousness. I have purposely avoided referring to any other Scriptures than those under consideration, but it must now be noticed that the 13th chapter of the Revelation is our warrant for looking to the *latter days*, i. e., the 1260 *days*, for the manifestation of the full development of the whole image, which is the fourth beast or kingdom, the various members of which, as particularized in Dan. vii., are incorporated at that time into one body, giving their glory and honour unto the wild beast. Perhaps on another occasion, it may be profitable to consider the personal history of Nebuchadnezzar as typical of that of the Antichrist; at present, it only seems necessary to call attention to one consummate movement of blasphemous policy on the part of Satan, in the latter time. Seeing that this age is the set time for the beginning of the new creation of the sons of God (1 John iii 1, 2; v. 1; Rom. viii. 23, &c.), we are taught to expect that in devilish parody thereon, legions of the evil one will again possess the bodies of men (Dan. ii. 43), and giving themselves out to be some great ones (Isa xxiv. 21, &c., Rev. xii), shall leaven the kingdom (comp. Matt. xiii. 33 with Zech. v.), so that it shall be *diverse* from all others, and headed by Satan, the dragon, Appollyon, the Anti-Messiah, and Beelzebub, the false prophet, three distinct individual Nephilim, shall by means of their followers (Rev. xvi. 13), gather the other kings of the earth to battle against the Lord's Anointed, Jesus.

That the rebuilding of Babylon will be accompanied by extraordinary exertions of Satanic powers, seems plainly intimated in Zech. v., and it will, doubtless, be very largely believed by the world as the *spiritual interpretation* of the city of the great king. But, oh! how amazingly different the exercise of the unrighteous rule of the wild beast from that of the Crowned Lamb! who, in the midst of judgment, remembers mercy; and while in his sovereign wisdom some are elected to the partnership of his throne (Dan. vii. 27; Rev. iii. 21), even his *foes* are provided with a place of access when in willing subjection they shall bow the knee, and glorify the name of Jesus. (Is. xlv. 23; Phil. ii. 10, 11, in fulfilment of the 110th Ps) Although some of your correspondents have noticed this Psalm, in connexion with its quotations in the New Testament, the extreme beauty of the symbol of the "Footstool" has been overlooked, let the *place* and *use* of the footstool, as set forth in the following passages of Scripture, be considered, and it will never be mistaken for a state or place of punishment. It is a sanctified place. (Ps. xcix. 5; Ex. xx. 24; Matt. v. 35.) It is a place of rest for the Lord. (Isa. lxvi. 1; Sam. ii. 1.) It is connected with the throne (1 Chron. xxviii. 2) in the presence chamber. (2 Chron. ix. 18.) It is the place of subjection to Jesus and his Bride. (Rev. iii. 9.) This view, in connexion with the object and duration of the reign of Christ (of which the millennium is the *first* age)—namely, to subdue *all* things *unto himself*, as detailed in the 15th of the 1 Cor., fully agrees with the true statement of W. H. that "Satan is but God's servant after all, he thinketh not so; but the Almighty cannot be thwarted." He has done us worthy service in bringing out the power of God and love of Christ on our behalf, and thus proving the worthiness of Him, who for the sake of the treasure which the serpent laid in the dust, sold all that he had, and bought the field. Therefore, the kingdoms of this world become the kingdoms of our Lord and of his Christ.

J. U. H.

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* I beg to refer χριστιανος to an article on "Babylon," published in the *Christian Witness*, page 277, dated Tottenham, June 7, 1836, and signed F. G. To be had at 1, Warwick-square, London—which will meet his objections. I would also direct his attention to two tracts on "Babylon"—To be had at Masters, Aldersgate-street, and at Lewis, Gower-street. By "A. KENT, M.A." and "ABIEZER;" containing, I should say, sufficient evidence of the accordance of the view with Scripture. If these things *be so*, there is no danger of any truth interfering with another. Let the "blessed hope" of the Church stand on its own watch tower—the *appearing* of the Lord.

MENACHEM BEN SERUG'S HEBREW LEXICON.

We beg to direct the attention of our clerical friends, and of the lovers of Hebrew literature generally, to the following prospectus, which has just been issued by our learned and highly esteemed friend, Dr. Biesenthal, of Berlin. This first Hebrew Lexicon that ever existed, is not only interesting as a literary curiosity, but from the editor's profound learning and research, and accurate knowledge of the Hebrew tongue, his annotations cannot fail to impart valuable information to the Hebrew student.

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Menachem ben Serug's Hebrew Lexicon, with the Critique and Scholia of his Contemporary, R. Donnash ben Librat, the Anticritique of Menachem, and the Attempts of R. Jacob ben Tam reconciling the two. Now first edited in the very words of the Author, from the Codices of the Royal Libraries of Berlin, Leyden, and Oxford, also of the City of Hamburgh, &c., &c.; and illustrated with Annotations, Critical, Historical, and Philological, by J. H. R. Biesenthal, Phil. Doc., Member of the German Oriental Society, and Author of a Hebrew Lexicon, and of the Critical Edition of D. Kimchi's "Liber Radicum," &c., &c.

It is well known that Menachem ben Jacob ben Serug and Donash ben Librat, who flourished at the commencement of the tenth century, were the fathers of Hebrew lexicography. Menachem was the first who wrote a Hebrew Lexicon, in the Hebrew tongue. Of Europeans, also, he was doubtless the very first that ever composed a Hebrew Lexicon, since before him, and about his time, none existed excepting the inconsiderable attempts of Saadia Gaon, and R. Jehuda ben Koreish, also written in the Arabic tongue. The acute criticisms of his African contemporary, Donash ben Librat, embracing the entire work of our Menachem, constitutes with it, as it were, one complete work, deserving of notice, equally for its philology, history, and knowledge of literature; in which also the interpretations, both of matters, things, and forms, would be of necessity more correct, inasmuch as, living amongst Arabs, they employed the Arabic language, cognate to the Hebrew, in their writings, and drew from that source most ample comparisons. Besides, reference is made to this work by all the grammarians and lexicographers who have subsequently attained a high reputation, as the great Abulwalid, the first of grammarians. J. Chiug, the very learned and acute Eben-Ezra, the illustrious and noble David, Joseph, and Moses Kimchi, and many others.

Notwithstanding, however, the great value of this work, the manuscript as yet lies buried on the shelves of certain libraries, known scarcely even by name to some of the learned, either because a sufficient knowledge of the language of the author does not fall to the lot of many of them, or because the access to the manuscripts of libraries is somewhat difficult; or, lastly, since the few MS. which exist, differing from each other, are so required to complete each other, that a conscientious editor cannot avoid the duty of an accurate comparison of all.

The editor, who hopes that, by the various works which he has already published, he has inspired the learned with a confidence that he is not altogether unfit f r such a task, and would have shrunk from the difficulties that must be surmounted, had he not been cheered and urged on to the completion of his laborious and expensive task by the encouragements of the Prussian Government, and the hope of assistance from learned associates, especially from those of Great Britain.

The Prussian Minister of Education, having taken the opinion of many learned men, as to the excellence of the work, rendered efficient assistance in the editing of this work, according to his promise. An official application was made by him to the Government of the Netherlands, that a valuable and most ancient codex, written on parchment, and in fine preservation, left by will of the illustrious J. Scaliger, might be sent to the editor at Berlin, from the library at Leyden, at the Royal expense, and lent to me during the space of one year. The manuscript of the Hamburg library was also granted, as well as the use of the Berlin Codex; and thus, by God's help, and the assistance of noble patrons of letters in general, and especially of that tongue in which God revealed himself, and in which it pleased him that his Holy Word should originally have been written, it is the editor's hope that he will be able to shortly lay before the learned public a work both useful and lasting.

The Lexicon will be published in large octavo, printed with large and handsome type, and on excellent paper.

We are glad to learn that the Archbishop of Canterbury has given his name as a subscriber. Subscribers' names will be received by Mr. Wertheim, Aldine Chambers, Paternoster-row.

The Rev. Dr. M'Caul has kindly favoured the editor with the following recommendation of his undertaking:—

"To say that one of the earliest attempts at Hebrew lexicography is interesting, or its publication useful, is at the present day unnecessary. The monuments of former times are diligently sought for, and the light which they shed upon the obscurer parts of the history of the church or the world, or of science duly estimated. All who are curious about the early study of the Hebrew language, or of the labours of the Jews during the dark ages, will learn with pleasure that the Lexicon of Menachem ben Serug is about to be placed within their reach, and by an editor whose name on the continent is a guarantee for the accuracy and ability with which his task will be executed. It is to be desired that the undertaking may meet in this country also with the support which it deserves, that Dr. Biesenthal's labours may be duly appreciated, and the literary efforts of the Jewish people in the most unfavourable times be better known.

"ALEX. M'CAUL.

"Oct. 15, 1847."

ADVERTISEMENTS.

APPEAL ON BEHALF OF TRINITY CHAPEL.

DEAR CHRISTIAN FRIENDS,

I feel grieved to have so constantly to make appeals to the Christian public, but think it right and proper in time of need to make known my difficulties to the children of God; and then leave the result in the hands of our gracious Father.

Within two months from this time, I have to make a payment to the builder of Trinity Chapel of *Five Hundred and Twenty-eight Pounds*, which are due for the finishing of the large school-room under the building. I found that the Sunday-school, and the cause of God generally in connexion with this place of worship, could not be carried on efficiently until this room was completed; and agreed that it should be so, before I was aware of the great amount of the extras of the Chapel. For the payment of this, as I have been of all the rest, I am *personally* responsible; and the present state of the money market interposes obstacles in my way, which, when the Contract was entered into a year ago, I could not foresee.

Will not my friends, and the friends of Christ, help me in this extremity? Will not each do something, so that without burdening any, embarrassments may be prevented, that would materially injure the work of the Lord in this place?

I spread this letter before the Lord, trusting that He will grant me an answer of comfort and encouragement by inclining the hearts of His people to help in this matter; and remain, dear Christian friends,

Yours in the bonds of Christ,

RIDLEY H. HERSCHELL.

Newnham-street, Edgeware-road,
Nov. 1st, 1847.

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קול ישראל

THE VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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A PARTING WORD.

In taking a final leave of the readers of the *Voice of Israel*, I shall drop the Editorial *we*, and address them in my proper person. After nearly four years of monthly intercourse with the Christian public, it is not without regret that I now take my leave of them as a journalist. Had it been practicable to continue the work, consistently with more pressing duties, I would gladly have done so; but, unless it had received a much larger share of public support, this was impossible. Some may say, it would have met with such support, had it deserved it. Though sensible of many faults in it, I am not, it will readily be supposed, willing to admit that it failed to receive a greater amount of public patronage, because it was unworthy of it. I fear the cause of its limited circulation is one which operates prejudicially on things yet more important; and indicates the low state of our common Christianity. It is a melancholy fact that, in this country, no periodical can succeed that has not the support of a party: men acknowledge, in words, that the fundamental doctrines of Christianity are the really important part, and that its outward form is of inferior moment; yet, strange to say, they are, practically, so intensely occupied with the less important portion, that to any work which advocates only the more important, they are content to say—"Depart in peace, be ye prospered; we are too busy to help you." With a large portion of the religionists of the day, the body of Christianity is less than the raiment; and they who refuse to wear the uniform of a party, are too apt to be treated as traitors or rebels. This condition of the Christian Church affords solemn reflections to those who believe the day to be near at hand that "shall try every man's work of what sort it is."

I complain of no particular section of the Church of Christ. The *Voice of Israel* has had kind friends and supporters from every portion of it; perhaps the largest share from those who differ from me most widely in matters of Church polity. To all, who have kindly aided me in this effort, I tender my hearty thanks; and I can assure them, that short though its existence has been, the *Voice of Israel* has rendered essential service to the cause of Christianity among the Jews. Perhaps, amid the manifold changes of this life, a time may come when such a journal as the present may be resumed under more favourable auspices. Till then, FAREWELL.

RIDLEY H. HERSCHELL.

WHAT WAS THE MESSIAH TO DO?—No. XVI.

"Rejoice ye nations with His people," is the note of joyful triumph that always accompanies the fall of that last great enemy, of whom God "spake in old time by His servants, the prophets of Israel." This great and blessed subject, the glory of the latter days, occupies a prominent position in the word of God; it is interwoven, like a golden thread, in every promise, and is the period to which the faith of God's people is always directed. To this the eyes of patriarchs and prophets were continually turned. Jacob saw it in the abundant fertility of the earth that was to follow Shiloh's advent; Moses saw it, when he exclaimed: "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord!" nay even Balaam, though his conscience told him that he should only behold this glory afar off, had a glimpse of it when he beheld the star of Jacob, that should afterwards have universal dominion. (Num. xxiv. 17—19.)

This crowning work of Messiah, this outward manifestation of His triumph in having delivered "the creation from the bondage of corruption, into the glorious liberty of the children of God," is the origin of that tradition of a happy time, of the return of a golden age, which is to be found, in some rude form, in every mythology with which we are acquainted. Men in all ages have felt that "the whole creation groaneth and travaileth in pain together;" and have therefore gladly cherished the idea of a better state of things. It would be an interesting task to trace this notion of "the restitution of all things," through all the distortions to which it has been subjected; but this task we leave to others, and confine ourselves to the pure source of divine inspiration.

Having already spoken of David's habitual contemplation of this glorious period, which he viewed in connection with that son who was to sit upon his throne, we shall now proceed to examine a few out of the many passages in the prophets that speak of the glory of the latter days.

The following passage, which is given in an early vision of Isaiah, may be considered as a simple statement of the fact, that such a period of peace and blessedness awaits the earth; a fact which is afterwards taken up by the same and succeeding prophets, and adorned with all that a poetical imagination can furnish, to describe that which the seer is conscious far exceeds the most magnificent picture he can portray.

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their sword

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into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah ii. 2—4.)

These features of universal peace and righteousness, and of Jerusalem as the metropolis of the renovated earth, are constantly repeated in subsequent prophecies. We have already noticed several of these, when speaking of Messiah sitting on the throne of His father David; and we have indicated various portions for the perusal of our readers. These we shall not again allude to, but bring forward a few of the most striking contained in the other prophets.

We have often directed the attention of our readers to the union of kindred subjects in one prophecy, though the events referred to may be widely separated in point of time. Such, for example, is the siege of Jerusalem; which is mentioned as one event, although there have been two sieges already, and a third is evidently to come. In like manner the two dispersions of the Jews, and the first and second advent of the Lord Jesus Christ, are presented as single events. In a similar way, we believe, are the descriptions of the heavenly and earthly Jerusalem,—the metropolitan city of the Jews in the flesh, and the abode of the risen saints,—mingled together by Isaiah, Ezekiel, and John. The city seen by Isaiah (ch. lx), agrees with that seen by John (Rev. xxi, xxii.), in its gates being open continually; in the kings of the earth bringing their glory and honour into it; in there being no more night, and the Lord being the light of it; while, at the same time it is clear, Isaiah must mean the earthly Jerusalem; because he says:—"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isa. lx. 15.) Again, the city of Ezekiel resembles that of John, in its twelve gates having the names of the twelve tribes of Israel (Ezek. xlviii. Rev. xxi); in the "living waters," and in the trees whose leaves are for the healing of the nations (Ezek. xlvii. Rev. xxii.) Leaving these parallelisms to the private examination of our readers, we shall proceed to the distinct statements of Daniel.

After mentioning four dominant kingdoms, that should successively sway the destinies of the world, the prophet speaks of a fifth kingdom, which shall endure for ever. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.) The account of this everlasting kingdom is afterwards given more in detail: and also the period of its commencement, namely, at the destruction of the last great enemy. "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The partners of Christ's throne are then mentioned. "I beheld, and the same horn made war with the saints and prevailed against them; until the Ancient of Days came, and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most Hight, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 11—27.)

Such was the revelation of the Holy Spirit to Daniel; and such were the views of the "fifth monarchy men," from his days to those of our Lord. Let us see how far our Lord and His apostles tried to correct these "carnal notions" of Christ's kingdom.

John the Baptist came preaching: "Repent ye; for the kingdom of the heavens* is at hand." (Matt. iii. 2.) What kingdom could John mean, or what kingdom could the Jews understand him to mean, but the kingdom spoken of by Daniel, which "the God of heaven" was to set up? This "kingdom of the heavens," or heavenly kingdom, was afterwards a constant theme of discourse with our Saviour and His disciples. That *they* expected a kingdom to be established on earth, is generally admitted; it therefore only remains to be seen whether our Lord endeavoured to disabuse them of this notion, and to inform them that the kingdom of the heavens was a certain locality in a distant region of space, to which their souls were to go at death, and their bodies at the resurrection. One thing must be conceded under either view. The kingdom of the heavens, be it when and where it may, is that state of future blessedness to which the hopes of the believers are directed.

In one of the earliest discourses our Saviour delivered, He said to the multitude: "Blessed are the meek, for they shall inherit the earth." (Matt. v. 5.) This is what the Holy Spirit said by David, more than a thousand years before. The psalmist comforted the suffering and oppressed with the prospect of a time when "the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." (Psa. xxxvii. 10, 11.) This is something very like the heavenly kingdom of Daniel that is to be established upon earth; and like that happy season spoken of by Isaiah, when men shall walk in the ways of the Lord, and violence shall be no more. We really think these "carnal Jews," that excite such indignation and contempt, had some very strong reasons for expecting a kingdom of peace and righteousness on earth. In the thirteenth chapter of Matthew, a long discourse of our Lord's, respecting this heavenly kingdom, is narrated. The parables therein recorded are familiar to our readers; we shall, therefore, only remind them, that when the multitude were dismissed, the disciples asked the meaning of the parable of the tares of the field. Here, then, is our Lord's plain statement respecting the heavenly kingdom; the mystery of which it was given to them to know without a parable. (Mark iv. 11.) "He that soweth the good seed is the Son of man; the field is the world (κοσμος), the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the age, or dispensation (αιωνος); and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this dispensation. (αιωνος.) The Son of Man shall send forth his angels"—to do what? To carry away the children of the kingdom to some distant locality, and burn up the earth? No: "They shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." When the evil-doers are thus cut off, as the psalmist prophecied, "then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. xiii. 37—43.)

Now we would ask an unprejudiced reader, if any such could be found, whether there be any thing in this exposition of our Lord, to contradict the popular notion of the time, derived from the universal testimony of their prophets, that "the upright shall dwell in the earth, (אֶרֶץ) and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressers shall be rooted out of it"? (Prov. ii. 21, 22.) Is not the whole tenor of it strictly in accordance with this view; the wicked *gathered out*, and the righteous shining forth as the sun, in the heavenly kingdom?

As we write for Bible readers, and not for those who are too indolent to pursue an inquiry for themselves, we shall not, as we easily might, go through all the passages in the New Testament where the words, "the kingdom of the heavens," "the kingdom of God," occur, and shew, that they either mean this heavenly kingdom to be established upon earth, or are applied to the Church by anticipation. The mode in which it is spoken of con-

* των ουρανων. If the proper translation had always been given in the New Testament, the erroneous notions of a place called heaven, where the righteous are to *go*, instead of a heavenly kingdom that is to *come*, might in a great measure have been avoided.

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veys something very different from the modern notion of merely going away to live in some happy place. "I appoint unto you a kingdom." If these words mean any thing, (and who will dare to say that they do not?) they must mean something more than "You shall dwell in a glorious place called heaven." Joseph of Arimathea "waited for the kingdom of God." (Mark xv. 43.) If we *wait* for any thing, we expect it to *come*; not that we shall *go* to it. In like manner, the disciples and others "thought that the kingdom of God should immediately appear." (Luke xix. 11.) Because they thought thus, our Lord gave them a parable to convey instruction on this subject. Now surely, if there were nothing but that "kingdom of God within them," that "righteousness, and peace, and joy in the Holy Ghost," which, from being the essential features of the kingdom, are figuratively called so—now was the time to disabuse them of their vain notions of a heavenly kingdom upon earth, and inculcate those ethereal views of the future abode of the righteous, which are so much in favour with modern divines. But does His parable do so? On the contrary, the notion of a kingdom is carefully retained; and the drift of the teaching is, that there was to be a time of waiting and of active obedience, among the servants of the nobleman, between the time of his going into a far country to receive his kingdom, and his return again after having obtained it. And on a subsequent occasion, when the disciples asked Him if He would at that time restore the kingdom to Israel, His answer was entirely confined to the question respecting the *time* of the kingdom's establishment, and in no way discountenanced the expectation. And if our Lord had desired to confirm, instead of contradicting, their notion of the kingdom of God being established upon earth, what more unequivocal way could He have expressed it, than by teaching them to pray: "Thy kingdom come; Thy will be done on earth as it is in heaven"?

It will hardly be denied that the latter-day glory so vividly portrayed by all the prophets, is the period to which the Holy Spirit directed the hopes of the Church, previous to the first advent of Christ. Our Lord and His apostles directed the hopes of the New Testament Church also to a specific period, when the troubles of God's people were to end, and their reward begin; this period is, The coming of the Lord Jesus Christ in His glory, to take unto Himself His great power and reign. Are these entirely different events, occurring at periods separated by more than 1,000 years from each other? So popular theology teaches. But does the revealed word of God so teach? While Isaiah says that God will create "new heavens and a new earth," (Isa. lv. 17,) does Peter say: "We look for nothing so carnal; we expect an ethereal heaven only:" or does he say: "We, according to His promise, (by Isaiah) look for new heavens and a new earth, wherein dwelleth righteousness?" (2nd Peter iii. 13.) Daniel says that at the destruction of the fourth great Gentile empire, the dominion *under* the whole heavens shall be given to the saints of the Most High; that they shall take the kingdom and possess it for ever. In the vision seen by John, the elders declared that He who had redeemed them to God by His blood had made them "kings and priests." And did they disavow all participation in the kingdom of Daniel, by declaring that their kingdom is purely spiritual, or that it is situated in heaven? No; even before the throne of God they utter the same expectation, that draws down the wrath of modern theologians upon the carnal Jews, and the millenarians; they declare: "We shall reign on the earth." (Rev. v. 10.)

Our present limits do not permit us to conclude this examination of the work of the Messiah in the manner we desire; this we hope to do on its republication in another form. But we trust we have shewn our readers sufficient cause for diligent inquiry on their part; we have shewn that this view of Messiah's work does not rest on isolated texts of Scripture, but that it is taught in every part of the revealed word of God. He who redeems the soul of man from the curse, redeems also his body and his habitation from the curse; He who renews the heart of man, makes all things new; His work being not only to be "a covenant of the people," but also "to establish the earth; to cause to inherit the desolate heritages." (Isa. xlix. 8.)

This is the testimony of all Scripture, from Genesis to Revelation. The three first chapters of the Bible relate the fall and its consequences: the three last chapters shew the complete redemption from this fall, and creation more glorious than at first. We are so constituted that the impressions we receive from a subject are only vivid in such proportion as they are distinct; indefinite perceptions necessarily produce languid faith and feeling; therefore that which "eye hath not seen, nor ear heard," nor the heart of man conceived, "God hath revealed unto us by His Spirit;" in order that, having such a hope, we should seek to purify ourselves, as He is pure. Christ has not left futurity a blank to us, with the simple assurance that we shall be happy; He has condescended to tell us how, and where, and when, we shall be happy with Him. Had this not been for our good, He would not have revealed it to us. Let not Christians, therefore, and young Christians especially, dismiss a subject so important, with a shrug of the shoulder, and an expression of contempt at the folly of millenarians. The period may be not far distant when the full meaning of the last injunctions given by our Lord to His Church will be fully understood: "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book," (Rev. xxii. 7.)

JEWISH INTELLIGENCE.

FLORENCE. — *15th Sept.* — A private correspondent of the *League Times* thus concludes his account of the national festivities lately celebrated in *Leghorn*:— "I must also tell you, that, among the many reconciliations, there has also been effected a bond of friendship between the Jews and the Christians. The following petition, signed by nearly all the Christian inhabitants of this town, has lately been presented to government:—'Being aware that the Jewish community of Leghorn is about to petition the Grandducal government for the civil and political emancipation of all the Jews in Tuscany, we hereby declare it to be our candid opinion, that the introduction of such a measure would be an act of humanity and justice, and could only tend to the benefit and advantage of the state. It is, therefore, also our wish, that their petition may be granted as speedily as possible." — *Allg. Zeit. d. Judenthums.*

GLEIWITZ.—*21st Sept.* (Private Correspondence)—I hasten the more to inform you of an important event which has taken place in our community, as the same is calculated to correct the many erroneous ideas entertained with regard to Upper Silesia. Our community is generally considered, not only as the greatest, but also as the most orthodox in this province; yet many and not unimportant are the improvements which have been effected here, by the irresistible force of time, in the short period of one year. For, besides having now a choir and a well-regulated service, which is at all times performed with the greatest solemnity, the community is also seriously thinking of filling the vacant office of Rabbi, or preacher, with a talented and well-educated individual. During the four years that this office has already been vacant, the people have become rather more enlightened, and a great number of native as well as foreign candidates have preached here; but only Rabbi Neuda, of Moravia, succeeded in gaining the favourable opinion of the community, and his engagement has been prohibited by Government. After this, nearly all the Breslau candidates preached, but with very little success, notwithstanding the orthodox views that many of them knew how to assume.—*Ibid.*

BRESLAU.—*11th Sept.*—A peculiar plan is in contemplation for the benefit of indigent Jewish children, by training them to agriculture and various trades in a so-called "*Colonie agricole.*" One of our fellow-citizens, namely, who visited the celebrated "Colonie agricole," at Mettray, near Tours, has formed the resolution of applying the same method of education to the children of the poorer classes of the Jews, in order to train them to agriculture, and to such a mode of life as requires the greatest exertion of physical power. Such a mode of life is, in his opinion, the only way of promoting the temporal welfare of the Jews.—*Ibid.*

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TO THE "EDITOR OF THE VOICE OF ISRAEL."

SIR,—I was about to commence a series of Articles on "Apocalyptic Interpretation," in reply to the strictures of your correspondent J. K. on Mr. Elliott's "*Horæ Apocalypticæ*," when I learned, with extreme regret, that the *Voice of Israel* was to be discontinued after the present year. As far more space would have been needed for an answer to J. K. than could have been afforded in your two concluding numbers, I deem it best to content myself with thus briefly protesting against the justice of your correspondent's criticisms and the general soundness of his prophetic views.

As an encouragement to those who are not yet acquainted with Mr. E.'s invaluable work, I may perhaps be permitted to state that out of some forty or fifty readers of the *Horæ*, who are personally known to me, *two only* have risen from its perusal without being fully convinced of its truth as an historical exposition of the Apocalypse. In respect, however, to the small portion of Mr. E.'s work, that touches upon unfulfilled prophecy, I conceive that his views are so far defective, inasmuch as they do not include a future development of Antichrist in some still more terrible form than even the Papacy has yet exhibited. This defect, so palpable to those who, like many of your readers, have made Old Testament prophecies their principal study, may have prejudiced their minds against the whole of Mr. Elliott's expositions, although the accuracy of the latter, as respects *the past*, is wholly independent of the question of a form of Antichrist *still future*.

I am, Sir, yours,

JAMES BATEMAN.

Biddulph Grange,
Nov. 15, 1847.

MATT. XXIV.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

SIR, — Your correspondent, "Eunomus," would be richly rewarded in his inquiry after truth, if (instead of beating the air with the empty tinkling of Greek terms, foreign as they are alike to the idiom, construction, and genius of that in which our Lord spoke to his disciples, and to their apprehension of his sayings, which would naturally find expression in the Hebrew language,) he would avail himself of the many helps which Scripture supplies for the just apprehension of its deepest truths, since the Spirit of truth (whose office it is to lead the child-like inquirer "into all truth, and shew things to come,") "searcheth all things, yea, even the deep things of God."

Schleusner is doubtless excellent authority so far as Greek terms, abstractedly considered, are concerned; but what has a term, which is restricted to the present, to "a matter just mentioned," to do with the original, which, including the present, extends to and embraces the future object to which it points, however remote.

In attempting to found arguments and draw conclusions from such misapprehensions as a foreign language is apt to engender, not only is the grand scope of a term (embracing the future) lost in its design to premonish of "things to come," but truth is remorselessly sacrificed, and the cause of error is upheld and perpetuated. We are too much accustomed to that tampering which accommodation to a foreign constitution of things has introduced, to feel surprised at any individual instance of it; but the pages of your valuable paper so frequently furnish instances of that diligent earnestness in the search of truth, and that love of it for its own sake, which gives the hope of a new era in the study of Scripture, and thus the *Voice of Israel* becomes the blessed means of a more just, enlarged, and consistent knowledge of the revealed mind and will of God. In spirit the Divine record is a perfect unity, the sanctity of which is inviolable. Those, therefore, who would gain some knowledge of the harmony of its testimony, must, like those who seek proficiency in the knowledge of music, study its laws, its affinities and combinations. What, indeed, is the present aspect of the churches of all denominations, but a comment on the error which has prevailed in "adding to, and diminishing from," truth which cannot be wrested with impunity. The vague, equivocal, and fitful character of the Delphic and other Greek oracles, doubtless subserved a present purpose, but to these the explicit and determinate character of Scripture truth is directly opposed. Our Lord's declaration, "ALL *these things shall be* FULFILLED," is not to be *interpreted* (or, in other words, rendered equivocal) but in all its integrity received into an honest and good heart. *Why* are the two most emphatic words in the sentence to be explained away, as if they meant nothing, and could well be dispensed with? Because, says "Eunomus," the words "*be fulfilled*" do not properly render the Greek word γενηται, which means *nothing more than* "be."

We recommend, as a cure for his present tendency to consider ALL in a restricted sense, the corrective which may be found in the effusions of one of your correspondents, who only admits it (where the *judgment* of all is concerned), for while he admits that, where the judgment of the world is concerned, the term *all* may be so understood, he denies that it concerns the order to which he belongs, *who*, as *their own judges*, claim exemption, not only from the destiny of the privileged nations who Scripture teaches to render an account of their occupancy, but from that implication which the apostle means to carry home to every one, when he says, "*We* shall ALL stand at the judgment-seat of Christ to receive according to the deeds done in the body, *whether good or evil*."

But should this insane "*restriction*" of the term all, only appear as the aberration of one who gives utterance to a sentiment thus Antinomian, let him cross the Tweed, and he will find ALL in its "*restrictive*" sense no less a text by which to try, than a passport by which to gain, the credit of approved orthodoxy. In vain he will urge by text upon text, that "Christ died for ALL"—i.e. "tasted death for every man," all is in this application to the world to be understood in a *restrictive* sense, and in reality to mean for a few. In our own language we are accustomed to think, that this (without that mental correction which the language of Scripture is designed to give) leaves us uninformed on subjects the most important. "Eunomus" finds difficulty in extending the Hebrew term (translated *this*) to the future, which it involves. He would find it no less difficult to see clearly and define accurately such scenery as the mountain-top alone can command, while he remains within the limits of a hedged-in level. He must by volition place himself in the right position for a right view, if he would obtain a correct estimate of what lies beyond.

Let us now, then, by parity of expression, circumstance, and point of time, ascertain to what generation our Lord alludes in these words. "*This generation* shall not pass away, till all these things be fulfilled." And these several points of identity we at once find in the same announcement to the prophet Haggai, centuries before, "*This house*" being, in point of time and circumstance, synchronical with "*this generation*." The point of time being at the coming of the Lord, and consequently at the end of the existing constitution of things in this present evil world.

The temple rebuilt by the remnant from Babylon, adorned by Herod, and destroyed by the people of the now reigning prince of this world, was intermediate, as a necessary link between the House in her first and last glory, even as the suffering and obscure coming of the Messiah was to intervene between his glorious descent upon Sinai, when the earth shook at his presence, and his coming in glory and majesty to rule the world in righteousness. It is remarkable that the same words are used on both occasions, for as our Lord intimates his coming at the close of a parenthetical period, thus, "A little while, and ye shall not see me; again a little while, and ye shall see me," (John xvii. 19,) so he, in like manner, testifies by his prophet. "Thus saith Jehovah of hosts, yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory. The silver and the gold is mine, saith the Lord of hosts; the glory of this last house shall be greater than of the first, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." (Haggai ii. 6, &c.) The temple, at the building of which Haggai was present, is said to have been "as nothing" to the first, but the

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latter house shall transcend the first in glory; and with this sure hope then in distance, as the end of their faith, the then existing believers were instructed not to despise "the day of small things."

The circumstances of our Lord's first coming to suffer, and those of his second to judge and to reign, are not more in antithesis than those of the intermediate and latter House. To the then temple he came as one under foreign tribute—"a servant of rulers." To the last he comes as the messenger of the covenant; not to be set at nought, but to be glorified by the builders, as Head of the corner, the crowning glory of Israel; then he came at certain intervals, first, as at eight days old, to receive the covenant-seal, as one of the lineal descendants of Abraham; at twelve years, to present himself and announce his mission; and about thirty years of age, as a witness to God's truth against the corruption by which he was underlaid and perverted. But to *this house* he shall come suddenly, and that as a purifier of the sons of Levi, that they may offer unto the Lord an offering in righteousness; then shall the offering of Judah and Jerusalem be pleasing as in days of old. (Malachi ii. 8.) To the temple built by the remnant the shechinah never was vouchsafed. To the latter House it shall be restored, for not only shall the glorious presence be as a wall of fire around upon every mountain, but as a glory in the midst.

Of *this* house David speaks thus, "We have blessed you out of the house of the LORD." Blessed is he that cometh in the name of Jehovah. And of this day he testifies, when he says, This is the day which Jehovah hath made, we will rejoice in it; identical as it is with "that REST" or keeping of a Sabbath, which remaineth for the heirs of promise. And of this same great day of the LORD (the judgment and glories which usher in and characterize it), the apostle John speaks thus, I was *in*, or *by*, the Spirit in the day of Jehovah. (Rev. i. 10.) Just as elsewhere he speaks of being *in*, or *by*, the Spirit in heaven. (Rev. iv. 2.) The generation which shall see all that is written fulfilled in its own term of existence, is that which shall see the rebudding (after a season of utter stagnation) of the covenant people, who, as the vine brought out of Egypt for the purpose of planting in his *own* vineyard, are destined to bud and blossom, and fill the face of the world with the fruits of righteousness; for not until the LORD hath lifted up the light of his countenance upon these, the earth's regenerators, shall "his saving health be made known to all nations." Now the generation which lived eighteen centuries ago, saw the *excision*, not the revival of the people, whose recovery is to be as life to the world. It is the generation which sees the confusion, animosity, perplexity, reciprocal aggression of the privileged nations, is that which shall see the close of the present constitution of things. The lease of privilege and occupancy having expired, "the nations are angry because their time to be judged is come;" and hence the disciples (who are called to the vineyard at that last hour) are encouraged by these signs to look up, and lift up their heads, because their redemption *then* draws nigh; the Master is *then* "at the door."

The believers of Thessalonica were under the delusion of supposing that the end of the world and the coming of the LORD were about to take place during the existence of that generation. But the apostle earnestly entreats them to come to a more scriptural apprehension, since not only were the Gentiles to have a lease of privilege, but in thus earning a new title to condemnation, the deceiver of the nations was to be manifested as the son of perdition, in his too successful subversion of the authority and laws of God, and in his introduction of devil-worship, for which the world is preparing by the non-recognition of individual responsibility. It is to be feared that "Eunomus" is of the many who "say peace and safety;" only looking for good to the Jews, who, when the time of Jacob's trouble cometh, must be proved and tried as gold under the dominion of the subverter of truth. He seems startled at the mention of a *future* "series of afflictions," and a *future* "destruction of Jerusalem." Why should this offend him? It is very plainly declared, Zech. xiv. 2, and elsewhere; and it is at the coming of the Lord that this shall happen. "For his feet shall stand in that day on the Mount of Olives." (v. 4.) In the hope that these hurried observations may lead to a closer study of the written word, and to a more consistent view of its prophetic truths,

I remain, yours truly,

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PROPHECIES OF THE LATTER TIMES.—LETTER XIV.

REVELATION XV.—END.

MR. EDITOR,—We now enter upon another principal division of this book, a new series of visions, describing under new images the events which will happen in the latter times. The subjects of the seven trumpets, and their supplement, (viii. 2—xi., and xii.—xiv.) are repeated in the seven vials and their supplement; the former in chapters xv., xvi., and the latter in the remainder of the book.

The general construction of the vision of the vials is similar to that of the trumpets: first, its general subject is announced, seven angels having the seven last plagues; then follows an act of worship, which celebrates by anticipation the effect of the vision, "All nations shall come and worship before thee." After that, the vials are poured out, and each is followed by its appropriate vision.

The first four vials are poured out, respectively, on the earth, the sea, the fountains and rivers of waters, and the sun. Their consequences are "the beginning of sorrows," the wars, the famines, and the "scorching" pestilences, foretold by our Lord, and already described under the second, third, and fourth seals, and again under the first four trumpets.

The fifth vial repeats the fifth trumpet. It is poured out upon the throne of the beast, or Pergamos; and it marks his kingdom as the scene of that "darkness," that "smoke which ascends from the abyss," when opened by the fallen star, Abaddon. This vision confirms what has hitherto been only matter of inference, that the revived idolatry of the latter times will be that described in the epistle to the sheliach tsibbur of Pergamos, the orgies of Baalpeor.

The sixth vial repeats the sixth trumpet; the river Euphrates being the scene of both. Under the sixth trumpet, the invading armies, which were bound by that river, are at an appointed year, and month, and day, and hour, loosened from that bondage; and we now learn the manner in which they will be loosened; the waters of that river will be dried up, that the way of these kings of the east may be prepared. Whether this drying up of the Euphrates will be supernatural, and miraculous, or the effect of natural causes, is not revealed: but, in whatever way it happens, the invading armies will take advantage of the very hour at which it occurs to cross the river, and pursue their march. This extraordinary, perhaps miraculous, manner in which the armies of the false Messiah will cross the Euphrates, has suggested to me a conjecture, with regard to the meaning of an obscure passage in the first epistle of St. John. Speaking of the claims of Jesus to be regarded as the Messiah, the Son of God, St. John says, "This is he that came by water and blood, Jesus the Messiah; not by water only, but by water and blood; and it is the Spirit that beareth witness." (1 John v. 6.) Had it been the object of St. John simply to state the proofs of the Messiahship of Jesus, he would surely have written, "This is he that came by water and blood, Jesus the Messiah; and it is the Spirit that beareth witness:" for, as he afterwards adds, there are three witnesses to his pretensions, the Spirit, the water, and the blood. But the apostle interrupts this doctrinal statement by a parenthesis, "not by water only, but by water and blood." This clause is not doctrinal, but controversial; and I think it is prophetically pointed at the false Messiah, who will come by a sign of water only. Some remarkable event in his life, connected with the element of water, will be magnified by him into a miraculous interposition of God in his favour. The sixth trumpet and sixth vial clear up this mystery; after the passage of the river, this will be his language, "Behold, the same God, who dried up the Red Sea for

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Moses, and the Jordan for Joshua, has dried up the Euphrates for me." The answer is prophetically furnished by St. John: Jesus came, not by water only, but by water and blood; and the Spirit also bears witness to him. His witnesses are not only the water of the Jordan at his baptism, but the blood of his own sacrifice, and the Spirit, which descended on himself as a dove, and on his disciples in tongues of fire. "This is the witness of God, which He hath testified of his Son."

Between the sixth and seventh trumpets we have read this warning. "The second woe is past; behold, the third woe cometh quickly." A corresponding warning is introduced between the sixth and seventh vials: "Behold, I come as a thief."

The seventh vial repeats the seventh trumpet. Both are followed by the opening of the temple of God; by voice, and thunderings, and lightnings, and an earthquake; and especially by great hail. Under the seventh trumpet, "the mystery of God is finished," (x. 7.) under the seventh vial, "It is done." And as, at the opening of the sixth seal, "every mountain and island were moved out of their places;" so here, "every island fled away, and the mountains were not found." Again, therefore, we have arrived at the end of this age of the world, the coming of the Son of man in the clouds of heaven with power and great glory.

The following visions are supplementary to those of the vials; and, as the vials themselves are a repetition of the trumpets, so this supplement is, in a great measure, a repetition and enlargement of the former. The dragon and ten-horned beast, the destruction of Babylon, the treading of the wine-press, which were principal subjects in the supplement to the trumpets, are now again introduced, and described with more circumstantial minuteness. Other visions are then added, expanding the views already given of the events, which will follow the second coming of the Lord.

In the former vision, the dragon with seven heads and ten horns, and the beast who rises out of the sea, with seven heads and ten horns, represented the two governments which are hereafter to arise at Pergamos; namely, the fourth empire, and the kingdom of its eleventh horn. The seven crowned heads of the dragon represented the seven kings of Pergamos; the seven heads of the beast represented the mountains of his native city; the ten horns of each, represented the ten kings of the fourth empire; those of the dragon, exhibiting them before they are crowned, those of the beast, afterwards. These two symbolical representations of Pergamos are now united into one; the dragon and beast of the former vision are combined together in the beast who carries the woman, Babylon. The heads of this beast represent both kings and mountains, and its horns, the ten kings.

The seven kings, which are meant by the heads of this beast, have been already sufficiently explained. I proceed to the seven mountains, on which Babylon, the native city of the beast is built. In ch. xvii. 11, is an expression, which presents great difficulties to most writers on this subject; "The beast that was, and is not, even he is the eighth, and is of the seven." It is commonly supposed, that "the seven," mean the seven kings. But it is very difficult to imagine how the beast can be the eighth king, and also one of the seven kings who precede himself. "The seven" are the seven mountains; the beast will be the eighth king, and will come out of the seven hills, out of the city of Babylon. Now the name of this city, Babylon, is not its real name, but a mystery. What then is its real name? What city is meant by the harlot? I answer, the metropolis of that empire, which now holds in thraldom the land of Judea, the metropolis of Turkey; the city renowned throughout the world, as "seated on many waters," and "built on seven hills." Babylon is Constantinople. In the future revolutions of the east, when the power of Turkey has fallen before the dragon and the beast, these conquerers will not fix their throne at Constantinople, but at Pergamos: and they will suffer Constantinople to be governed by a Sanhedrim of Jews. I say, they will suffer it to be so; for in the vision, the woman is not independent, but carried by the beast; therefore, the rabbinical government at Constantinople will be upheld by Pergamos. Hence the whole mystery of the woman is clear. Hence her prophetical name, Babylon, city of the Talmud; hence her character, "Mother of harlots and abominations of the earth;" hence her persecuting spirit, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus;" hence her commercial supremacy, "all who have ships in the sea, made rich by reason of her costliness."

The visions, which follow that of the destruction of Babylon, describe again the glorious advent of "the word of God," and the events which will succeed his advent. On these visions I will not now enter. I have endeavoured to trace from the prophecies an outline of the events, which will immediately precede the advent of the Lord; and having concluded this branch of the subject, I will now close these remarks. With many thanks for the honour which you have conferred upon me, by permitting me to occupy so large a portion of your columns,

I remain, Mr. Editor,

Your most obedient and

very humble servant,

PERGAMOS.

NOTICES TO CORRESPONDENTS.

Received—J. B.; F. R.; J. G. B.; J. K.; G. Y.

We regret that several communications were inadmissable from want of room.

In answer to G. Y., *Sephardim* always means Spanish and Portuguese Jews, and *Ashkenazim*, German and Polish Jews.

We again thank J. B. sincerely for his kind offer; but it would be unavailing.

We regret that neither time nor space admitted of our noticing Mr. Jukes' "Law of the Offerings in Leviticus," and Dr. Benisch's "Two Lectures on the Life and Writings of Maimonides."

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JEWISH WITNESSES THAT JESUS IS THE CHRIST. Edited by RIDLEY H. HERSCHELL.

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The entire profits of this work will be devoted towards liquidating the debt on Trinity Chapel, John Street, Edgeware Road.

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THE VOICE OF ISRAEL,

WEDNESDAY, DECEMBER 1, 1847.

THE JEWISH INQUIRER.—No. X.

But I come to the point of the two Messiahs, one of which is to be the son of David, as the other shall be the son of Joseph, of the tribe of Ephraim. This is a late invention, which was never heard of before the Talmud. The Chaldee paraphrast of the prophets know nothing of it; but it is to be found in Onkelos. And a mere fancy it is.

'Tis very likely that hereafter we shall be told, that, as the Messiah the son of David is to have the souls of Adam and of David, so the son of Joseph shall have the souls of the patriarch Joseph, and of Jeroboam.

The truth is, that this foolish notion is gathered from the prophecy of Obadiah, who speaks of the courage of the ten tribes after their return from Assyria, who, he says, were to be attacked by the kings of Syria, and afterwards should subdue the Edomites. But this prophecy was all fulfilled by the *Hasmonæi*, under the Syrian kings, as it is related by the most exact of the Jewish historians.

By the imagination of a two-fold Messiah, the Jews have thought this story proper to serve a very considerable design; for they concluded, that they should

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conceal from the readers of the prophecies, the true meaning of those prophecies, which speak of the death of the Messiah, the son of David, by teaching, that they should have their accomplishment in the person of Messiah, the son of Joseph.

As this point of the coming of the Messiah, whom you still expect, is one of the great principles you go upon in your controversy with the Christians, you will not be displeased if I again tell you, that by supposing the Messiah is yet to come, you overturn the authority of the ancient prophecies, and betray your own cause to the atheists, and to those who make a jest of religion. Jacob prophesied that Shiloh, that is, the Messiah, should appear before your state should be utterly destroyed.

After the seventy years of the captivity, Zerubbabel and his successors were the rulers of the people, and governed till the times of the Hasmonæi, of whom seven governed you according to the prophecy in Micah. v., and eight bore the name of kings. Since then you could never enjoy the supreme power yourselves. The Romans set over you that idol shepherd, according to Zachary's prophecy, whom your own *Josephus ben Gorion* confesses to have been Herod; and your civil constitution has been irrecoverably overturned, according to the prophecy in Dan. ix. Hence it necessarily follows, either that Jacob's prophecy was false, or that the Messiah, whoever he was, did actually appear before your last destruction.

Your ancient masters saw the force of this reasoning, and therefore tell you, that he was indeed born about the time of your last destruction, but conceals himself until a certain time, when he will appear and destroy Rome. They have invented several fables to countenance this notion of the Messiah's birth, as attended this particular circumstance, which they esteem a very critical point. But, unhappily, their own party opposes them in this matter, and much more generally asserts that the Messiah is not yet born.

Your masters have invented fables concerning the legislators, which they say they have; but wherever they are, they live *incognito*, for nobody could ever learn of any other masters they have, than those who teach in their schools.

Both you Jews, and we Christians, own and acknowledge that there neither is, nor can be but one eternal ever-living God, the Creator of heaven and earth, as we read in Deut.* "Hear, O Israel, the Lord our God is one Lord." This being a matter so plain, and self-evident, there is little need of fetching any farther proofs from the sacred writings to convince either the one or the other; or to persuade them to the belief thereof. Let but any considerate person ponder awhile with himself, his own reason will necessarily induce him to gather from various considerations the existence of a God, and at the same time convince him that there is but one.

The notion we frame to ourselves of a God supposes this, for when we say we believe a God, our meaning is, that we conceive him to be an infinite being, of all imaginable and possible perfection. Now to suppose many infinite and perfect beings, implies an absolute contradiction, wherefore such a notion destroys a plurality of Gods.

But as to the nature of the Deity, it is confessed on all hands, that our shallow reason can never conceive such an immensity, therefore we are obliged to have recourse to the sacred pages, the only sure and safe guide in such an inexplicable mystery; and there we are like to meet with the best and clearest information we can expect in so nice and sublime a subject.

The sum of what they teach is as follows: Moses and the prophets after him (whose great design was to establish the unity of the Godhead, and to extirpate polytheism, then very flagrant in the world) when they speak of the Almighty One, generally mention him after such a manner, that the expressions they use import in them, a plurality in the one only essence of the being spoken of.

What means else the frequent mention of God by nouns of the plural number; as Gen. i. 1, בראשית ברא אלהים *Bereshit bara Elohim*, where the word אלהים *Elohim*, which is rendered God, is of the plural number, though annexed to a verb of the singular number, which demonstrates as evidently as may be, that there are several persons partakers of the same Divine nature and essence; otherwise, if there was but one person concerned in the creation, why does Moses so often repeat these expressions, "And God said let there be such and such things, and it was so." But the reason why Moses repeats those expressions so often, will appear, if we compare his description of the creation with that given by the psalmist (Ps. xxxiii. 6,) in these words: "By the word of the Lord were the heavens made, and all the host of them by the רוח *Rouach*, *Spirit of his mouth*;" where this phrase, "the word of the Lord," answers to Moses' expression, "God said," and the Spirit of his mouth answers to Moses' expression, "The Spirit of God moved upon the face of the waters;" and it is farther plain, if we consult Proverbs viii. 30, where God addressed himself to his eternal wisdom, who in the beginning disposed all things.

Add to this the celebrated place of Deut.* "Hear O Israel," יהוה אלהינו *Jehova Eloenou* (in the plural number,) the Lord thy God, is יהוה אחד, *Jehovah Ekad*, One God. From whence I thus argue, "He that is יהוה אלהינו, *Jehova Eloenou*, and יהוה אחד, *Jehova Ekad*, is one in essence, and in that one essence there are several persons. But God, of whom it is said, "Hear O Israel," &c., is יהוה אלהינו, *Jehova Elohenou*, and יהוה אחד, *Jehova Ekad*. Therefore the God worshipped by the Jews, and of whom it is said, "Hear O Israel," &c., is one in essence, and in that one essence there are several persons.

And here I desire you, my brethren, to observe, that the Christians do not from these and such like places pretend to prove precisely a Trinity of persons, but only indefinitely that there is some sort of plurality in the Godhead. For if this be once admitted as a thing supposed by Scripture, viz., that a plurality of persons subsists in the Divine essence, it thence also follows, that there is no absurdity in supposing that a Trinity of persons can subsist in the Divine nature. Besides, if it be farther demonstrated that the Great God Jehovah is One, but one after such a manner, as that a plurality of persons may without any absurdity be admitted in his Divine essence, it is plain, that if the Christians can prove that this plurality of persons amounts but to three, their faith in the Holy Trinity is well-grounded and established.

Nor can this plurality of persons which the Christians admit of, make as well for the idolatry of the Gentile world, as for the Trinity which they worship and adore. For the Christians, as well as the Jews, very strenuously contend for the Unity of God, but at the same time grounding their faith upon the word of God, they admit of a plurality of persons in the Divine nature; to which faith of theirs the Gentile polytheism has not the least relation, because the Heathen, contrary to the express word of God, and to right reason, worshipped a plurality of Gods, but not in unity of essence, and consequently held that there were many Gods, that were different one from the other in person, essence, and operation. So that it is impossible for the Gentile world to prove after the same manner, and from those very expressions which the Christians allege in defence of a plurality of persons in the Godhead, to prove, I say, their almost infinite number of Gods. For the plurality of persons which the Christians contend for, is an undivided plurality, whereas theirs was a divided plurality, and by consequence, an indefinite number of divided Gods, ending (if I may so speak) in many Ones; which plurality the Christians as justly abhor as you do, it being contrary both to Scripture and right reason.

Your masters explain the prophecy in Deut. xviii. 15, concerning a succession of prophets, which God raised up among you; whereas the Christians with very good reason apply it to the Messiah.

But let us grant for once, that your masters have found out the natural sense of the place. If it be allowed on the one hand, that for the space of 1496 years, viz., from your deliverance from

* Chap. vi. 4.

* Chap. vi. 4.

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Egypt, God kept his promise, how comes it to pass on the other hand, that since the time of Jesus Christ, that is for above 1600 years, there has not arisen among you one prophet to oppose those impostors, who from time to time have appeared and taken upon them the title of the Messiah, and thereby brought upon you new miseries and calamities?

Nay more than this, during your first captivity, God gave you prophets; Daniel, for instance, and his companions; and Ezekiel, who was carried away under Jehoiakin; and yet that captivity was to last but seventy years.

But he takes no such care of you as he did at that time. He has sent you no prophet to acquaint you how long these calamities shall last, though you have now more need of it than ever.

I know very well, that to satisfy and quiet your people, your masters assert (the ark being destroyed when the first temple was destroyed, and there being none in the second,) that the spirit of prophecy was never bestowed under the second temple, because it depended entirely upon the presence of the ark, which was the seat of the Shekinah.

To give a colour of truth to so gross an error, they tell us, that the three last prophets were the companions of Daniel, (x. 7.)

But there is nothing more absurd. Zechariah was the grandson of Iddo, who returned from Babylon into Judea with Zerubbabel. Haggai and he were cotemporaries. Malachi prophesied a considerable time after them.

Nothing appears more absurd to a reasonable man than that notion of your masters which makes the appearance of your Messiah to depend upon that of a constellation, which is to come after a certain number of years.

Abarbanel pretends that when the Talmudists curse those who calculate the times, they mean such who are guided in their computations by the stars only, without having any regard to the prophecies. But after all, the vain endeavours he has used in regulating his calculation according to the prophecies, he has added a computation by the course of the stars too.

You know how well he succeeded. If he had been in the right, your Messiah should have appeared above 150 years ago; whereas you have never yet heard any tidings of him. See his "Masmiah on Ezek. x." But this book has been reprinted for all that.

The most remarkable thing is, that in following this idea of the Heathen astrologers, though he is indeed so modest as to subject it all to God's will, he has run into all the extravagant absurdities which one could have expected from a judiciary astrologer, concerning the time of the Messiah.

Do but read the twelfth of his "Wells of Salvation," and you will see such a collection of ridiculous fancies of that nature, that you will wonder a Jew, who knew how that art was condemned by the prophets, should ever lay so much stress upon the authority of it. He does the same in his Masmiah Jeshua, and in his Commentaries on the Prophets, and on the five Books of Moses. You will find in his "Commentaries on Numbers xxiv.," that the Jews are now in captivity, by the influence of a certain constellation; and on Deut. xxxii. you will find, that God, that he may punish the Gentiles, disturbs the course of those planets that are favourable to them. The same thing he asserts on Isaiah xxxiv. He affirms that Jesus Christ, and his disciples after him, suffered death because he was born under Mars. He tells us that his people shall be redeemed under a certain constellation (Is. lv. 17.) as he was redeemed at first from Egypt. And this he repeats on Jeremiah xxxiii., and on Ezekiel xlv. He instanceth particularly in the month Nisan. The same fancy he repeats on Hosea i., and on ch. iii.

But the most ridiculous jest of these your astronomical calculations, is, that your best chronologers are not agreed concerning the true duration of the world from its creation to this present time: so that none of your computations by the stars can be adjusted with your account of the years of the world, according to the prophecies.

But Abarbanel is not the only man who makes this use of astrology. He only followed the authority of his masters who went before him.

Now tell me sincerely, can there be any need of a more evident proof that you have renounced the authority of Moses and of the prophets, than what is gathered from this hypothesis, which was first received from the Heathens, who were first led into it by the deceits of the devil?

I shall add but one remark more, concerning Isaiah liii. When your masters speak to you of the Targum, they tell of a great many miracles which were wrought to confirm its authority, and make it unquestionable. And yet your Rabbins make a jest of its authority, and never pay any deference to it but when they find it favours their notions.

The Targum applies Isaiah lii., from v. 13, and the whole of chap. liii. to the Messiah. So does your Pesikta, and your ancient books, the Tanchuma and Siphre. R. Moseh, and R. Nephtali are of the same opinion. But read after this your other commentators, and you will find, that R. Saadias applied the whole prophecy to Jeremiah. Others suppose the prophet to speak in general of any good man.

Thus in the Talmud one refers it to Moses, another to R. Akiba. Rashi, Aben Ezra, Kimchi, Lipman, and Abarbanel, explain it concerning the people of the Jews. In a word, Abarbanel affirms, that it may also be understood of Josiah, who was slain by Pharaoh Necho.

Hereby you see how you are imposed upon by your several commentators, and how they follow every man his own imaginations, without expressing much concern for the truth.

If that prophecy speaks of the Messiah, as your ancient authors agree it does, how can it be applied to your whole nation, as you have done for these five or six hundred years? Or if it treats of a whole people, how can it be explained of Josiah?

Do not you perceive how your Rabbins impose upon you? Their forefathers acknowledge the truth, but the modern set have perverted the sense of the prophecy, referring it to the people, and not to the Messiah, to whom it had been formerly applied. And with what design? Why, to increase the number of the questions in controversy between them and the Christians.

Be prevailed with to consider a little the unfairness of such a way of proceeding. This prophecy of Isaiah is one of those upon which the Christians found one part of their system.

And, indeed, what judgment can be made of your masters, who accuse Jesus Christ of being a magician, and at the same time confess that he raised the dead; (Toledoth Jesu) for by that confession they must acknowledge that God can give a magician the power of raising the dead; and then adieu to all religion.

You have been all brought up in the belief of a silly story, that Christ being cast off by the Rabbin who taught him, went away in a fit of ill humour, and laid two bricks athwart each other, in the form of a cross, which he made his disciples worship; as indeed about the time when the Talmud was written, they saw the Christians doing such things among the Eastern Christians.

Now after this, say you, can we believe Christ to be the Messiah that God was to send to us? If your Rabbins had found such an institution in the gospel, I confess you would have had all the reason in the world to reject it. But what you mention is nothing but a paltry story, which your masters raised against the Christians, because of the blind zeal and fury with which they raged when they were become idolaters. I am informed, that there never were any images made nor worshipped by the Christians for above 300 years after Christ.

But ought any man to reject the law of Moses, which forbids idolatry under the severest penalties, only because there was a time when Israel and Judah served the calves which Jeroboam made, and when they publicly worshipped the images of Baal? The gospel, far from proposing such objects of worship, plainly foretels this corruption which should seize the Christians, just as you find in the books of Moses predictions of the idolatry which should reign among the posterity of those men, to whom God had given his law with so many miracles.

You are justly offended at the religious

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worship which is paid to saints and angels by the Papists, who consecrate churches to them, and apply themselves to them as to mediators between God and men. But those persons who do thus are idolaters in the sense of the gospel, and of all true Christians. For these latter believe that there is but one only mediator between God and man, Jesus the High Priest, who having made a propitiation for our sins, ascended into heaven, the true sanctuary, and there intercedes for us to obtain the blessings and graces of which we stand in need.

You are justly offended that the Church of Rome, which prays for your conversion every Easter, should yet pretend to a right of persecuting you, in order to make you embrace her opinions, contrary as they are to reason, and to the law which God gave you on Sinai. But if you read the writings of the evangelists and apostles, you will find therein maxims directly opposite to this spirit of persecution. Jesus Christ rebuked the zeal of his disciples, when they called upon him to punish the Samaritans who had rejected him with contempt. And he teaches, that the tares must be spared until the harvest, that is, until the day of judgment.

If it be true that the Messiah is come, and did answer those characters by which he is described in the revelation God has given us, by rejecting him you are guilty of the greatest crime you can commit against God, who sent him to you.

If by the misfortune of your birth, you are engaged in a society which hates him, though it be now actually under those Divine judgments which he denounced against them, it is your duty, at least when you have attained such an age, in which you are capable of examining matters of religion, to consider seriously such important questions as these are, and to endeavour to attain such satisfaction, that you may be assured you do not follow blind guides.

You are among those Christians who have reformed from the errors, the false worship, and the idolatry of the Roman Church. It is your duty to improve this advantage you have. The pastors of this Church are such, against whom you can have no exception, since they teach this maxim, that no man is saved by the faith of his pastor; but that all are obliged to examine the doctrines that are proposed to them, but to embrace none except those which shall appear unto them to be agreeable to the Divine revelation.

There is no inquisition here, to use violence with your conscience, and to oblige you to dissemble your real sentiments. I beg of you, therefore, that you would make use of those means, which the good Providence of God favours you with, and as I lay before you the defence of the profession I have made of the Christian religion in the Reformed Church of England, so I conjure you to examine it with care and attention.

It is the effect of that great affection I have for you in particular, and for all those of mine own nation; for I desire nothing with greater earnestness, than by my own example and exhortations, to be instrumental in leading you into the way of salvation, wherein the infinite mercy and goodness of God has happily placed me, and wherein I am fully resolved to persevere unto my life's end.

I pray to the Almighty with all my might, that he would be pleased to enlighten your minds, and deliver you from those prejudices you labour under, that so the great and fundamental truths here laid before you, may make a deep and lively impression upon your hearts, and be an effectual means to bring about your conversion to the Christian religion, and not rather serve to increase your condemnation.

JOHN XERES.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—Before your little periodical is finally closed, will you kindly permit me to direct attention to two passages in Bishop Pearson's exposition of the creed, in proof that *Messiah has already come?* After quoting Malachi iii. 1. and Haggai ii. 6—9, the learned author observes: "It is then most evident from these predictions, that the Messias was to come while the second temple stood. It is as certain that the second temple is not now standing. Therefore, except we contradict the veracity of God, it cannot be denied but the Messias is already come. Nothing can be objected to enervate this argument, but that these prophecies concern not the *Messias;* and yet the ancient Jews confessed they did, and that they do so cannot be denied. For first, these titles "the angel of the covenant," "the delight of the Israelites," "the desire of all nations," are certain and known characters of the *Christ* to come. And, secondly, it cannot be conceived how the glory of the second temple should be greater than the glory of the first, without the coming of the *Messias* to it. For the Jews themselves have observed that "five signs of the divine glory were in the first temple, which were wanting to the second." The learned writer after describing them as follows. 1. The urim and thummim; 2. The ark of the covenant; 3. The heavenly fire upon the altar; 4. The divine presence or habitation with them; 5. The spirit of prophecy; and after proving that there could be no comparison between the beauty and glory of the building itself, as we may learn, the tears shed by those who had beheld the former temple, (Esra iii. 12; Haggai ii. 3), leads us to this conclusion,—viz. that since "the structure of the second temple was so far inferior to the first," and "all those signs of the divine glory were wanting in it with which the former was adorned; the glory of it can no other way be imagined greater, than by the coming of Him into it, in whom all those signs of the divine glory were far more eminently contained; and this person alone is the Messias. For he was to be the glory of the people of Israel, yea even of the God of Israel ..... If then the *Messias* was to come while the second temple stood, as it appeareth by God's prediction and promise; if that temple many ages since hath ceased to be, there being not one stone left upon a stone; if it certainly were before the destruction of it in greater glory than ever the former was; if no such glory could accrue unto it but by the coming of the *Messias;* then is that *Messias* already come." (Exposition of the Creed, art. ii. pp. 126—128 of Dobson's edition.) The same writer also gives us elsewhere a concise refutation of the Jewish glosses on Isaiah vii. 14. Having remarked that "the original word was translated *a virgin*, by such interpreters as were Jews themselves, some hundred years before our Saviour's birth," viz. in the Septuagint version, he then proceeds to consider the "conceit that all should be fulfilled in Hezekiah," as being "so manifestly and undoubtedly false, that nothing can make more for the confirmation of our faith." His argument is this, "For this sign was given and this promise made at some time in the reign of Ahaz. This 'Ahaz reigned but sixteen years in Jerusalem;' (2 Kings xvi. 2,) and Hezekiah his son who succeeded him, 'was twenty and five years old when he began to reign,' (2 Kings xviii. 2,) and therefore born several years before Ahaz was king, and consequently not now to be conceived when this sign was given." (Exposition of the Creed, art iii. p. 261.) As at least one of your correspondents ("H. H.") has referred to the work of Bishop Pearson's, I would just notice how full this valuable work is of arguments against the unbelieving Jews, and would suggest to any one who has leisure, the work of reading it through, *with the view of collecting together the various portions scattered over the whole work which relate to this subject.* Thus in article iv. are some valuable remarks in proof that *Messiah* was to *suffer*. A publication of these arguments might be very useful.

Before I conclude may I quote, for the private consideration of your readers, a question just put to excite consideration in another periodical, which, (like your's) will be discontinued in December. It is this! "Will Antichrist, in his last and most terrible form, openly usurp the attributes of Deity, and exercise a blasphemous rule over an apostate world? (Churchman's Monthly Review for Dec. 1845, p. 935.) A similar question is suggested by another writer, **Dr. J. T.** Blomfield, who in his notes on the Greek Testament, reminds us that the ancient and some modern commentators have supposed that, "As the Saviour, clothed in the human nature, appeared at the time decreed by God and Christ, so will the power of hell, introduced in the person of a man, appear, when the apostacy shall have become so rife as to require his

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agency." (Notes on 2 Thess. ii. Ibid. ii. p. 399. col. 2.)

In conclusion, I would just direct attention to an apparent contradiction in our translation between 2 Thess. ii. 2, and Phill. iv. 5, James v. 8, and 1 Peter iv. 7, which does not exist in the original. In Phill iv. 5, James v. 8, and 1 Peter iv. 7. The expressions εγγυς, and ηγγικε, are used, signifying a *general nearness*. But in 2 Thess. ii. 2, where the Apostle wished to caution the Thessalonians against expecting the *immediate* coming of that day, the word ενεστηκεν is used. So that there is no real contradiction. For though it was true that *that day* was *not close upon them*, (ενεστηκεο,) yet it was also quite true that it was *near*, (ηγγικε) according to the inspired comment in 2 Peter iii, 8, 9. And now I must bid "farewell" to you, dear Sir, and to your interesting little periodical, and remain,

Your's truly,
C. H. D.

Nailsworth, Oct. 11, 1847.

THE JEWISH LITURGY.

We received a short time since a letter from a clergyman, complaining that our columns contain too little of Jewish literature. Of this fault we are very sensible; but we fear it is beyond our power to remedy it to the extent we could wish. Into all the causes of this we cannot enter; some of our readers will understand them well. One cause, however, we may mention, in which many will be able to sympathise. Every youth in this country, of a certain standing in society, receives a classical education; yet no man would think of giving to the world a work on classical literature, who had never opened a Greek or Latin book since he left college. In like manner, it is only those who have kept up, and are in the constant habit of continuing, their Talmudical studies, that are competent to give the sort of information that learned men in this country desire, and may very naturally expect, from converted Jews. That which every educated Jew knows, and never can forget, is already familiar to Hebraists, and Biblical students; or at least is contained in sources easily accessible. Nor is Jewish literature "for the million," by any means rare; the history, rites, and ceremonies of the Jews, being abundantly supplied to parents and teachers. Such being the case, there only remains to gratify the curiosity of the scholar, certain recondite passages that can only be found by a diligent search, such as few converted Jews have either time or inclination to bestow on matters that pertain rather to the "curiosities of literature," than to any spiritual profit or solid instruction.

There are many portions of the Jewish liturgy, however, that will be interesting to our Christian friends; and as the volumes that contain it are not often to be met with in the library of a Gentile, we may in this case depart from the rule we have from the first adhered to, that of occupying our pages with very little that is not original matter.

The Hebrew liturgy consists of seven volumes. The first contains the Common or Daily Prayers; the second, the Service for the New Year; the third and fourth, the services for the Day of Atonement; the fifth, the service for the Feast of Tabernacles: the sixth, Passover; the seventh, Pentecost. From these we shall give some extracts, without much attempt at arrangement in the selection.

"Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David thy servant, and the memorial of Jerusalem thy holy city, and the memorial of thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining an happy deliverance, with favour, grace, and mercy, to life and peace, on this first day of the month. [*On Passover, say*, on this day of the feast of unleavened bread. *On the feast of Tabernacles, say*, on this day of the feast of Tabernacles.] O Lord, our God! remember us thereon for good; visit us with a blessing; and save us to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King!

"O that our eyes may behold thy return to Zion with mercy, Blessed art thou, O Lord! who restoreth his Divine presence unto Zion.

"O restore our judges as aforetime, and our counsellors as at the beginning; remove from us sorrow and sighing. O Lord! reign thou alone over us in kindness and mercy; and justify us in judgment. Blessed art thou, O Lord! the King, who loveth righteousness and justice. [*In the penitential days, say*, the King of justice.]

"O let the slanderers have no hope; all the wicked be annihilated speedily, and all the tyrants be cut off quickly; humble thou them quickly in our days. Blessed art thou, O Lord! who destroyest enemies, and humblest tyrants.

"O be mercifully pleased to return to Jerusalem, thy city; and dwell therein, as thou hast promised. O rebuild it shortly, even in our days, a structure of everlasting fame, and speedily establish the throne of David thereon.

"We prostrate ourselves before the Supreme King of kings! the holy and blessed ONE; he who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in thy law, know therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else.

"We, therefore, hope in thee, O Lord, our God! speedily to behold thy glorious power, remove the abominations out of the earth, and cause all the idols to be utterly destroyed, and establish the Universe under the sole dominion of the Almighty; so that all flesh may invoke thy name; all the wicked of the earth turn unto thee; and all the inhabitants of the world together know and acknowledge, that unto thee every knee must bow, and every tongue swear; before thee, O Lord our God! they shall kneel and fall prostrate; they shall ascribe honour to thy glorious name: and all of them shall willingly submit to the power of thy dominion. Deign thou, therefore, to reign over them speedily, for ever and ever; for the kingdom is thine, and thou shalt eternally reign in glory; as it is written in thy law, The Lord shall reign for ever."

The following extract from the evening service of the Sabbath, is of a very different kind; but it will give our readers some idea of the laborious trifling that occupies a large portion of rabbinical writings. They will also see, what the writings of the fathers largely exemplify, that "doctors differ."

"With what species of wick may the lamps be lighted on the Sabbath? and with which may they not be lighted? They may not be lighted with the moss which grows on cedars; nor with undressed flax; nor with pieces of silk; nor with a wick made of ozier; nor with thread of the wilderness; nor with the scurf which gathers on the surface of the water. They may not be lighted with pitch; nor with wax; nor with oil made from the gourd; nor with oil set apart to be burnt; nor with fat from the tails of animals; nor with tallow. Nahum the Mede, says, they may be lighted with boiled tallow: but the sages say, whether it be boiled or not boiled, they may not be lighted therewith. On the festivals also, they may not be lighted with oil set apart to be burnt. Rabbi Ishmael saith, they may not be lighted with the dregs of pitch, because of the honour due to the Sabbath. But the sages allow of all oils; with oil made of shumshamin; with oil of nuts; with oil of radishes; with oil of

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fish; with oil of gourds; with the dregs of pitch, and with naptha. Rabbi Tarphon saith, they must not be lighted but with oil of olives only. Nothing which grows on a stalk, is proper to light with, but flax; neither is any thing which grows on a stalk liable to the pollution of a tent, but flax. A slip of cloth, which hath been folded (for a wick) and not singed. Rabbi Eleazar saith, it is liable to pollution, and must therefore not be used to light with. But Rabbi Akeevah saith, it is not liable to pollution, and may be used to light with. A person may not bore an egg-shell, and fill it with oil, and place it over the lamp, that it may drop therein; and although it be of earthen ware, it is not permitted: but Rabbi Jehudah allows it. However, if the potter had originally formed it new, it is allowable, it being but one vessel. A person may not fill a dish with oil, and place it beside the lamp, and put the end of the wick into it, so that it may attract the oil: but Rabbi Jehudah permits it. He who extinguisheth the lamp because he is afraid of Gentiles, of robbers, or out of melancholy, or on account of a sick person, that he may fall asleep, is not guilty; but if his intention is to save his lamp, oil, or wick, he is guilty. Rabbi Josea allows it in either case, except the wick, because he thereby forms a coal."

The following is the service for the New Moon.

"Blessed art thou, O Lord, our God! King of the Universe, who with his word created the heavens, and all their host with a breath from his mouth; a decree and appointed time he gave them, that they should not deviate from their charge; they rejoice and are glad when performing the will of their Creator. Their Maker is true, and his works are true; he also ordained that the moon should monthly renew her crown of glory; for those who have been tenderly bred up from the womb, are also hereafter to be renewed like her to glorify their Creator, for the glorious name of his kingdom. Blessed art thou, O Lord; who reneweth the months.

"(*Then say three times.*) Blessed be thy Former; blessed be thy Maker; blessed be thy Possessor; blessed be thy Creator. (*They then raise themselves up, and say three times.*) As I attempt to leap towards thee, but cannot touch thee, so may those who attempt to injure me, be unable to reach me. (*They say three times.*) May fear and dread fall upon them; by the greatness of thine arm may they be still as a stone. (*Then say three times.*) Still as a stone may they be by the greatness of thine arm; may fear and dread fall on them. David, king of Israel, liveth and existeth. (*Then they say to each other.*) Peace be to you. (*And answer.*) Unto you be peace. (*Then say three times.*) May it be renewed unto us and all Israel for a good and fortunate month.

"Then say Psalm CXXI.

"*After the Blessing say the following.*

"The voice of my Beloved; behold, he cometh, leaping upon the mountains, skipping upon the hills. My Beloved is like a roe, or a young hart; behold, he standeth behind our wall; he looketh forth at the windows, shewing himself through the lattice.

"It was taught in the college of Rabbi Ishmael, that if the Israelites were worthy to be admitted to reverence the Divine presence of their Father who is in heaven, but once a month, it might suffice them. Abaya, therefore saith, it must be said standing.

"Who is this coming from the wilderness, leaning on her Beloved?

"May it be thy pleasure, O God, and the God of our fathers, to continue to fill up the deficiencies of the moon, and that the light of the moon be as the light of the sun, as her light was during the first six days of the creation, before her diminution; as it is said, 'the two great lights.' O may the verse be fulfilled;—

"And they will seek the Lord their God, and David their king. Amen."

The following is one of the prayers used in the Fast of the 17th of Tamuz; that is, the fast of the fourth month, in commemoration of the destruction of Jerusalem by Nebuchadnezzar.

"O regard the captives, who were bound by the power of Babylon and Rome, *for this* are we disquieted before thee: O be gracious to the sons of Jacob, for the enemy prevailed against *them*, and the city was broken up. On account of the five *disasters* which happened, am I scattered abroad—for *the lying report* of the spies—for *the* golden calf—for the breaking of the tables *of stone*—for apostacy—and *for the discontinuance* of the sacrifices. I am made a prisoner—*I am punished* for the erection of the idol; for the destruction of the Temple: and from his counsel have I been restrained from offering up the oblation and sweet savour: and for burning thy law by the oppressor. I grievously mourn: I am in pain as a *woman in travail*, for on that day the Almighty thrust me out; light was changed to darkness, and Nebuchadnezzar, as an adder coiling itself, spat his venom to overwhelm us, so the strong goat, (the kingdom of Greece) put forth his power to destroy *us*. *O God!* my heart is lifted up, *and I ask*, is not the fierceness of thine anger assuaged? O make me rejoice! restore the burnt offering, and from the thorn, let come forth the lily. O rebuild the Temple, and bring *the captives* from the Roman Empire, to Carmel and Bashan. Open the eyes of the blind, and take vengeance on the Horite: judge the dumb-founded, recompense them, and rebuild their cities; for the enemy hath prevailed, and the city broken up."

TO THE EDITOR OF THE "VOICE OF ISRAEL."

DEAR SIR,—In addition to the remarks of your correspondent "Laicus," in the last number of the *Voice of Israel*, I would call attention to the fact (as stated by Simpson in his work on the Prophecies), that the number 666 is not only found in the three words "Laicus" has quoted, by which the body of the beast, or Roman empire, is described, but also in the Popes' official name as the ruling head of the beast. As the number is said to be "the number *of a man*," a plausible objection might be scripturally raised by Pergamos and other like-minded persons to the words "Romith," "Lateinos," and "Sodom," which objection cannot apply to the name of the Pope, who assumed the title of "Vicar-general of God upon Earth;" now in this name, in the Latin, is the mystic number found, as thus appears:—

V ...	5	Brought for...	112	Brought for...	664
I ...	1	D	500	I	1
C ...	100	E		N	
A ...		I	1	T	
R ...		G		E	
I ...	1	E		R	
V ...	5	N		R	
S ...	—	E		I	1
	112	R		S	
		A			—
		L	50		666
		I	1		—
		S	—		
			664		

So that the number is not only found in the name of the kingdom in two languages, but in the common Latin name or title of the man, who is its ruling Head: if this be not the solution of the mystery, it is a most extraordinary coincidence.

In Rev. xvii., Babylon (the harlot) is said to sit upon a beast *with seven heads*,—these heads are afterwards *described* in v. 9, as "*seven mountains* on which the whore sitteth,"—and on these heads or mountains is "the name of blasphemy." (ch. xiii. 1.) Now, what can this name be, if not "The *Eternal* City?"—a name in common use in the Popish papers when speaking of the 'seven-hilled city.' The city is also described (ch. xvii. 18) as reigning over the kings of the earth. Will your correspondents, Pergamos or J.U.H., favour us with the name of any other city than Rome, that is built upon seven mountains, has a name of blasphemy, and rules or has ruled over the kings of the earth? I commend this to the consideration of your readers.

I observe, the Paris papers state, that the Sovereign-Pontiff (or king priest) has just created the Cardinal Archbishop of Paris, a "*Count* of the Holy *Roman Empire*." Now, who can create *counts* of an empire but the head of it,—how like this state of things is to the period when the beast is described as "*was*, and *is not*, and *yet is*."

The Popish papers, too, are boasting that the Pope has overcome the Emperor of Austria, by the mere threat of excommunicating him and discharging his subjects

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from their allegiance—this, though not true, speaks plainly what he would do, if he had the power, and proves his professions of liberality, &c., to be all a deception; but Christendom, not having received the truth in love, strong delusion is being given, apparently, to believe a lie, and all the world is (admiringly) wondering after the beast. The last *Edinburgh Review* compares Pope Pius to Luther, and Melancthon; and says that the Jews are questioning whether he be not the Messiah!

As I before stated, one of the tools of the Jesuits (the Abbess of Minsk) has affirmed that, after praying before a crucifix all the night, about daybreak a voice from above the crucifix said to her, "Weep not, my daughter, *I* have not left *my* church a widow, *I* have *chosen* a vicar *after my heart*, Pius the Ninth." Now, this voice, if not from God, *must be* Satanic and blasphemous, as *God Himself*, is made the voucher *of a lie*, there can be no half way here;—Is Popery *of God*, or *of Satan?* is the question. May God give us a Scriptural judgment in this matter, and may we all remember the warning of Isaiah viii. 12. "Say yet not a confederacy to all, to whom this people shall say a confederacy;" but "let the Lord of Hosts alone be our fear and our dread."

Is not the above-mentioned "*chosen*" vicar, "*after God's heart*," a blasphemous parody of Him who is described in Isaiah as "mine *elect*, in whom *my soul delighteth*." We appear to be on the threshold of those times described in Dan. vii. 11:—"I beheld then, because of the voice of the great words which the horn spake; I beheld, till the beast was slain, and his body given to the burning flame." If so, judgment is nigh, even at the door.

But, are we of the *mystic Tyre* (see Ezek. xxviii. 11—19) much better than they of the *mystic Babylon*? I fear not, if we carefully consider Tyre's prophetic doom. We were once (like Tyre), a *covering cherub* in the midst of the stones of fire, but we shall yet be "cast out as profane out of the *mountain of God*, and as we have defiled the sanctuaries by the iniquity of traffic; *therefore*, saith the Lord, "I will bring forth *a fire* from the midst of thee, *it shall devour thee*, and I will bring thee to ashes on the earth in the sight of them that behold thee, thou shalt be a terror, and never shalt thou be any more."

We are, as a nation, turning, like a dog to his vomit again—viz., to that Popery which we had previously thrown up, and like a sow that was washed, we are returning to our wallowing in the mire; our land, instead of fruits, meet for those for whom it was dressed, has brought forth briars and thorns, whose *end* is *to be burned*. The smooth things prophesied at missionary and other religious meetings may blind men's eyes, but they cannot avert the coming judgment, for *it is written*, and must come to pass. May the Lord enable the brethren to stand in the evil day, and having overcome, to stand when He appeareth, and direct all our hearts into the love of God and the patient waiting for Christ. Amen.

F. R.

19th Oct., 1847.

NOTICES OF THE JEWS IN THE SATIRES OF JUVENAL.

Our readers will feel interested in the following notices of the Jews in the Satires of Juvenal. The quaint notes of explanation, are those of Dr. Holiday.

SATIRE THIRD.

Here now some Jews,
Whose hay and basket is their wealth, do dwell,
Hiring the Muses' chapel, grove, and well.

NOTE.—The poet, inveighing against the base covetousness of his times, says that for gain they did rent out the sacred places as groves, and that to the poor Jews. Some think they carried a basket and a wisp of straw, in remembrance of their bondage in Egypt.

SATIRE SIXTH.

A trembling Jewess next, leaving elsewhere
Her hay and basket, begs close to their ear;—
She the Jews' law expounds, is in some grove
Chief priest, and a sure post 'tween them and Jove.
Her hands she fills, too, with some petty coin,
For Jews will sell ye what dreams you'll enjoin.

NOTE.—The poet here further implies, that the needy Jews, who had poor and hired habitations in groves and such solitary places, but leaving their ensigns, we may say, their hay and basket at home, that they might not be known (as seems most probable), having been banished from Rome by Domitian, begged not as others, publicly, but softly, and in the ear of such women as they suspected to be superstitiously devout, and, if opportunity served them, instilled their religion into them. For many Roman women and men did secretly embrace the Jewish religion, by which means the Jews began to grow rich; yet, such gifts were secret, for fear of punishment, the Jews being generally hated by the Romans as Parrhasius writes. (Epist. 18).

Satires of Juvenal translated by Barten Holiday, D.D., Archdeacon of Oxon.

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APPEAL ON BEHALF OF TRINITY CHAPEL.

DEAR CHRISTIAN FRIENDS,

I feel grieved to have so constantly to make appeals to the Christian public, but think it right and proper in time of need to make known my difficulties to the children of God; and then leave the result in the hands of our gracious Father.

Within three weeks from this time, I have to make a payment to the builder of Trinity Chapel of *Five Hundred and Twenty-eight Pounds*, which are due for the finishing of the large school-room under the building. I found that the Sunday-school, and the cause of God generally in connexion with this place of worship, could not be carried on efficiently until this room was completed; and agreed that it should be so, before I was aware of the great amount of the extras of the Chapel. For the payment of this, as I have been of all the rest, I am *personally* responsible; and the present state of the money market interposes obstacles in my way, which, when the Contract was entered into a year ago, I could not foresee.

Will not my friends, and the friends of Christ, help me in this extremity? Will not each do something, so that without burdening any, embarrassments may be prevented, that would materially injure the work of the Lord in this place?

I spread this letter before the Lord, trusting that He will grant me an answer of comfort and encouragement by inclining the hearts of His people to help in this matter; and remain, dear Christian friends,

Yours in the bonds of Christ.

RIDLEY H. HERSCHELL.

Newnham-street, Edgeware-road,
Dec 1st, 1847.

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